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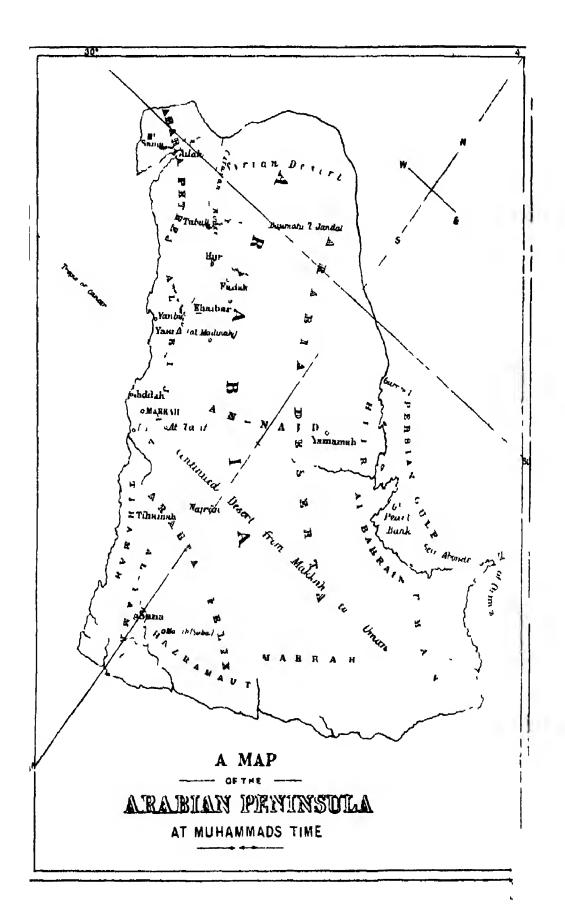
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# DICTIONARY OF ISLAM

BEING

A CYCLOPÆDIA OF THE DOCTRINES, RITES, CEREMONIES, AND CUSTOMS, TOGETHER WITH THE TECHNICAL AND THEOLOGICAL TERMS, OF THE MUHAMMADAN RELIGION.

BY

# THOMAS PATRICK HUGIIES, B.D., M.R.A.S.

SECOND EDITION

WITH NUMEROUS ILLUSTRATIONS.

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# DEDICATED

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TO

# THE RIGHT REVEREND THOMAS VALPY FRENCH, D.D.,

FIRST BISHOP OF LAHORE,

WITH MUCH AFFECTION AND ESTEEM,

BY HIS LORDSHIP'S OBEDIENT SERVANT,

THOMAS PATRICK HUGHES



# PREFACE.

The increased interest manifested in relation to all matters affecting the East, and the great attention now given to the study of comparative religion, seem to indicate that the time has come when an attempt should be made to place before the English-speaking people of the world a systematic exposition of the doctrines of the Muslim Faith. The present work is intended to supply this want, by giving, in a tabulated form, a concise account of the doctrines, rites, ceremonies, and customs, together with the technical and theological terms, of the Muhaminadan religion

Although compiled by a ciergyman who has had the privilege of being engaged in missionary work at Peshawar for a period of twenty years, this "Dictionary of Islam" is not intended to be a controversial attack on the religious system of Muhammad, but rather an exposition of its principles and teachings

Divided, as the Muslim world is, into numerous sects, it has been found impossible to take into consideration all the minor differences which exist amongst them The Dictionary is, for the most part, an exposition of the opinions of the Sunni sect, with explanations of the chief points on which the Shiah and Wahhabi schools of thought differ Very special attention has been given to the views of the from it. Wahhabis, as it is the Author's conviction that they represent the earliest teachings of the Muslim Faith as they came from Muhammad and his immediate successors. When it is remembered that, according to Mr Wilfrid Blunt's estimate, the Shiah sect only numbers some ten millions out of the one hundred and seventy-five millions of Muhammadans in the world, it will be seen that, in compiling a Dictionary of Muhammadanism, the Shiah tenets must of necessity occupy a secondary place in the study of the religion. Still, upon all important questions of theology and jurisprudence, these differences have been noticed.

The present book does not profess to be a Biographical Dictionary The great work of Ibn Khallikan, translated into English by

VI PREFACE.

Slane, supplies this. But short biographical notices of persons connected with the early history of Islam have been given, masmuch as many of these persons are connected with religious dogmas and ceremonies; the martyrdom of Husain, for instance, as being the foundation of the Muharram ceremonies, Abu Hamfah, as connected with a school of jurisprudence, and the Khalifah Umar as the real founder of the religious and political power of Islam. In the biographical notice of Muhammad, the Author has expressed his deep obligations to Sir William Muir's great work, the Life of Mahomet.

It is impossible for anyone to write upon the subject of Muhammadanism without being largely indebted, not only to Sir William Muir's books, but also to the works of the late Mr. Lane, the author of Modern Egyptians, new editions of which have been edited by Mr. Stanley Lane Poole. Numerous quotations from these volumes will be found in the present work.

But whilst the Author has not hesitated in this compilation to avail himself of the above and similar works, he has, during a long residence amongst Muhammadan peoples, been able to consult very numerous Arabic and Persian works in their originals, and to obtain the assistance of very able Muhammadan native scholars of all schools of thought in Islam

He is specially indebted to Dr. F Stringass, of the University of Munich, the author of the English-Arabic and Arabic-English Dictionaries, for a careful revision of the whole work. The interesting article on writing is from the pen of this distinguished scholar, as well as some valuable criticisms on the composition of the Qur'an, and a biographical sketch of the Khalifah 'Umar

Orientalists may, perhaps, be surprised to find that Sikhism has been treated as a sect of Islam, but the Compiler has been favoured with a very able and scholarly article is the subject by Mr. F Pincott, M R.A.S., in which he shows that the "religion of Nanak was really intended as a compromise between Hinduism and Muhammadanism, if it may not even be spoken of as the religion of a Muhammadan sect,"—the publication of which in the present work seemed to be most desirable.

At the commencement of the publication of the work, the Author received very valuable assistance from the Rev. F. A. P. Shirreff, M.A., Principal of the Lahore Divinity College, as well as from other friends, which he must gratefully acknowledge.

Amongst the numerous suggestions which the Author received for

the compilation of this Dictionary, was one from a well-known Arabic scholar, to the effect that the value of the work would be enhanced if the quotations from the Qur'an, and from the Traditions, were given in their original Arabic This, however, seemed incompatible with the general design of the book. The whole structure of the work is intended to be such as will make it available to English scholars unacquainted with the Arabic language, and, consequently, most of the information given will be found under English words rather than under their Arabic equivalents For example, for information regarding the attributes of the Divine Being, the reader must refer to the English Gon, and not to the Arabic ALLAH, for all the ritual and laws regarding the liturgical service, to the English PRAYER, and not to the Arabic salar, for the marriage laws and ceremonies, to the English MARRIAGE, and not to the Arabic NIKAH. It is hoped that, in this way, the information given will be available to those who are entirely unacquainted with Oriental languages, or, indeed, with Eastern life.

The quotations from the Qur'an have been given chiefly from Palmer's and Rodwell's translations, and those in the Qur'anic narrative of Biblical characters (moses for example) have been taken from Mr. Stanley Lane Poole's edition of Lane's Selections But, when needful, entirely new translations of quotations from the Qur'an have been given.

The "Dictionary of Islam" has been compiled with very considerable study and labour, in the hope that it will be useful to many,—to the Government official called to administer justice to Muslim peoples, to the Christian missionary engaged in controversy with Muslim scholars, to the Oriental traveller seeking hospitality amongst Muslim peoples, to the student of comparative religion anxious to learn the true teachings of Islam,—to all, indeed, who care to know what are those leading principles of thought which move and guide one hundred and seventy-five millions of the great human family, forty millions of whom are under the rule of Her Most Gracious Majesty the Empress of India

July 23rd, 1885

THE ARABIC LETTERS IN THIS VOLUME HAVE BEEN TRANSLITERATED AS FOLLOWS —

| Arabio  | Names          | Roman            | Pronunciation                                                                                 |  |  |
|---------|----------------|------------------|-----------------------------------------------------------------------------------------------|--|--|
| 1       | Alıf           | A                | a, i, u, at the beginning of a word                                                           |  |  |
| -       | Bā             | В                | As in English                                                                                 |  |  |
| ت       | Tā             | T                | A soft dental, like the Italian t                                                             |  |  |
| <u></u> | Şā             | S                | Very nearly the sound of th in thing                                                          |  |  |
| •       | Jim            | J                | As in English                                                                                 |  |  |
| 5       | Hã             | H                | A strong aspirate                                                                             |  |  |
| t       | Khā            | Kh               | Guttural, like the Scotch ch in loch                                                          |  |  |
| ٥       | Dāl            | D                | Soft dental                                                                                   |  |  |
| 3       | Zál            | $\boldsymbol{Z}$ | A sound between dh and z                                                                      |  |  |
| ,       | Rã             | R                |                                                                                               |  |  |
| ,       | Zā             | $\mathbf{z}$     | As in English                                                                                 |  |  |
| ú       | Sīn            | S                | YR in Fugura                                                                                  |  |  |
| ا ش     | Shīn           | Sh               | )                                                                                             |  |  |
| م       | Sād            | S                | A strongly articulated s, in Central Asia as sw                                               |  |  |
| ص       | Zād            | Z                | Something like the foreign pronunciation of the th in that, in Central Asia and India z or zw |  |  |
| L       | Tã             | T                | A strongly articulated palatal /                                                              |  |  |
| L       | Zā             | 2                | A strongly articulated z                                                                      |  |  |
| 3       | 'A in          | 4                | A guttural, the pronunciation of which must be learnt by ear                                  |  |  |
| 8       | Ghain          | G1               | A strong guttural gh                                                                          |  |  |
| ا ب     | Fā             | $\mathbf{F}$     | As in English                                                                                 |  |  |
| ی       | Qāf            | $\mathbf{Q}$     | Lake ck in stuck                                                                              |  |  |
| لعد     | Kāf            | ĸ                | 1                                                                                             |  |  |
| J       | Lām            | ${f L}$          |                                                                                               |  |  |
| ř       | Mim            | M                |                                                                                               |  |  |
| ا ر     | Nūn            | N                | As in English                                                                                 |  |  |
| 8       | Hā             | H                |                                                                                               |  |  |
| ,       | Wau            | W                | $\Pi$                                                                                         |  |  |
| ی       | Yã             | Y                | <b>1</b> /                                                                                    |  |  |
| _       | Fathah         | a                | 5                                                                                             |  |  |
| -       | Kasrah         | 1                | As in Italian                                                                                 |  |  |
|         | <b>Zamma</b> h | u                | <b>j)</b>                                                                                     |  |  |
| •       | Hamzah         | 7                | Pronounced as a, 1, u, preceded by a verv slight aspiration                                   |  |  |

# DICTIONARY OF ISLAM.

### Α.

AARON Arabic Harun (ale) The account given of Aaron in the Qur'an will be found in the article on Mosos In Sürah
tix 29, the Virgin Mary is addressed as "the
Sister of Aaron" [MARY, MOSES]

Eternity, without ABAD (۱۹۱) end, as distinguished from Azal (Ji), without beginning

"ABASA (عسس) "He frowned"
The title of the LXXXth chapter of the Qui'an "He frowned" It is said that a blind man, named 'Abdu Ilah ilin Umm Maktum, once interrupted Muham mad in conversation with certain chiefs of The Prophet, however, took no Quraigh notice of him, but frowned and turned away, and in the first verse of this Surah, he is represented as reproved by God for having dono so -"He frowned and turned his back, for that the blind man came unto him

'ABBAS (عاس) The son of 'Abdu l-Muttalib, and consequently the paternal uncle of Muhammad The most celebrated of the "Companions," and the founder of the Abbaside dynasty, which held the Khalifato for a poriod of 509 years, namely, from AD 749 to AD 1258 He died in AH 32 His son Ibn 'Abbas was also a celebrated authority on Islamic traditions and law 'ABBAS, ABBASIDES ]

ABBASIDES Arabic al-'Abbāsīyah (العباسية) The name of a dynasty of Khalifahs descended from al-'Abbas, the son of 'Abdu I Muttalib, and a paternal uncle of Muhammad. On account of their descent from so near a relation of the Prophet, the Abbasides had, ever since the introduction of Islam, been very high in esteem amongst the Arabs, and had at an early period begun to excite the jealousy of the Umaivade Khalifahs, who after the defeat of All occupied the throne of the Arabian Empire The Abbas-

idos had for some time asserted their claims to the Khalifate, and in AD 746 they commonced open hostilities In 749 the Abbaside Khaliifah Abū 'l-'Abbās, surnamed as-Saffāh, "the blood-shedder," was recognied as Khalifah at al-Kūfah, and Marwan II, the last of the Umanyade Khalifahs, was defeated and slaın

Thirty seven Khalifahs of the Abbaside dynasty reigned over the Muhammadan empire,

extending over the period from AH 132 (AD 749 50) to AH 656 (AD 1258)

Thenames of the Abbaside Khalifahs are — Abū 'l-'Abba" as "aliah (AD 749), al-Mansür (AD 754), al-Mahdi (AD 770) il Hādi (AD 785), Hūtin ar hashid (AD 786), al-Main (AD 809), al-Ma'mūn (AD 813), al-Mu'taşım (AD 833), al Wasiq (AD 842), al-Mutawakkil (AD 847), al-Muntasir (AD 861), al-Musta'in (AD 862) al-Mu'tazz (AD 866), al-Michtadi (AD 869), al-Mu'tamid (AD 870), al-Mu'tazid (AD 892)) al-Muktafi (AD 902), al-Muqtadir (AD 908), al-Qābir (AD 932), ar-Rūzi (AD 934), al Muttaqi (AD 940), al-Mustaqfi (AD 944), al Muți (AD 945), at-Tăi (AD 974), al-Qădir (AD 994), al-Qâm (AD 1031), al Muqtadi (AD 1075) al-Mustazhir (AD 1094), ul-Mustarshid (AD 1118), ar-Rāshid (AD 1135), al Muqtafī (AD 1136), al-Mustanjid (AD 1160) al Mustazi (AD 1170), an-Nāṣir (A D 1180), az Zāhir (A D 1225), al-Mustansır AD 1226), al-Musta'sım (AD 1242 to AD ì258)

In the reign of al-Musta'sım Hüläkü, grandson of Jingiz Khan, entered Persia and becamo Sultan AD 1256 In 1258 he took Bagndad and put the Khalifah al-Musta'sım to death [KHALIFAH.]

ABDĀL (البدال) "Substitutes," pl of Badal Certain persons by whom, it is said, God continues the world in existence Their number is seventy, of whom forty reside in Syria, and thirty elsewhere When one dies another takes his place, being so

appointed by God It is one of the signs of the last day that the Abdal will come from Syria (Mishkat, xxii c 3) No one proteinds to be able to identify those eminent persons in the world God alone knows who they are, and where they are

'ABDII'LLĀH (عبدالله) The father of Muhammad. He was the youngest son of During the pregnance of 'Abdu 'l Muttalib his wife Aminah, he set out on a mercantile expedition to Gaza in the south of Palestine, and on his way back he sickoned and died at al Madinah, before the birth of his son Mu haminac (Kātibu'l-Wāqidi p 18 Millis Life of Mahomet, vol 1 p 11)

عبدالله) ABDU 'LLÄH IBN SA'D' ابى سعد) One of Muhammad's secretaries It is related that, when Muhammad instructed 'Abdu 'llāh to write down the words (Sūrah xxiii 12-14), "We (God) have created man from an extract of clav then we produced it another creation, 'Abdu llah exclaimed, "And blessed be God the best of creators", and Muhammad told him to write that down also Whereupon Abdu 'llah hoasted that he had been inspired with a sentence which the Prophet had acknowledged to be part of 'he Qui'an It is of him that it is written in the Quran, Sui ib is 93, "Who is more unjust than he who devises against God a lie or says, 'I am mapned,' when he is not inspired at all "

'ABDU'L-MUTTATIB (بعد المطلب) Muhammads grandfather and his guardian for two years. He died aged 82, AD 578 His sons were 'Abdu 'lläh (Muhammad a father) al Huria, az-Zuhair, Aba Taiib Abū Lahab al-'Abbas, and Hamza

'L-QADIR AL-JILINI ABDU (عبدالقادر الجيلاني) The celebrated tounder of the Qadiriyah order of darweshes surnamed Pir-Dastagir He died and was The celebrated He died and was buried at Baghdad, A # 561

ABDU 'R-RAHMĀN IBN 'AUF One of the Compimora who embraced Islam at a very emily period, and was one of those who iled to Fthiopia. He also accompanied Muhammad n all his battles, and received twenty wounds at Uhud He died a H 32, aged 72 or 75, and was buried at Baqu u T-Gharond, the graveyard of al-Madinah

Arabic Habil (هابيل), Heb ABEL Hebel הבל In the Qur'an "the two sons of Adam" are called Habil we Qabil, and the following is the account given of them in that book (Surah v 30-35) together with the iemarks of the commentators in italics (as rendered in Mr Lane's Selections, 2nd ed , p 53) Recite unto them the history of the two cons of Adim, namely, Abel and Cain, with with When they offered [then] offering to God ( 41-1 s being a ram, and Cuen's being produce of the earth), and it was accepted from one of them (that is, from Abel,

for fire descended from heaven, and devoured his offering), and it was not accepted from the other, Cain was enraged, but he concealed has envy until Adan performed a prigrimage, when he said unto his prother I will assuredly slay thec Abel said, Wherefore's Cain answered, Because of the acceptance of thine offering to the exclusion of mine Abel replied, God only acceptath from the pious If thou stretch accepteth from the prous. If thou stretch forth to me thy hand to slay me, I will not stretch 'orth to thee my hand to slay thee, for I fear God, the Lord of the worlds desire that thou shouldst bear the sin [which thou intendest to commit) against me, by slaying me, and thy sin which thou hast com mitted before and thou wilt be of the compamons of the fit —And that is the recompense of the offenders —But his soul suffered him to slay his brother so he slew him, and he became of [the number of] those who suffer loss And he knew not what to do with him, for he was the first dead person upon the face of the earth of the sons of Adam So he carried him upon his buck. And God sent u raven, which scratched up the earth with it bill and its talons and raised it over a dead ruver that was with it until it hid it, to show him how he should hide the corpse of his brother He said, O my disgrace! Am I unable to he like this raven, and to hide the corpse of my brother?—And he became of the number oil the repentant And he digged [a glave] for him and hid him -On account of this which Coin did We commanded the children of Israel that he who should slay a soul (not for the latter's having slain a soul or committed wickedness in the earth such as infidelity or adultery or intercepting the way, and the like) [should be regarded] as though he bad slain all mankind and he who saveth it alive, by abstaining from slaying it, as though he had saved alive all mankind '

"The occasion of their making this offer ing is thus related, according to the common tridition in the East Fich of them being born with a twin-sister, when they were grown up, Adam, by God's direction ordered Cain to many Abel's twin-sister and Abel to mairy Canes, (for it being the common opinion that mairiages ought not to be had in the nearest degrees of consanguinity, since they must necessarily many their sisters, it seemed tensonable to suppose they ought to take those of the remoter degree. ) but this Cam refusing to agree to, because his own sister wis the handsomest, Adam ordered thom to make their offerings to God, thereby referring the dispute to His determination The commentators say Cains offering was a sheaf of the very woist of his corn, but Abel's a fat lamb of the best of his flock"—

Sale's Aoran, I, p 122

(عابد) ÄBID' "A worshipper [of God]' A term generally used for a devont person The word frequently occurs in the Quran eg Surah ii 132. The baptism (sibghah) of God! And who is better than God at baptizing! We are the worshippers ('ābidam) of God! The word sibghah is translated by Professor Palmer"dye' and "dyeing," but Sale, following the Muslim commentators, al-Baizāwī, Jalālu 'd-dīn, and Husaini, who say it refers to the Christian rite, translates it "baptism" Others say that it means fitrah or din, the religion of God, with an adaptatation to which mankind are created Lane's Lexicon [BAPTISM.]

### آبق) ĀBIQ A runaway slave [ABSCONDING OF SI AVES ]

ABJAD (스누١) The name of an arithmetical arrangement of the alphabet the letters of which have different powers from one to one thousand. It is in the order of the alphabet as used by the leas as far as 400, the six remaining letters being added by the Arabians The letters spell the words—

abrad hauwaz hutte kalaman garashat sakhuz zazigh sa'fa r

The author of the Arabic Lexicon al Qumus says that the first six words are the raines of celebrated kings of Madyan (Midian) and that the last two words were added by the Arabians Some say they are the names of the eight sons of the inventor of the Arabic character, Muramır ıbn Murra

The following is a list of the letters with their English equivalents, and the power of

each in numbers -

| la(i,u)          | 60       | F  | س      |  |
|------------------|----------|----|--------|--|
| $2 h \psi$       | 70       |    | 3      |  |
| 3 , 8            | 80<br>90 | j  | ع<br>د |  |
| 4 J 3 5 h        |          | S  | ص      |  |
| 5 h 🔺            | 100      | q  | ق      |  |
| 6 w ,            | 200      | r  | ر      |  |
| 7 z j            | 300      | sh | سَ     |  |
| 8 h c            | 400      | ŧ  | ى      |  |
| 9 t L            | 500      | 5  | ث      |  |
| ى y 10           | 600      | kh | 5      |  |
| ى 10 y<br>ك 20 k | 700      | Z  | J      |  |
| 30 l J           | 800      | Z  | ڞ      |  |
| 40 ni            | 900      | z  | 4      |  |
| 50 n U           | 1000     | gh | غ      |  |
| BXORCISM 2       |          | -  | -      |  |

ABLUTION Alabic, wazū', wuzū' (وضوء), Persian, ubdast (وضوء) Ablution is described by Muhammad as 'the half of faith and the key of prayer" (Mishkat, iii 3c), and is founded on the authority of the Qur'an, suigh v 8 "Q Believers when ye prepare yourselves for prayer wish your faces and hands up to the elbows, and wipe your heads

and your feet to the anklos

These ablutions are absolutely necessary as a preparation for the recital of the liturgical form of prayer, and are performed as follows The wershipper having tucked up his sleeves a little higher than his elbows, washes his hands three times then he rinses his mouth three times, throwing the water into it with his right hand After this, he, with his right hand, throws water up his nostrils, snulling it up at the same time, and then blows it out,

compressing his nostrils with the thumb and finger of the left hand—this being slao per He thon washes his formed three times face three times, throwing up the water with both hands He next washes his right hand and arm, as high as the olbow, as many times, causing the water to run along his arm from the palm of the hand to the elbow, and in the same manner he washes the left. Then he draws his wetted right hand over the upper part of his head, laising his turban of cap with his left. If he has a beard, he then combs it with the wetter fingers of his right hand, holding his hand with the palm forwards, and passing the fingers through his beard from the throat upwards. He then puts the tips of his fore fingers into his ears and twists them round, passing his thumbs at the same time round the back of the ears from the bottom upwards. Next, he wipe his neck with the back of the fingers of both hands making the ends of his impers meet behind his neck and then drawing them for ward Lastly, he washes mis feet as high as the ankles, and passes his fingers between the tors During this coremony, which is generally performed in less than three minutes the intending worshipper usually recites some

pions ejaculations or propers. For example — Before commencing the wazu — 1 am going to purify myself from all bodily uncleinness preparators to commencing prayer, that holv not of duty, which will draw my soul near to the throne of the Most High In the name of God, the Great and Mighty Praise be to God who has given us grace to be Muslims Islam is a truth and infidelity a falsehood '

When washing the nostrils - O my God, it I am pleasing in Thy sight, perfume me with the odours of Paradise"

When washing the right hand -God, on the day of judgment, place the book of my actions in my right hand and examine my account with favour "

When washing the left hand -"O my God, place not at the resurrection the book of my

actions in my left hand"

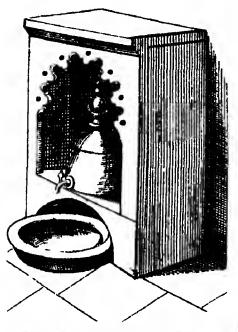
The Shiya'is, acting more in accordance with the text of the Qur'sn quoted above, only wipe, or rub (masab) the feet, instead of

washing them, as do the Sunnis

The ablution need not be performed before each of the five stated periods of prayer, when the person is conscious of having avoided every kind of impurity since the last performance of the ablution The private parts of the body must also be purified when necessary When water cannot be procured or would be injurious to health, the ablution may be performed with dust or sand. This coremony is called Tayammum (q ) washing of the whole body is necessary after cartain periods of impurity [GHUSL] The certain periods of impurity [GHUSL] The brushing of the teeth is also a religious duty The benefits of ablution are MISWAK highly extolled in the sayings of Muhammad, eg, "He who performs the wast" thoroughly will extract all sin from his body, even though it may be lurking under his finger nails " "In the day of resurrection people shall come with bright faces, hands and feet, and there will be jewels in every place where the waters of the waxw have reached (Mishkat, in 1)



VFUEL OR ABLUTIONS USED IN AUGRAN-ISTAN AND INDIA



VESSELS FOR ABLUTIONS USED IN EGYPT (LANF'S "EGYPTIANS")

In all the principal mosques there are tanks, or wells, which supply water for the purposes of legal purification [PURIFICATION]

ABORTION Arabic Isque There is no mention of the subject in the Qur'an but according to the Fataux Alangus (vol iv p 238), it is forbidden after the child is formed in the womb Muhammad is related to have ordered prayers to be said over an abortion, when suppliestion should be made for the father and mother, for forgiveness and mercy (Mishkat, v c 2)

ABRAHAM Arabic Ibrāhīm (مواقعة) One of the six great prophets to whom God delivered special laws. The "Friend of God," Khahilu 'llāh, to whom were revealed twenty portices (sahifah) of Scripture

Abraham is very frequently mentioned in the Qur'an, together with Islimael and Isaac The following are Mr Laue's selections (giving in states the remarks of Muslim commenta-

"Remember when Abraham said to his father Azar (this was the surname of Terah), Dost thou take images as deities? Verily 1 see thee and thy people to be in a manifest error -(And thus, as We should him the error of his father and his people, did We show Abraham the kingdom of the heavens and the earth, and [We did so] that he might be of [the number of those who firmly believe ) And when the night overshadowod him he saw a star (at is said that it was Venus), [and] ho said unto his people, who were astrologers, This is my Lord according to your assertion -But when it set, he said, I like not those that set, to take them as Lords, since it is not meet for a Lord to experience alteration and change of place, as they are of the nature of accidents Yet this had no effect upon them And when Yet this had no effect upon them he saw the moon using, he said unto them This is my Lord -But when it set he said Verily if my Lord direct me not (if He con firm me not in the right way), I shall assuredly be of the erring people—This was a hint to his people that they were in error, but it had no effect upon them. And when he six the sun effect upon them And when he saw rising, he said, This is my Lord This is greator than the star and the moon -But when it bot, and the proof had been rendered more strong to them, yet they desisted not he said, O my people, verily I im clear of the [things] which ve associate with God, namely, the images and the hearthly bodies. So they said unto him, What dost thou norship? He ansuered Verily I direct my face unto Him. who bath created the heavens and the earth, following the right religion and I am not of the polythersts -And his people argued with him, [but] he said, Do ve argue with me respecting God whon He hath directed me, and I fear not what ye associate with Him unless my Lord will that aught displeasing should be fall me? My Lord comprehendeth everything by His knowledge Will ye not therefore consider? And wherefore should I fear what ye have associated with God, when we fear not for your having associated with God that of which He hith not sent down unto you a proof? Then which of the two parties is the more worthy of safety? Are we, or you? If yo know who is the more worthy of it, follow him - God suith, They who have believed and not mixed their belief with injustice (that is, polytherem) for these shall be safety from punishment, and they are nightly directed" (Surah vi 74-82)

Relate unto them, in the book (that is, the Qur'an), the histery of Abruham Venily, he was a person of great verseity, a prophet When he said unto his father Azur, who worshipped idols, O my father, wherefore dost thou worship that which heareth not, nor seeth, nor averteth from thee aught, whether of advantage or of injury? O my father, verily [a degree] of knowledge hath come unto me, that hath not come unto thee therefore follow me I will direct thee into a right way O my father, serve not the devil.

by obeying him in serving idols, for the devil as very rebellious unto the Compassionate O my father, vorsly I fear that a punishment will betide thee from the Compassionate, if thou repent not, and that thon wilt be unto the devil an aider, and a companion in hell fire -He replied, Art thou a rejector of my Gods, O Abraham, and dost thou revile them? If thou abstain not, I will assuredly assail thee with stones or with ill words, therefore beware of me, and leave me for a long time -Abraham said. Peace from me be on thee! I will ask parden for thee of my Lord, for He is gracious unto me and I will separate myself from you and from what ye invoke instead of God, and I will call upon my Lord porhaps I shall not be unsuccessful in calling upon my Lord, as ye are in calling upon idols—And when he had separated him self from them, and from what they wor-shipped instead of God, by going to the Holy Land. We gave him two sons, that he might cheer himself thereby, numely, Isaac and Jacob, and each [of them] We made a prophet and We bestowed upon them (namely, the three) of our mercy, wealth and children, and We caused them to receive high commerdation' (Surah xix 42-51)

"We gave unto Abraham his direction formerly, before he had attained to manhood, and We knew him to be worthy of it. When he said unto his father and his people, What are these images, to the worship of which we are devoted?—they answered, We found our fathers worshipping them, and we have fol-He said unto them, lowed their example Verily ye and your fathers have been in a manifest error They said, Hast thou come unto us with truth in saying this, or art thou of those who jest? He answered, Nay your Lord (the being who deserneth to be norshipped) is the Lord of the heavens and the earth, who created them, not after the similatude of anything pre-existing, and I am of those who bear witness thereof And, by God, I will assuradly devise a plot against your idols after ye shall have retired, turning your backs—So, after they had gone to their place of assembly, on a day when they held a festival, he break them in pieces with an axe, except the chief of them, upon whose neck he hung the axe, that they might return unto it (namely, the chief) and see what he had done with the others. They said, after they had returned and seen what he had done, Who bath done this unto our gods? Verily he is of the unjust -And some of them said, We heard a young man mention them reproachfully he is called Abraham They said, Then bring him before the eyes of the people, that they may bear witness against him of his having done it. They said into him, when he had been brought, Hast thou done this unto our gods, O Abraham? He answered, Nay, this their casef did it and ask ye them, if they [can] speak And they returned unto themselves, upon reflection, and said unto themselves, Verily yo are the unjust, in worshipping that which speaketh not Then they reverted to their obstinacy, and said, Verily

thou knowest that these speak not wherefore don't thou order us to ask them? He said, Do ye then worship, instead of God, that which doth not profit you at all, nor injure you , ye u orship it not? Fie on you, and on that whi h ye worship instead of God! Do ye not then understand?—They ead, Burn ye bum, and avenge von gods, if ye will do so So they collected abundance of firewood for him, and set fire to it, and they bound Abraham and put him into an engine, and cast him into the fire But, south Grd, We said, O fire, he thou cold, and a security unto Abraham! So nought of him was burned sive his bonds the heat of the fire ceased, but its light remained, and by God's saying, Security,— Abruham was saved from dying by reason of its cold And they intended against him a plot, but he caused them to be the sufferers And we delivered him and Lot, the son of his brother Haran from El-Eraq, [bringing them | nuto the land which We blessed for the pooples, by the abundance of its rivers and trees, numily, Syria Abraham took up his abode in Palestine, and Lot in El-Mutefikeh, between which is a day's journey And when Abraham had asked a son, We gave unto him Isaac, and Jacob as an additional gift, beyond what he had asked, being a son's son, and all of them We made righteous persons and prophets And We made them models of role gion who directed men by Our command unto Our religion, and We commanded thom by inspiration to do good works and to perform prayer and to give the appointed alms, and they sorved Us And unto Lot Wo gave judgment and knowledge and Wo delivered hun from the city which committed fifthy actions, for they were a people of evil, shameful deers, and We admitted him into our mercy, for he was [one] of the righteons (Sūrah xxi 52 75 )

"Hast thou not considered him who disputed with Abraham concerning his Lord, because God had given him the kingdom? And he was Nimrod When Abraham said, (upon his saying unto him Who is thy Lord, unto whom thou initiest us?), My Lord is He who giveth life and causeth to die,—he replied, I give hie and cause to die—ind he summoned two men, and slew one of them, and left the other So when he saw that he inderstood not. Abraham said, And verily God bringeth the sun from the east now do thou bring it from the west—And he who disbelieved was confounded, and God directeth not the offending people" (Sürsh ii. 260)

"And Our messengers came formerly unto Abraham with good tidings of Isaac and Jacob, who should he after him. They said, Poace He replied Peace he on you. And he tarried not, but brought a reasted calf. And when he saw that their hands touched it not, he dishilad them and conceived a fear of them. They said, Fear not for we are sent unto the people of Lot, that we may destroy them. And his wife Sarah was standing serving them, and she laughed, rejoicing at the tidings of their destruction. And we gave her good tidings of Isaac, and after Isaac, Jacob.

She said, Alas: shall I bear a child when I am an old woman of nine and ninety years, and when this my husband is an old man of n hundred or a hundred and twenty years?

Verily this [would be] a wonderful thing—

They said, Dost thou wonder at the command of God? The mercy of God and His blesaings be on you, O people of the house (of Abraham)! for He is praiseworthy, glorious—And when the terior had departed from Abraham, and the good tidings had come unto him, he disputed with Un (that is, with Our messengers) respecting the people of Lot , for Abraham was gentle, compassionate, repentant And he said unto them, Will ye destroy a city wherein are three hundred be-lievers? They answered No He said, And well ye destroy a city wherein are two hundred believers? They answered, No He said, And will ye destroy o city wherein are forty believers? They onsuered, No He suid, And will ye destroy a city wherein are fourtien believers? They answered, No He said, And tell me, if there he in it one betweer? They answered, No He said, Verily in it is Lot They replied We know best who is in it And when their dispute had become tedious they said, O Abraham, abstain from this disputa tion, for the command of the Lord hath come for then destruction, and a punishment not [to be] averted is coming upon them " (Surah vi 72-78)

"And when Our decree for the destruction of the people of Lot came [to be executed], We turned them (that is, their cities) upsidedown for (fabriel raised them to heaten, and let them fall upside-down to the earth and We rained upon them stones of baked clay, seut one after another, marked with thy Lora, each with the name of him upon whom it should be cast and they [are] not far distant from the offenders, that is, the stones are not, or the cities of the people of Lot were not, far distant from the people of Mekkeh" (Sürah xi 84)

"And [Abraham] said [after his escape

"And [Abraham] said [after his escape from Nimrod], Verily I am going unto my Lord, who will direct me unto the place whither He hath commanded me to go, namely, Syria And when he had arrived at the Holy Land, he said, O my Lord, give me a son [who shall be one] of the righteous. Whereupon We gave him the glad tidings of a mild youth And when he had attained to the age when he could work with him (as some say, seven years, and some, thirteen), he said, O my child, verily I have seen in a dream that I should sacrifice thee (and the dreams of prophets are true, and their actions, by the command of God), therefore consider what thou seest advisable for me to do He replied, O my father, do what thou art commanded thou shalt find me, if God please, [of the number] of the patient And when they had resigned themselves, and he had laid him down on his temple in [the valley of] Minā, and had drawn the knife across his throat (but it produced no effect by reason of an obstacle interposed by the drivine power), We called unto him, O Abraham, thou hast verified the vision Verily thus do We reward the well-

doers Verily this was the manifest trial And We ransomed him whom he had been commanded to sacrifice (und he was Ishmael er Isaac. for there are two opinions) with an excellent victim, a ram from Paradies, the same that Abel had offered Gabriel (on whom be peace!) brought it, and the lerd Abraham sacrificed it, saying, God is most great! And We left this salutation [to be hestowed] on him by the latter generations, Peace [be] on Abraham! Thus do We reward the welldoers for he was of Our believing servants" (Sürah xxxvii 97-111)

Remember when Abraham said, O my Lord, show me how Thou will raise to life the dead—He said Hast thou not believed? He answored, Yea but I have asked Thee that my heart may be at ease. He roplied, Then take four hirds and draw them towards thee, and cut them in pieces and mingle together their flesh and their feathers, then place upon each mountain of thy land a portion of them, then call them unto thee they shall come unto thee quickly, and know thou that God is mighty [and] wise—And he took a peacock and a vulture and a raven and a cock and did with them as hath been described, and kept the heads with him, and called them, where the portions flew about, one to another, un they became complete then they came to their

heads' (Surah ii 262) Remember, whon his Lord had tried Abra ham by [certain] words, commands and prohi bitions, and he fulfilled them, God and unto him, I constitute thee a model of religion unto men. He replied, And of my offspring con-stitute models of religion [God] said, My covenant doth not apply to the offenders, the unbelievers among them -And when We ap pointed the house (that is, the Kabuh) to be a place for the resort of men and a place of security (a man would meet the slayer of his security (a man would meet the stayer of his father there and he would not provoke him [to revenge],) and [said]. Take, O men, the station of Abraham (the stone upon which he stood at the time of building the House) as a place of prayer, that ye may perform behind it the prayers of the two rakiahs [which are ordained to be performed after the ceremony] of the circuiting [of the Ka'bah] -And We commanded Abraham and Ishmael, [saying], Purity my House (rid it of the idols) for those who shall compass [it], and those who shall abide there, and those who shall bow down and prostrate themselves -And when Abraham said, O my Lord, make this place a socure territory (and God hath answered his prayer, and made it a sacred place wherein the blood of man is not shed, nor is any one oppressed in it, nor is its game hunted [or shot], nor are its plants cut or pulled up), and supply its inhabitants with fruits (which hath heen done by the transporting of at-Taif from Syria thither, when it [that is the territory of Makkah] was desert, usthout sown land or water, such of them as shall believe in God and the last duy—He mentioned them pecu learly in the prayer agreeably with the suying of God My covenant doth not apply to the offenders,—God replied, And I will supply

him who disbelieveth I will make him to enjoy a supply of food in this world, a little while then I will force him, in the world to come, to the punishment of the fire, and evil shall be the transit (Sürah ii 118-120)

"And remember when Abraham was laising the foundations of the House (that is, build ing it), together with Ishmuel, and they said O our Lord, accept of us our building, for Thou art the Hearer of what is said, the Knower of what is done O our Lord, also make us resigned unto Thee, and make from among our offspring a people resigned unto Thee, and show us our rites (the ordinances of our worship, or our pilgrimage), and be propitious towards us, for Thou art the Very Propit ous, the Merciful (They begged Him to be propertious to them, notwethstanding their honesty, from a motive of huncility, and by way of instruction to their offspring). O our Lord, also send unto them (that is the people of the House) an apostle from among them (and God hath answered their prayer by sending Muham mad), who shall recite unto them Thy signs (the Quran) and shall teach them the book (the Qur'an), and the knowlege that it con iaineth and shall purify them from polytheism, for Thou art the Mighty the Wise —And who will be averse from the religion of Abraham but he who maketh his soul looksh, who is ignorant that it is God's creation, and that the worship of Him is incumbent on it, or who lightly esteemeth it and applieth it to vile purposes, when We have chosen him in this world as an apostle and a friend, and be shall be in the world to come one of the righteous for whom are high ranks?—And remember when his Lord said unto him, Resign thyself -he replied, I resign myself unto the Lord of the worlds - And Abiaham commanded his children to follow it (namely the religion), and leach his children, soying O my children, verily God hath chosen for you the religion of al-Islam, therefore die not without your being Muslims -It was a prohibition from abandoning Islam and a communit to persevere therein unto death" (Surah ii 121-126)

"When the Jews said Ahraham was a Jew, and we are of his religion—and the Christians said the like, [the following] was recealed O people of the Scripture, wherefore do ve argue respecting Abraham, asserting that he was of your religion, when the Pentateuch and the Gospel were not sent down but after him a long time? Do ye not then undestand the faistly of your raying? So ye O people have argued respecting that of which ye have knowledge, concerning Moses and Jesus, and have asserted that ye are of their rehoion then wherefore do ve argue respecting that of which we have no knowledge concerning Ahraham? But God knoweth his case, and ye know it not. Abraham was not a Jew not a Christian but he was orthoox a Muslim [or one resigned], a Unitarian, and be was not of the polytheists." (Sürah in 58-60.)

ABSCONDING OF SLAVES
Arabic Ibaq (الماله) An absconded
male or female slave is called Abig, but an

mint slave who leaves his home is termed zall a word which is also used for an adult slave who has strayed. The apprehension of a fugitive slave is a laudable act, and the person who seizes him should bring him before the magistrate and receive a reward of forty dirhams. (Hamilton's Hidayah, vol. ii p. 278.)

ABSTINENCE Archic Tagwa (1,2) Is very frequently enjoined in the Quran The word generally applies to abstinence from idolatry in the first instance but it is used to express a life of piety. An excessive abstinence and a life of asceticism are condemned in the Quran, and the Christians are charged with the invention of the monastic life, they invented it themselves [MONASTICISM FASTING]

ABU 'ABDI 'LLAH allian Allian Muhammad ibn Ismā ilai-Bukhāri the author of the well known collection or traditions received by the Sunnis [BUKHARI]

ABŪ 'ABDI 'LLĀH AHMAD IBN HANBAL (اله عبدالله أحمد بن حسل) [HANBAL]

ABŪ 'ABDI 'LLĀH IBN ANAS (أبو عبدالله مالله بين انس)

ABU 'ABDI 'LLAH MUHAM MAD IBN AL-HASAN (Alline of the state of the sta

ABŪ BAKR (﴿ ﴿ ﴿ ﴿ ﴾ ) Of the origin of his name, there are various explanations. Some think that it means "the father of the maiden," and that he received this title because he was the father of 'Āyishah, whom Muhammad married when she was only nine years old. His original name was 'Abdu 'l-Ka'bah (which the Prophot changed into 'Abdu 'lish) Ibn Abī Quhāfah. He was the first Khalifah, or successor of Muhammad [SHIAH] Muhammadan writers praise him for the purity of his life, and call him as biddīq, the Veracious. He only reigned two years, and died August 22nd, A D 634

ABŪ DĀ'ŪD (مو داود) Sulaimān Ibn al-Ash'as al Sijistanī, born at al-Basrah AH 202, and died AH 275 The compiler of one of the six correct books of Sunnī traditions, called the Sunnan Abī Dāūd, which contains 4 008 traditions, said to have been carefully collated from 500,000 [TRADITIONS]

ABÜ HANÎFAH (أبو عنبقة النعمان) Abü Hanîfah an Nirman is the great Sunni Imam and jurisconsult, and the founder of

the Hanifi sect His father, Sabit, was a silk dealer in the city of al-Kūfah, and it is said his grandfather, Zūṭa, was a native of Kābul He was born at al-Kūfah AH 80 (AD 700), and died at Baghdād, AH. 150 He is regarded as the great oracle of Sunnī jurisprudence, and his doctrines, with those of his disciples, the Imām Abū Yusuf and the Imām Muhammad, are generally received throughout Turkey, Tartary, and Hindustan It is related that Imam Mūlik said that the Imām Abū Hanifah was such a legician that, if he were to assert a wooden pillar was made of gold, he would prove it by argument

ABŪ HURAIRAH (

No constant attendants of Muhammad, who from his peculiar intimacy has related more traditions of the sayings and doings of the Prophet than any other individual. His real name is doubtful, but he was michinamed Abū Hurairah on account of his fondness for a kitten. He embraced Islam in the year of the expodition to Khaibar, AH 7, and died in al Madinah, AH 57 or 59 aged 78

ABŪ JAHL (Jee gel) An implacable adversary of Muhammad His real name was 'Amr ibn Hishām, but he was surnamed, by the Muslims, Abū Jahl, or the "Father of Folly" He is supposed to be alluded to in the Qur'an, Sūrah xxii 8—"There is a man who disputch concerning God without either knowledge or direction" He was a boastful and debauched man, and was killed in the battle of Badr

ABŪ LAHAB ( ) One of the sons of Abū Mnttalib, and an uncle to Muhammad He was a most bitter enemy to the Prophet, and opposed the establishment of Islām to the utmost of his pewer His name was Abdu 1- Uzza, but he was surnamed by Muhammad, Abū Lahab, "The Father of the Flame" When Muhammad received the command to admonish his relations, he called them all together, and told them he was a warner sent unto them before a grievous chastisement Abū Lahab rejected his mission, and cried out, "Mayest thou perish that thou called us together for this?" and took up a stone to cast at him, whereupon the oxith Sūrah of the Qur'ān was produced—

"Let the hands of Abu Lahab perish, and let himself perish!

His wealth and his gains shall avail him naught

Burned shall he be at a flery flame, And his wife laden with fire wood On her neck a rope of palm fibre"

Abū Lahab is said to have died of grief and vexation at the defeat which his friends had received at the hattle of Badi, surviving that misfortune only seven days. His body was left unburied for several days.

Zaid and Abu Lahab are the only relatives or friends of Muhammad mentioned by name in the Qur'an ABŪ 'L-HUZAIL ZUFAR IBN AL-HUZAIL (أبو الهذيل زفر بن الهذيل (أبو الهذيل وفر بن الهذيل (أبو الهذيل (فر بن الهذيل (

ABU 'L-QASIM ( "The father of Qasim' One of the names of Mu hammad, assumed on the birth of his son Qusim, who died in infancy [MUHAMMAD]

ABUSIVE LANGUAGE 18 forbidden by the Muslim law, and the offender must be punished according to the discretion of the Qazı Abu Hanifah says "If a person abuse a Musalman by calling him an ass or a hog, punishment is not incurred, hecause these expressions are in no respect defamatory of the person to whom they are used, it being ovident that he is neither an ass nor a hog But some allego that in our times chastisement is inflicted, since, in the modern acceptation, calling a man an ass or a hog is held to be abuse Others, again, allege that it is esteemed only to be abuse when the person of whom it is said occupies a dignified position ' According to Abu Hanifah, the greatest number of stripes that can be inflicted for abusive language is thirty nine (Hamilton's Hidayah, vol in 78)

Muhammad is related to have said, Abusing a Muslim is disobedience to God, and it is infidelity for anyone to join such an one in religious warfare" (Mishkat, xxii 2)

ABU TALIB (-JU - Muham-mads unclo and guardian, the father of Ali He is believed to have died as he had lived an unbeliever in the Prophets mission, but for forty years he had been his faithful filled and guardian. He died in the third year before the Hijiah

ABŪ 'UBAII'AH (الم عمودة) IBN AL JARRAH One of the Companions, who was with the Prophet in all his wars, and distinguished himself at the battle of Uhud. He was highly esteemed by Muhammad, who made him one of the 'Asharah al-Mubashsharah, or ten patriarche of the Muslim faith He died a H 18, aged 58

ABŪ YŪSUF (

\*\*Quadration of the great Inam Born at Baghdad, A H 113 Studied under the Imam Abū Hanīfah, and is colebrated, together with the Imam Muhammad and the Imam Zufar, as disciples of the great Imam, from whose opinions, however, the three disciples not unfrequently differ, as will be seen upon reference to the Hidāyah Ho died A H 182

'ĀD (ste) A tribe located to the south of Arabia, to which the prophet Hūd is said to have been sent See Qur'an, vii 63—

"And to 'Ad we sent our brother Had,
'O my people,' said he, 'worship God ye
have no other god than Him Will ye not
then fear Him?'

' Said the unbelieving chiefs among his

people, "We certainly perceive that thou art unsound of mind, and we surely deem thre an impostor

"He said, 'O my people! it is not unsound ness of mind in me, but I am an Apostle from the Lord of the Worlds

"The messages of my Lord do I announce to you, and I am your faithful counsellor

" Marvel ye that a warning hath come to you from your Lord through one of yourselves that He may warn you? Remember how he hath made you the successors of the people of Noah, and increased you in tallness of stature Remember then the favours of God that it may haply be well with you'

" I'hey said, 'Art thou come to us in order that we may worship one God alone, and leave what our fathers worshipped. Then leave what our fathers worshipped bring that upon as with which thou threatenest us, if thou be a man of truth

"He said, 'Vengeance and wrath shall suddealy light on you from your Lord Do ve dispute with me about names that you and your fithers have given your idots, and far which God bath sont you down no warrants? Wait ye then, and I too will wait with you

"And we delivered him, and those who were on his side, by our mercy and we cat off to the last man those who had treated our signs as hes, and who nere not believers

Also, Surah laxxix 5 Hast thou not seen how the Lord dealt with 'Ad at Iram, adorned with pillars, whose like hive not been reased in these lands '[HUD, IKAM]

Payment, satisfac-ADĀ (1010) tion completing (pravers &c )

A DA M Arabic, Adam (ادم) Reckoned by Muslim writers as the urst prophet to whom ten portions of scrip ture (sahifah) are siiu to have been revealed He is distinguished by the title of Safiyu'llah He is mentioned or, the ' chosen one of God in the Qui an in the following Surahs, which are taken iron Mr Lane's Selections (new edition, by Mr Stanley Lane Pouls, Fruhner, 1879), with the commentary in italics -

'Remember, O Muhammad when the Lord said unto the angels, I am about to place in the earth a vicegiont to act for me in the execution of my orchnonces therein, namely, Adam,-they sain, Wilt Thou place in it one who will corrupt in it by disobediences, and will shed blood (as and the sons of El-Jann who were in it, where ore when they acted corruptly (fod sent to them the angels, who drove them away to the islands and the moun tains), when we [on the contrart] colebrate the divine perfection, occupying nurselves with Thy praise and extol Thy holmers? There for we are more worthy of the recipiency-God replied Verily I know that which ve know not, as to the affair of appointing Adam vicegerent, and that among his posterity will be the obodient and the rebellious and the just wall And he createu be manifest among them Adam from the surface of the earth, taking a handful of every colour that it comprised, which was kneaded with various waters, and he com

pletely formed it, and breathed into it the soul, so it became un animated sentient being. And he taught Adam the names of all things, snfusing the knowledge of them into his heart. Then He showed them (namely, the things) to the angels, and said, Declare unto me the names of these things, if ye say truth in your assertion that I will not create any more know ing than ye, and that ye are more worthy of the perfection' We have no knowledge excupting what Thou hast taught us for fliou art the Knowing, the Wise - God said, O Adam, tell them then names. And when he had told them the s names God said Did I not say unto you that I know the sterets of the heavens and the earth, and know what ye reveal of your words, suying, Wilt thou place in it, etc., and what ye did conceal of your words, suying, He will not create any more generous towards Him than we, nor any more knowing?" (Surah ii 28-31)

"We created you that is, your fatner Adam then We formed you, we formed him and you in him then We said unto the angels, Pro strite yourselves unto Adam, by way of salu tation, whereupon they prostrated them-scives, except Iblees, the father of the nan, who was amid the angels he was not of those who prostrated themselves God said, What hath hindered thee from prostrating thyself, when I commanded theo? He answered, I am better than he Thou hast created me of hre, and Thou hast created him of earth [God] said, Then descend thou from it, that is, from Puradise, or as some say, from the heavens for it is not hi for thee that thou behave thyself proudly therein so go thou forth verily thou shalt be of the contemptible He replied, Grant mo respite until the day when they (that is, munkind) shall be raised from the dead. He said, Thou shalt be of those [who are] respited and in another verse [in K 38, it is said], until the day of the known period that is until the period of the first blast [of the trumpet] [And the devil] said, Now, as Thou hast led me into error, I will surely lay wait for them (that is for the sons of Adem) in Thy right way, the way that leadeth to Thee then I will surely come upon them from before them, and from behind them, and from their right hands, and from their left, and hinder them from pursuing the way (but, suith Ibn Abbas, he cannot come upon them above, lest he should interiene be tween the seriant and God's mercy), and Thou shalt not and the great number of them griteful, or believing [God] said, Go forth despised and driven away from Whosoever of them (that is of manfrom it mercy Whosoever of them (that is of man-kind) shall follow thee, I will surely fill hell with you all, with thee, and thy off-spring, and with men' (Sur il vii 10-17)

"And we said, O Adam, dwell thou and thy wife (Howiva for e've] whom God created from a rib of his left side) in the garden and ent ye therefrom plentifully whenever ye will, but approach ye not this tree, to eat thereof, (and it was wheat, or the grape vine or some other tree, for if we do so, we will be

of the number of the offenders. But the devil, Iblees, caused them to slip from it, that is from the garden, by his saying unto them Shall I show you the way to the tree of eternity? And he sware to them by God that he was one of the faithful advisers to them so they ate of it, and He ejected them from from that state of delight in which they were And We said, Descend ye to the earth, ye two with the offspring that ye comprise [yet unborn], one of you (that is, of your offspring) an enemy to another, and there shall be for you, in the earth, a place of abode and a provision, of its regulable produce, for a time until the period of the expiration of your terms of life.

And Adam learned, from his Lord, words, which were these —O Lord, ue have acted unjustly to our own souls, and if Thou do not forgine us, and be merciful unto us, ve shall surely be of those who suffer loss And he prayed in these words, and He became propitious towards him, accepting his repentence, for He is the Very Propitious, the Merciful We said, Descend ye from it (from the garden) altogether, and if there come unto you from Me a direction (a book and an apostle), those who follow my direction, there shall come no fear on them, nor shall they grieve in the world to come, for they shall enter parachse but they who disbeliove and accuse our signs of fulsehood, these shall be the companions of the are they shall remain therein for ever" (Sûrah n 33-37) ever "

The Muhammadans say, that when they were east down from Paradise [which is in the seventh heaven]. Adam fell on the isle of Ceylon, or Sarandib, and Evo near Jiddah (the port of Makkah) in Arabia and that, after a separation of two hundred years, Adam was, on his repentance, conducted by the angel Gabriol to a mountain near Makkah where he found and know his wife the mountain being then named 'Arafat, and that he afterwards retired with her to Ceylon — Salo

ADAB () Discipline of the mind and manners, good education and good breeding, politeness, deportment, a mode of conduct or behaviour. A very long section of the Traditions is devoted to the sayings of Muhammad regarding rules of conduct, and is found in the Mishkätu 'l-Masābih under the title Bābu 'l-Adab (book xxii Matthow's Mishkāt). It includes—(1) Salutations (2) Asking permission to enter houses (3) haking hands and embracing, (4) Rising up, (5) Sitting sleeping and walking, (6) Siezing and Jawning, (7) Laughing, (8) Nanics, (9) Poetry and eloquence, (10) Backhiting and abuse, (11) Promises, (12) Joking, (13) Boasting and party spirit. The traditional sayings on these subjects will be found under their respective title. 'Ilmu 'l-Adab is the science of Philology

'ADIYAT (عادبات) "Swift horses"
The title of the 100th Surah of the Qur'an, the
second verse of which is, "By the swift
chargers and those who strike fire with their

hoofs Professor Palmer translates it snorting chargers "

ADTYATU 'L-MASÜRAH (المائرة 5,500) "The prayers handed down by tradition" Those prayers which were said by Muhammad, in addition to the regular liturgical prayers They are found in different sections of the traditions or Ahādis

(عدل) ADL Justice Appointing what is just, equalising, making of the same weight Ransom The word occurs twelve times in the Qur'an, eg, Surah iv 128, 'Ye are not able, it may be, to act equitably to your wives, even though ye covet it" Surah 11 44, "Fear the day wherein no soul shall pay any ransom for another soul" Surah n 128, "And fear the day when no soul shall pay any ransom for a soul, nor shall an equiralent be received therefrom, nor any inter-cossion avail, and they shall not be helped" Surah ii 282, "Write it down faithfully then let his agont dictato futhfully" Surah v 105, Let there be a testimony between you when any one of you is at the point of deathat the time he makes his will—two equitable persons from amongst you' Surah vi 69, "And though it (soul) compensate with the fullest compensation it would not be accepted" Suith v 115, "The words of thy Lord are fulfilled in 'ruth and justice" Surah xvi , 78, Is he to be held oqual with him who bids what is just, and who is on the right way?" Sunah xvi. 92 'Verily God bids you do justice" Surah xlix 8, 'Make peace with them with equity and be just 'Surah laxxii 5, " Thy generous Lord, who created thee and monlded thee and disposed thee aright"

AL-'ADL (Just) One of the muety-nine special names of God. It signifies "the Just" It does not occur in the Quran as an attribute of the Divine Being, but it is in the list of attributes given in the Traditions (Mishkat book x)

'ADN (OAE) The garden of Eden Januam 'Adn The garden of perpetual abode The term is used both for the garden of Eden in which our first parents dwelt, and also for a place in colestial bliss [JAN NATU 'ADN]

ADOPTION Arabic Tabanna (III) An adopted son, or daughter, of known descent has no right to inherit from his, or her, adoptive parents and their relatives,—the filiation of this description being neither recommended nor recognised by Muhammadan law. Such son of daughter is, however, entitled to what may be given under a valid deed in gift or will. In this particular the Muhammadan agrees with the English, and the Hindu with the Roman law. (Tagore Law Lectures, 1873, p. 124)

ADORATION The acts and postures by which the Muslims express adoration at the time of pravei are similar to those used by the ancient Jews (11de Smith's Dictionary of the Bible, in loco), and consist of

Ruka, or the inclination of the body, the hands being placed on the knees and Suyad, or proetration upon the earth, the forehead touching the ground [FRAYER.] The adviation of the black stone at Makkah forms an important feature in the ceremonies of the pilgrimage [HAJJ]

ADULTERY Arabic zinā' (\*\*\*))
The term zinā' includes both adultery and rornication, but there is a difference in the punishment for these offences [FORNICATION]

Adultery is established before a Qāzi, either by proof or confession. To establish it upon proof, four witnesses are required. (Qur'an, burah iv 1) When witnesses come forward, it is necessary that they should be examined particularly concerning the nature of the offence. When the witnesses shall have borne testimenty completely, declaing that "they have seen the parties in the very act of carnal conjunction," the Qāzi passes sentence

A confession of adultory must be made by the person who has committed the ein, at four different times, although, according to the Imam ash-Shan I, one confession is sufficient some of the doctors hold that if a person retract his confession, his retraction must be credited, and he must be forthwith released

At the commencement of Muhimmad's mission, women found guilty of adultery and for meation were punished by hear literally immured—Süratu'n meā (17) 19, Shut them up within their houses till doubt release thom, or God make come vay for them? This however, was cincelled and lapidation was substituted as the punishment for adultory, and 100 stripes and one year's banishment for formulation

When an adulterer s to be stoned to death, he should be carried to ome hairen place, and the lapidation abould be executed, first by the witnesses, then by the Qazi, and afterwards by the by-standers. When a woman is stoned a hole or excusation should be dug to receive hor, as deep as her wrist, because Muhammid ordered such a hole to be dug for Chandia.

It is lawful for a husband to slay his wife and her paramour, if he shall find them in the very act. If a supreme ruler, such as a Khalifah, commit adultery, he is not subject to such pumshment.

The state of mirriage which subjects a wholomonger to lapidation, requires that he be free (i.e. not a slive) a Mushin and one who has consummated a liwful mainage

It will be seen that Muhammad in law is almost identical with the divine law of the Jews with regard to adultery (Dout xxiii 22, Lov xix 20), but the Mesaic penalty applied as well to the hetrothed as to the married woman

AFFINITY Arabic Qarābah (41,5)
The prohibited degrees (humah) with regard
to marriages are as follows—Mother,
daughter, paternal aunt, maternal aunt, brother's or sisters daughter, grandmother,
granddaughter, mother-in law, step-mother,

daughter in-law, granddaughter in-law. Nor can any man marry any who stand in any of these relationships from fosterage. The marriage of two sisters at the same time is for bidden, but the marriage of a deceased wife's sister is allowed. Marriage with a deceased brother's wife is very common in Muslim countries such marriages being held to be a very honourable means of providing for a brother's widow. The marriage of cousins is also considered most desurable, as being the means of keeping families and tribes togother. The passage of the Qur'an on the subject of affinity, is as follows (bursh v. 27)—

'Mirry not women whom your fathers have married for this is a shame, and hateful, and an evil way —though what is past (i.e. in times of ignorance) may be allowed

"Forbidden te you are your mothers, and your daughters, and your sisters, and your sisters, and your sisters, and your sisters, and your recess on the biother and sisters side, and your foster-mother, and your forter-sisters, and the mothers of your wives, and your step daughters who are your wards, boin of your wives to whom ye have gone in (but if yo have not gone in unto them, it shall be no sin in you to marry them,) and the wives of your sons who proceed out of your loins, and ve may not have two sisters except where it is already dons Verily, God is Indulgent, Mcruful!

"Forbitules to you also are married women, oxcept those who are in your hands as slaves. This is the law of God for you. And it is allowed you, beside this to seek out wives by means of your ealth, with windest conduct and without fornication. And give those with whom ye have cohebited their dowry. This is the law. But it shall be no clame in you to make agreements over and above the law. Verily, God is Knowing, Wile!"

AFFLICTION Anabic huzu (Oye), ghamm (A) The benefits of affliction are frequently expressed in both the Quran and Iraditions. For example, Surah in 150, Wo will try you with something of fear, and hunger, and loss of wealth, and souls and fruit, but give rood tidings to the patient who, when there falls on them a calamity, say, Verily we are foods and verily to Him we return. This formula is always used by Muhammadana in any danger or sudden calamity especially in the presence of death

In the traditions (see Mishkutu 'l-Marabih', Muhammad is related to have said, "A Muslim is like unto standing green corn, which senictimes stands erect, but is some times cast down by the wind '"No affliction befals a servant of God but on account of the sine which he commits"

AFSUN (ויייפט) The Persian term for Dawah or exorcism [EXOROISM]

AFT (عفر) Lit, "erasing, cancelling." The word is generally used in Muhammadon books for parden and forgiveness. It occurs eight times in the Quran, eg Sürah in 286 "Lord, make us not to carry what we have not strength for, but forgive us and pardon us and have mercy on us." Sürah iv 46, "Verily God pardens and forgives."

Al-'Aft is one of the macty ame special names of God. It means "one who erases of cancels," "The Elaser (of sus) ' See Qur'an, Surah IV 51

Arabic with (وکیس) One AGENT logally appointed to act for another For the Muliammadan law regarding the appointment of agents to transact business, or to migotiate of agents to fransact business, of the neglect marriages, see Hamiltons Hidagah vol mi p 1, Builte Duast Hamilton Code, 1 75, linamyak Code p 29 The author of the Hidagah vol tit is lawful for a person to spoont mother his agent to: the settlement in his bihalf of every contract which he might tenful's have concluded himself, such is sale, marriage, and so forth," and he then proceeds to lay down rules for guidance in such matters it great length. A veman who remains in privacy and is not recustomed to go into ('ourt ought, according to the saying of Abu bakr to appoint an agent and not appear berselt A slave or a minor mix be appointed agent for a free man

AL-AHAD (الاحد) 'The One' A title given to God [NAMES OF GOD]

AHADIYAH (& sat) Unity, concord Al Ahadiyah is a term used by sufi mystic to express a condition of the mird, completely absorbed in a incultation on the Divine Unity (See Abdu '1 Razzaq's Dectionary of the Technical Terms of the Sulis Spienger's edition)

AHQAF (الحقاف) The name of a tract of land in Subs in Yanian The title of the Xivith Surah of the Que'an

AHIU'L-BAIT (משל الحيت) "The people of the house" A term used in the Quran (Sürah xxxii. 33) and in the Haits (Mishkät xxiv 21), for Muhammads house hold

AHLU 'L-HAWA' (اهل الهواء) A

AIILU'L-KITAB (معل العبر) Let
"The people of the book" A term used
in the Qur'an for Jews and Christians, as believers in a revealed religion Some sects of
the Shi'ahs include the Majūsi (Magi) under
this term

AHMAD (and) The name under which Muhammad professes that Josus Christ foretold his coming. Vide Quran, Sürah Ixi 6, "And remember when Jesus the son of Mary said 'O children of Israel' of a truth I am God's Apostle to you to confirm the law which was given tefore me, and to announce an apostle that shall come after me, whose name shall be Ahmad'" Muhammad had no doubt, heard that Our Lord had promised a Paracletos (παρακλητος), John xvi 7 This title, understood by him, probably from the

similarity of sound, as equivalent to Periciptos (περικλυτος), he applied to himself with reference to his own name Muhammad the praised or glorified one. Muir thinks that in some imperfect Arabic translation of the Gospel of St. John, the word παρακλητος may have been translated Ahmad or praised (Life of Muhomet vol. 1.17)

AHZAB (רבליב) "Confederates"
The title of the axamird Surah of the Quran which is said to have been written when al-Madinah was besieged by a confederation of the Jewish tribes with the Arabs of Makkah an 5

[ JOB ] (ابوب) AIYŪB

ATAL (4-1) The appointed time of death baile to be ordained by God from the first Qui an, Suinh xxxv 44, 'He respites them until the appointed time When their appointed time comes, verily God looks upon His servants" [DBATE]

AJIK (المبر) A term used in Mu hamaindan law for a person fured for vervice [JIARAN]

AJNABI (الجلبى) A foreigner,

ÁKHIR I-CHAHÁR-I-SHAMBAH (اعر بهار هسله) The last Wednesday of the mouth of Silin It is observed as a feast in commemorities of Muhammad 4 having experienced some mitigation of his last illness and having nathed. It was the last time he performed the legal hathing, for he died r the twelfth day of the next In some parts of Island it is can mo ith toming in the inly morning of this day to write versos of the Que'an known as the Seven Salan (q . ), and then wash off the mk and think it as a him against evel. It is not observed by the Wibnabis nor a its observance umversel in Islam

AKHLAQ (Jah) The plural of Khuh, Natures de pesitions, habits, manners The general term for books or morality of Akhlay: Jalou Akhlay: Muham the name of a dissertation on thices by Husahn Ware Kashifi, A is 910, which has been translated into highish by the Rev. H.O. keene (W.H. Alien & Co.)

AKHUND (محر) A maulawi, a teacher A title of respect given to eminent religious teachers. One of the most celebrated Muhammadan teachers of modern times was the "Ākhund of Swat," who died a. 1875 This great religious leader i esided in the village of Saidh, in the district of Swat, on the north west frontier of India

AKHUNDZADAH (ליבער ליפּג) The son of an Akhund A title of respect given to the sons or descendants of celebrated religious teachers [AKHUND]

ĀL (Jt) Lil "oftspring, or posterity" Used in Muslim works for the offspring of Mahammiad

(الاعلى) AL-A'LA (Make) "The Most High" The title of the axxxvirth Surah of "The Most the Quran, in the second verse of which the word occurs "The name of thy Lord the Most High is celebrated "

(علم) ALAM A standard or ensign A term used for the ilags and standards paraded during the Muhairam [Mil-HARRAM, STANDARDS ]

'ĀLAM (عالم) The universe, world, condition, state of being

'Alamu'l arwah · Alamu i khalq

· Alumu 'l-bagı 1 lumu / wzamah

· Alamu 'I-ghurb 'Alamu'l nu qul 'Alamu'n nāsūt

· Ilamu I-malakut · Alama I-yabarut 'Alomu 'l-lähut

the world of spirits The world this life The future state The highest heaven Alamu sh shahadah The visible world The invisible world The rational world

The four mystic stages of the Sufis are -The present world The state of angels The state of power The state of absorption mio the Divinity

[ MPD DYM ]

(علامات) ALĀMĀT The greater signs of the resurrection 'ATAMATU '6-SA'AH RESURBECTION |

'N-NUDUWAH 'ALAMA'TU "The signs of Pro-(علامات الببوة) phocy A term used for the supposed mi racles and other proofs of the mission of Muhammad. The title of a chapter in the Traditions (Mishkat, xxi c vi)

'ALĀMĀTU 'S-SĀ'AH علامات) "The signs of the hour" (الساعة se the signs of the time of the Resurrection and of the Day of Judgment The title of a section of the Traditions (Mishkat, xxiii c 3) [RESURRECTION]

'ALAQ (على) Congcaled blood"
The title of the cevith Surah the fist twe verses of which are generally allowed to be the earliest portion of the Qur'an

AL-BALDAH (الملدة) "The City" A name sometimes u ed in the Hadis for Makkab

ALCHEMY Arabic Kimiyā (کیمیاء) According to the Kashfu 2-zunun, in loco, learned Muslims are not agreed as to the existence of this occult science nor are they of one opinion as to its lawfulness even if it should exist

ALEXANDER THE GRFAT Mentioned in the Qui'an as Zu l-Quinain ce "He of the two horns" with which he is represented on his come (Surah xvili 82) He seems to have been regarded by Muham mad as one invested with a divine commis sion - Verily we established his power upon earth", but commentators are not agreed whether to assign to him the position of a Prophet [zu L GARNAIN]

AL-HAMD (Jul) "Praise" A title given to the first Surah, so called because its first word is Al-hand This chapter is also called hatihah, which term is used by modern Muslims for the burah when it is said for the benefit of the dead, Al-humd being ils more usual title FATIHAH |

AL-HAMDU-LI'LLĀH (المحمد المحمد). "Praise belongs to God" An ejaculation which is called Tahmid, and which occurs at the commercement of the first chapter of the Qur'an It is used as an ejaculation of thankagiving—
'I hank God!' It is very often recited with
the addition of Rabbi '! 'alamin, " Lord of the Universe ' [TAIIMID]

A1-'ALI (العلى) One of the minety nine special names of God It means " The Exalted One

The son of Abu-(على) All (على) Tilib, and a cousin german to Muhammad, He married who adopted him as his son Fatimali the daughter of Muhammad, and had by her three sons Hasan Husain, and Muhassin He was the fourth Khalifah, and rugied from AH 35 to AH 40 Ho was struck with a poisoned sword by Ibn Muljam at al-Kulah and died ofter three days aged fifty nine years. The Shrahs hold that, on the death of Muhammad, 'Ali was entitled to the khalifate, and the respective claims of Abii Bakr, 'Umai and 'Usman on the one hand. and of 'All on the other gave rise to the Shi ah schisur 'Ah is surnamed by the Arabs Asodu llah and by the Persians Shere Khuda te The Lion of God ' [SHI'LE ]

ALIF The letter Als (1) is a monogram frequently placed at the head of letters, prescriptions, &c It is the initial letter of the word Allas (AUI), "God"

ALIF LAM MIM The Arabic letters , corresponding to A L M, which occur at the commencement of six Surahs namely Suratu I Baqarah (11) Suratu Alı Imran (m), Suratu I-Ankabut (xxix.), Suratu'r Rum (xxx ) Suratu Luqman (xxxI ), and Suratu 's Sijdah (xxxii) Muhammad never explained the meaning of these mysterious letters, and consequently they are a fruitful source of perplexity to learned commentatora. Jalalu d din gives an exhaustive summary of the different views in his Itaan (p 470) Some suppose they stand for the words Allah tiod", Latif, "gracious' Majid, "glorious' Others say they stand for And llahua lamu, "I am the God who knoweth " Others maintain that they were not mount to be understood, and that they were inserted by the Divine command without explanation, in order to remind the reader that there were mysteries which his intellect would never fathem

ALU 'IMRAN (آل عمرآن) "The nily of 'huran" The title of the thurd family of 'luran" chapter of the Quran.

'ĀLIM (عالم), pl 'ulamā' A learned

man The term usually includes all religious teachers, such as Imāms, Muftis, Qāzīs, and Maulawies, and in Turkey it denotes the poliical party led by the religious teachers

ALIM (العليم) One of the ninety-nine special names of God It fre quently occurs in the Qur'an, and means 'The Wise One"

# ALLĀH (الله) [GOD]

ALLAHU AKBAR ("") And "God is great," or 'God is most great." An ejaculation which is called the Tubbur It occurs frequently in the liturgical forms and is used when slaying an animal for food [TARBIR.]

ALMSGIVING The word generally used for alms is Sadajah, or that which manifests righteousness, the word zakat or purification being specially restrict a to the legal ulms [ZAKAY] Sadajātu 'I Isti utche offerings given on the Lessor Lestical The duty of almsgiving is very frequently on joined in the Qui an. eq Surah ii 274-5 'What we expend of good (se of wolfgotten wealth), it shall be prid to you again, and se shall not be wronged (Give your time) unto the poor who are structured in God's way and cannot traverse the earth

Those who expend their wealth by night and by day secretly and openly, they shall

have their hire with their Lord

The following are some of the sayings of Muhammad on the subject of almsgiving as they occur in the Traditions — The upper hand is better than the lower one. The upper hand is the giver of alms, and the lover hand is the pior beggar. The best of alms are those given by a man of small means, who gives of that which he has o ined by labour, and gives as much as he is able? Begin b giving alms to your own relatives? Doing justice between two people is alms, assisting a man on his beast is alms, good words are alms. A camel leut out for milk is alms, I cup of milk every morning and evening is alms. Your smiling in your brothers face is alms, assisting the blind is alms. "God says, Be thou liberal, thou child of Adam, that I may be liberal to thee." (See Mishkar, Matthew's edition, vol 1 p 429)

ALWAH (حراجاً), pl of Lauh 'The tables" (of the Law) Mentioned in the Quran, Surah vn 142, 'We wrote for him (Moses) upon the Tables (as Alwah) a monition concerning every matter"

Muslim divines are not agreed as to the number other of the tables, or of the Commandments The commentators Jalalam say they were either seven or ten [TEN COM-

MANDMENTS ]

'AMAL-NAMAH (عمل العمل) The Persian word for Sahifatu 'I-Amāl, or record of actions kept by the recording angels [Sahifatu 'L-a'nai, Kiranu 'L-katibin]

AMAN (اسان) Protection given

by a Mushm conqueror to those who pay Jizyah, or poli tax [JIHAD]

AMBIYA (البهام), pl of Nabi Prophets " The title of the XXIST Surah [PROPHETS]

AMIN (()), Hebrew An expression of assent used at the conclusion of prayors, very much as in our Obristian worship. It is always used at the conclusion of the Suratu 'I Fatiliah or first chapter of the Qui'an

Amm "Faithful' Al Amm is the title which it is said will given to Muhammad when a youth, on account of his fair and honourable bearing, which won the confidence of the people

Aminu 'l Bail, one who wishes to perform

the pilgrimage to Makkab

AMINAH (Aut) Muhammad's mother the was the wife of 'Abdu 'lläh, and the daughter of Wahb ibn 'Abdi Manäf the daughter of Wahb ibn 'Abdi Manäf the died and was buried at al-Abwä, a place malway between Makkah and al Madinah, before her son claimed the position of a Prophet

AMIR (1907) Anglice, Emir 'A rule: a commander a chief a nobleman' It includes the various high offices in a Muslim state the Imam, or Khalifah, being styled Amiu I Umara', the Tules of Tules and Amiu I Mu'minin the commander of the behavers

AMIRU 'L-HAJJ (الميراثات) The chief of the pilgrimage " The officer in charge of the pilgrims to Makkah [HAJJ]

AMIRU L-MU'MININ (الموسس) "The Commander of the Believers" A title which was first given to Atdu llah ibn Jahah after his expedition to Nakhlih, and which was afte wards assumed by the khilifibs (first by 1 mar) and the Sultans of Turkey [RHAITFAH]

'AMRIBN AL-'ASI (عمروبن العامى)
One of the Oumpanions, celebrated for his conquest of Stria Palestine and Egypt, in the reigns of Abu Baki and Umar He died (according to an Nawawi) A B 43

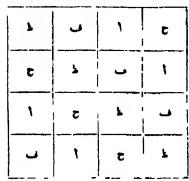
AMULETS Arabic Hamo il (معاتل), 'anything suspended'', Ta'ı ız, 'a relage" Hyāb, a cover

Amulets, although of heathen origin are very common in Muhammadan countries. The following are used as amulets (1) a small Qui'ën, encased in silk or leather and suspended from the choulder, (2) a chapter or verse of the Quran, written on paper and folded in leather or velvet (3) some of the names of God, or the numerical power (see ABJAD) of these names, (4) the names of prophets, celebrated sunts, or the numerical power of the same, (5) the Muhammadan creed, engraven on stone or silver. The chapters of the Quran generally selected for Amulets are. Surahs 1, vi. xviii, xxxvi. xliv, lv,

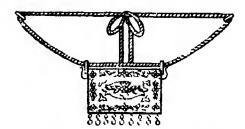
lxvn, lxxvnl. Five verses known as the Ayatu 'l-Hifz, or "verses of protection," are also frequently inscribed on Amulets They are Surahs in 256, xii 64, xiii 12, xv 17

XXXVII 7 [AYATU 'I-HIFZ]

These charms are fastened on the arm or leg, or suspended round the neck, as a protection against evil. They are also put on houses and animals, and, in fact, upon anything from which evil is to be averted strictly, according to the principles of Islam, only the names of God, or verses from the Quran, should be used for amulets. Information regarding the formation of magic squares and amulets will be found in the article on Exorcism [Exorcism DA'WAH]



AN AMELET OF THE ATTRIBUTE OF GOD—Hāfiz, "THE EROTECTOR



A SMALL QURAN SCSPINDED AS AN AMULET

The title of the vith Suith in verse 137 of which some superstitions customs of the Meccans, as to certain cittle are neidentally mentioned

ANĀNIYAH (الانبة) From ana, "I" "Egotism' Al anonyah is a term used by the Sufas to express the existence of man

ANAS IBN MÄLIK (مالك ) The last of the Companions of Muhammid and the founder of the sect of the Mālikis He died at al-Basiah, A H 93, aged 103

AL-ANFAL (JAM) "The Spoils"
The title of the viith Suith which was occasioned by a dispute regarding the spoils taken at the battle of Badr, between the young men who had fought and the old men who had staved with the energies

ANGEL Arabic mal'ak or malak (مالك ملاك) Persian Firishtah (ملك ملاك)
"It is believed," says Ibn Mājah, "that the angels are of a simple substance (created of light), endowed with life, and speech, and reason, and that the difference between them, the Jinn, and Shartans is a difference of Know," he adds, "that the angels are sanctified from carnal desire and the disturbance of anger they disobey not God in what He hath commanded them, but do what thoy are commanded Their food is the celebrating of His glory, their drink, the pro-claiming of His holmess, their conversation the commemoration of God, Whose name be exalted, then pleasure, His worship, and they are created in different forms and with different powers" (Arabian Nights, Lane's odition, Notes to the Introduction, p 27)

Four of them are archangels, or, as they aro called in Arabic, Kurūbiyun (Chornbim), namely, Jabra'ıl, or Jibril, (Gibilel), the angel of revelations, Mila'ıl, or Mikāl, (Michael), the patron of the Israelites, Israelite, the angel who will sound the trumpet at the last day, and  $'Iz_i\vec{a}'il$ , or  $'Azr\hat{a}'il$ , tho angel of death Ange's are said to be inferior in dignity to human prophets, because all the angels were commanded to prostrate themselves before Adam (Sürah ii 32) Every believer is attended by two recording angels, called the Knamu l-katibin, one of whom records his good actions, and the other his evil actions There are also two angels, called Munkar and Nakir, who examine all the dead in their graves The chief angel who has charge of hell is called Malik, and his subordinates are named Zabaniyah, or guards A more extended account of these angels will be found under their particular titles

The angels intercede for man "The angels celebrate the plaise of then Lord, and ask forgiveness for the dwellers on earth.' (Surah xin 3) They also act as guardian angels "Each hath a succession of angels before him and behind him who watch over him by God's behest.' (Surah xin 12) 'Is it not enough for you that your Lord aideth you with three thousand angels sent down (from on high).' (Turth in 120) "He is the supreme over His servants and sendeth forth guardians who watch over you, until, when death overtaketh any one of you our mossengers receive him and full not." (Surah yi 61)

There are eight angels who support the throne or God, And the angels shall be on its sides, and over them on that day eight shall bear up the throne of the Lord (Sürah laix 17) Ameteen have there of hell Over it are nineteen. None but angels have to 31)

The names of the guardian angels given in the book on Exercism (da'u ah) entitled the Jawāhiru'l-Khamsah, are Israfīl Jibiā'il, Kalka'īl, Dardā'īl, Durbā'īl, Raftmā il, Sharkā'il, Tankafil Ismā'īi, Sarakīka'īl Kharūru il Taţā'īl, Ruyā'il Hūlā il Hamwākīl, 'Itrā il,

Amwakli, 'Amra'ıl, 'Azra'ıl, Mıka'ıl, Mahka'ıl, Harta'il, 'Ata'il, Nuta'il, Nukha'il. [Exor CISM ?

ANIMALS Arabic Hayawan (U) According to the Qur'an, Surah xxiv 44. "God hath created every animal of water" "Au idea," says Rodwell, "perhaps derived from Gen 1 20, 21"

It is believed that at the Rossirrection the irrational animals will be restored to life, that they may be brought to judgment, and then he annihilated See Quran, Sürah vi 38 "No kind of beast is there on the earth, nor fowl that flieth with its wings but is a community hke you, nothing have We passed over in the book (of the Fternaldecrees) then unto their Lord shall they be gathered

AL-ANKABUT (العكبوت) "The ider ' The title of the xxxxth Surah Spider ' in which there is a passing reference to this insect in the 40th verse - "The likeness for those who take to themselves guar dians besides God is the likeness of the spider who buildeth her a house, but truly the finalest of all houses surely is the house of the spider."

AL-ANŞAR (الاصار) "The Helpers" a term used for the early convorts of al-Madinah, but when all the citizens of al Madinah were ostensibly converted to Islam, they were all named Ansar while those Muslims who accomparied the Prophet from Makkah to al Madinah were called Muhajeran, or excies (Mair's Life of Mahomet, vol 111 p 26) [MCHAMMAD]

ANTICHRIST MASIRU 'D-DAI-IAL.]

APOSTASY FROM ISLĀM Arabic artidad (stut) According to Muslim law, a male apostate, or Murtaid, 14 liable to be put to death if he continue obstr nate in his error, a female apostate is not subject to capital punishment, but she may be kept in confluement until she recant (Hamilton's Hidayah, vol 1. p 227) If either the husband or wife apostatize from the faith of Islam, a divorce takes place ipso facto the wife is entitled to her whole dower but no sentence of divorce is necessary Is the husband and wife both apostatize together their marriage is generally allowed to con tinue, although the Imam Zufar says it is annulled But if after their joint apostasy, either husband or wife were singly to return to Islam, then the marriage would be dissolved (namilton's Hidayah, vol 11 p 183)

According to Abu Hanifah, a male apostate is disabled from selling or otherwise dispos ing of his property But Abu Yusuf and Imam Muhammad differ from their master upon this point, and consider a male apostate to be as competent to exercise every right as if he were still in the faith (Hidayah, vol пр 296)

If a boy under age apostatize, he is not to be put to death, but to be imprisoned until he come to full age, when, if he continue in

the state of unbelief, he must be put to death Neither lunatics nor drunkards are held to be responsible for their apostasy from Islam (Hidayah, vol ii 246) If a person upon com pulsion become an apostato, his wife is not divorced, nor are his lands forfeited. If a person become a Musalman upon compulsion, and afterwards apostatize, he is not to be put to death (Hudayah, vol m. 467)
The will of a male apostate is not valid, but

that of a female apostate is valid (Hidayah,

vol iv 537)

'Ikrimah ielates that some apostates were brought to the Khalifah Ali, and he burnt them alive, but Ibn 'Abbas heard of it, and said that the Khalifah had not acted rightly, for the Prophet had said, 'Punish not with God's punishment (re fire), but whosoever changes his religion, kill him with the sword (Sakihu I Bukhare)

APOSTLE Arabic rasul (ارسول). hunar (حواري) The term (apostle of messenger) is applied to Muhamund, that of hau are being used in the Qur'an (Swah m 4, 5, Swrah w 111, 112, Surah lxi 14) for the Apostles of Jesus The word hinari seems to be dorned from the Æthiopic hora "to go , hawarya, 'apostlo' although a conding to al Baizan the commentator, it is derived from hauira "to be white' in Syriac, hewar, and was given to the disciplos of Jesus he save, on account of their purity of life and ameerit, or because they were respectable men and wore white garments. In the Ira ditions (Michket, book i c 11 part 2) hawari is used for the followers of all the prophets [PROPHETS ]

AL-'AQABAH (العمبة) A sheltered glen near Minn celebrated as the scene of the two pledges the first and second pledge of al-'Aqabah The first pledge was made by ten men of the tribe of Khazraj and ten of lus when they plighted their faith to Muhammad thus - 'We will not worship any but one God we will not steel nor commit adulting nor kill our children, nor will we slunder our neighbour, and we will oney the Prophet of God." The date assigned to this pledge by Sir W. Mun is April 21 AD 621 The second pledge was a few months after wards when seventy three men and two women came forward one by one and took an oath of fealty to the Prophet Muhammad named twelve of the chief of these men, and sud - "Moses chose from amongst his people twelve leaders Yo shall be sureties for the rest, even as were the Apostles of Jesus, and I am surety for my people And the people answered, Amm, So be it (Mun s Life of Mahonet, vol 11 pp 216 232)

(عاقب) AQIB (عاقب 'A successor or deputy " " One who comes last " Al 'agib is a little given to Muhammad as being styled the last of the prophets "

(alčia) HAJIQA The relatives who pay the expiatory mulet for man slaughter, or any other legal line | lhev must

be relatives descended from one common father (Hamilton's Hidayah, vol iv pages 449, 452, Bailne's Law of Sale, p 214)

'AQIQAH (عقيقة) custom observed by the Arabs on the birth of a child namely, leaving the hair on the infant's head until the seventh day, when it is shaved, and animals are sacrificed, namely, two sheep for a boy and one for a girl (Mish kāt, xviii c 3) It is onjoined by Mnhammadan law, and observed in all parts of Islam

ARABIA Bılııdu 'l-'Arab (الله Bılııdu 'l-العرب), Jaziratu 'l-'Arab (العرب), 'Arabistan (عربستان) The pennisula bearing amongst the Arabis, these ranges is the country situated on the east of the Red Sea, and extending as far as the Persian Gulf The word probably signifies a 'barren

place,' desert (Heb לערָבֶּר)

Ptolemy divides Arabia into thice parts, Aribia Petran Arabia Felix and Arabia Deserts but Arabian geographers di ide it into Lihamoh, al Hija. on Najd al Araz and al Yaman

The races which have peopled Arabic are divided into three sections at trabe I Bar dah al'Arabu I Tedah and al Ara'n L Mustahrbak

I Al' Irabu / Burdib in the old last Arabs of whem tradition has preserved the names of several tribes as well as some memorable particulars regarding their extinction This may well be called the fabulous period of Anabian bistory but as it has the sanction of the Quran it would be enertlege in a Muslim to doubt its authenticity According to this account the most famous of the extinct tribes were those of 'Ad Samud, Jadis, and Tasm all descended in the third or fourth generation from Shem Ad, the father of his tribe settled according to tradition in the Great Desert of al-Ahqui soon after the con fusion of tongues Shaddad his son succeeded him in the government and greatly extended his dominion. He performed many inbuleus exploits, among others he erected a magnifi-cent city in the desert of Adan, which had been begun by his father and adoined it with a sumptuous palace and delightful gardens in imitation of the celestial paradise, in order to inspire his subjects with a superstitions veneration for him as a god. This superb structure was built with bricks of gold and silver alternately disposed. The roof was of gold, inlaid with precious stones and peirls The trees and shrubs were of the same me cious materials. The fruits and flowers were rubies and on the branches were perched birds of similar metals, the hollow parts of which were loaded with every species of the uchest perfumes so that every breeze that blew same charged with fraginities from the bills of these golden images. It this pura disc he gave the name of Iram (see Qur'an Surah laxure 6) On the completion of all this grandeur, Shaddad set out with a splendid retinue to admire its beauties. But heavon

would not suffer his pride and implety to go unpunished, for when within a day's journey of the place, they were all destroyed by a terri le noise from the clouds As a monument of Divine justice, the city, we are assured, still stands in the desert, though invisible Souther, in his *Thalaba*, has viewed this and many of the other fables and superstitions of the Alabs with the eye of a poet a philosopher, and an antiquarv According to at-Tabari this legondaly palace was discovered in the time of Mu awiyah, the first Khalifah of Damascus by a person in search of a stray camel A fanciful tradition adds, that the Angel of death on being asked whether, in the discharge of his duties, an instance had ever occurred in which he had felt some compission towards his wietched victims ad mutted that only twice had his sympathics been awakened—once towards a shapwrecked infant which had been exposed on a solitary plank to struggle for existence with the winds and wires, and which he spared, and the second time in cutting off the unhappy Shaddad at the moment when almost within view of the glouous fabric which he had erected at so much expense No sooner had the angel spoken than a voice from heaven was heard to declare that the helpless innocent on the plank was no other than Shaddad himself, and that his punishment was a just retribution for his ingratitude to a merciful and kind Providence, which had not only saved his life but raised him to unrivalled wealth and splendour while Lable seems to be a confused tradition of Belus and the incient Banylon or, rathor, as the name would import, of Benhadad mentioned in Scripture as one of the most famous of the Sylian Lings, who, we are told, was worshipped by his subjects

Of the 'Adites and their succeeding princes, nothing certain is known, oxcept that they were dispersed or destroyed in the course of a few centuries by the sovereigns of al Yaman

The tribe of Samud first settled in Arabia Felix and on their expulsion they repaired Like tho to il Hiji on the confines of Syria Adites they are reported to have been of a most gigantic statute the tallest being a hun died cubits high and the least sixty, and such was then muscular power, that with a tamp of the foot in the driest soil they could plant themselves kneedeep in the earth dwelt the Quran informs us, ' in the caves of the rocks, and cut the mountains into houses, which remain to this day ' In this tribe it is casy to discover the Thamudem of Diodorus Plint, and Ptelemy

The tribes of Tasm and ladis settled between Makkah and al-Madinah and occupied the whole level country of nl-Yaman hving propriscuously under the same government. Then history is buried in darkness and when the Araba wish to denote anything of dubious authority they call it a fittle of Tasm

The extinction of these tribes accord ms to the Quran, was unfaculous, and a signal example of Divine vengeance. The posterity of 'Ad and Samud had abandoned

the worship of the true fied and lapsed into memorable idelatry. They had been chastised with a three years' drought, but their hearts remained bardened. To the former was sent the Prophet Hud, to reclaim them and preach the nuits of the Galhead 'O my people! exclaimed the prophet, ask pardon of your Lord, then turn unto line with penitence (and) He will send down the heavens upon you with copious rains and with strength in addition to your strength will He increase you. New believed and the overthrow of the idolaters was effected by a hot and suffocating wind, that blew seven nights and eight days without intermission accompanied with a terrible carthquake, by which their idols were broken to pieces and their houses thrown to the ground (See Quran Surah at 63 vi 53) Luquian, who according to some was a famous king of the Adites, and who lived to the age of seven eagles oscaped with about sixty others the common calamity These few survivors gave rise to a tribe called the Latter 'Ad, but on account of then ornnes they were transformed, as the Quran states into asses or monkeys. Had returned to llazramant and was buried in the neighbourhood where a small town, Qabi Hud still bears his name. Among the Arabs. Ad expresses the same remote age that beturn or Ogyges did among the Greeks, anything of extreme antiquity is said to be as old as King \d"

The idelatrons tribe of Samuel had the prophet Salih sent to them whom I Herbelot makes the son of Arphaxad, while Bochart and Sale suppose him to be Peleg the brother of Joktan His preaching had little effect. The fate of the "Adites, instead of being a warning only set them to dig caverns in the rocks, where they hoped to escape the vengeance of winds and tempests demanded a sign from the prophet in token of his mission. As a condition of their behaf they challenged him to a trial of power similar to what took place between Linah and the priests of Bail, and promised to follow the derty that should gain the triumph From a certain rock a camel big with young was to come forth in their presence idolaters were foiled for on Salih's pointing to the spot a she-camel was produced, with ; young one ready weaned. This miracle wrought conviction in a few, but the rest, far from believing, hamstrung the mother killed her miraculous progeny, and divided the flesh among them This sot of implety sealed their doom "And a violent tempest overtook the wicked and they were found prestrate on their breasts in their abodes" (Qur'an Surah vii 71, xi 64)

The tribes of Jadis and Tasm owe then extinction to a different cause. A certain despot a Tasmite, but sovereign of both tribes, had rendered himself detested by a voluptuous law claiming for himself a priority of right over all the brides of the Jadinites. This insult was not to be tolerated. A conspiracy was formed. The king and his chiefa were invited to an entertainment. The avengers

had privately hidden their swords in the and, and in the moment of mirth and feslivity they fell upon the tyrint and line retinue and finally extirpated the greater part of his subjects

II -The pure Arabs are those who clam to be descended from Joktan or Qahtan, whom the present Arabs logard as then principal founder. The members of this genuine stock are styled al-Ainbu l-Armah, the gennine Aishs According to their geneslogy of this patriar it his descend ints formed two distinct branche. Ya'rub one of his sons, founded the kingdom of al Yaman, and Jurhum that of al Hijaz. These two are the only sons spaken of by the Arabs Then names do not been in Scripting but it has been conjectured that they were the Jerah and Hadoram mentioned by Moses as smong the thirteen

planters of Arabia (Gen & 26)

in the division of their nation into tribes the Arabs resemble the Jews From an early ern they have retained the distinction of separate and independent families. This partition was ndverse to the consulidation of power or political influence, but it furnishes our chief guide into the dark abyse of their antiquities. The posterity of Larub sproid and multiplied into nuumorable olans. New accessions rendered new subdivisions necessary. In the gonealogical tables of Sale, (tagnier and Salyid Ahmad Khan are commersted nearly three score tribes of genuine Arabs many of whom become celebrated long before the time of Muhammad and some of them retain their names even at the present dis

IIL -The Araba I Musta with the mixed Arabs, clum to be descended from Islamaci and the daughter of al Muzar King of ai-Hijas whom he took to wife and was of the muth generation from Jurhum the founder of that kingdom Of the Inclumites till the time of Islamee little is recorded except the names of their princes or chiefs and that they had possession of the territory of al Highz. But as Muhammad traces his descent to this alliance the Arabs have been more than usually careful to preserve and ulorn his genonlogy The want of a pure ancestry is in their estimation more than compensated by the dignity of so sacred a connexion, for they boast as much as the Jews of being reckoned the children of Abraham circumstance will account for the preference with which they uniformly regard this branch of their pedigies, and for the many comantic legends they have grafted upon it It is not improbable that the old giants and idelaters ruffered an imaginary extinction to make way for a more favoured race and that Divine chastisements always overtook those who dared to invade their consecrated territories

The Scripture account of the expulsion and destiny of this venerated progenitor of the Arabs is brief, but simple and affecting Ishmsel was the son of Abraham by Hagar an Egyptian slave When fourteen years of age, he was supplanted in the hopes and affections of his lather by the birth of least.

through whom the promises were to descend This event made it necessary to remove the unhappy female and her child, who were accordingly sent forth to seek then fortune in some of the surrounding unoccupied dis tricts. A small supply of provisions, and a bottle of water on her shoulder, was all she carried from the tent of her master Directing her steps towards her native country, she wandered with the lad in the wilderness of Boer-shebs, which was destitute of springs Here her stock failed and it seemed impos sible to avoid perishing by hunger or thirst She resigned herself to her melancholy prospects, but the feelings of the mother were more scute than the agomes of want and despair Unable to witness her sons death she laid him under one of the shruhs took an iffecting leave of him and retired And she went and ant to a distance her down over against him, a good way off as it were a how shot for she said Let me not see the death of the child And she sat over against him and lifted up her voice and wept" (Gen xxi 16) At this moment and wept " (Gen xxi 16) At this moment an angel directed her to a well of with close at hand -a discovery to which they owed the preservation of their lives. A promise formerly given was renewed that she mad was to become a great nation—that he was to be a wild men - his hand against every man and every man a hand against him The travellers continued their jouin y to the wilderness of Paran and there took up then residence. In due time the hid gick to min bood and greatly distinguished himself as an archer and his mother took him I wife out of her own land. Here the sacred narrative breaks off thruptly the main object of Moses being to follow the history of Abtaham's descendants through the line of Isaac Arabs, in their version of Ishmael's history, have mixed a great deal of romanoc with the narrative of Scripture. They assert that They assert that al-Hips was the distint where he settled and that Mukk in then an and wilderness, was the identical spot where his life was providentially suved and where Hagar died and was buried The well pointed out by the angel they be hove to be the fumous Lumzam of which all pious Muslims drink to this day make no allusion to his alliance with the Egyptian woman by whom he had twelve some (Gen xxv 12 18) the chiefs of us many nations and the possessors of separate towns but as polygamy was commen in his age and country, it is not improbable he may have had more wives then one

It was say they to commemorate the miraculous preservation of Ishmael that God commanded Abraham to build the Kathah, and his son to formsh the necessary materials

Muhammadan writers give the following account of Ishmael and his descendents ---Ishmael was constituted the prince and first high-priest of Makkah and during half a contury he preached to the incredulous Arab-At his death, which happened forty cight years after that of Abraham, and in the 197th

of his age, he was buried in the tomb of his mother Hagai Between the erection of the Kubuh and the birth of then Prophet, the Anibs section about 2,740 years Ishmaal was succeeded in the regal and secretotal office by his eldest son Nebat, although the pedigree of Muhammad is traced from keder a younger brother But his tamily did not long enjoy this double anthority, for, in progress of time, the Jurliumites soized the go vernment and the gnardunship of the temple, which they maintained about 300 years Those last, again, having corrupted the true worship, were assailed as a punishment of then crimes, flist by the scimitars of the Ishmaelites, who drove them from Makkalı and then by divers maladies by which the whole race finally perished quitting Makkah, however, they committed every kind of sacriloge and indignity. They filled up the Zamram well, after having thrown into it the treasures and sacred utensile of the temple the black stone, the swords and curresses of Qalash, the two golden gazelles presented by one of the kings of Arabin, the sacred image of the ram substituted for Isaac, and all the precious movables forming at once the object and the workmanship of a superstitious devotion. For several centuries the posterity of Ishinael kept possession of the supreme đigu ty

The following is the list of chiefs who are said to have ruled the Hijuz, and to have been the luneal ancestors of Muhammad, as far as Aduan

AD 538 Abdu Hüh, the father of Muhammad 50) Abdu T Muttahb

472 Hashim

439 'Abd Mannf

406 Quanty

373 Kilal

340 Murrab

J07 Ka'ab

274 Luwasy 241 Ghalib

208 Fibr of Quraish

175 Mabk

142 an Nazi

109 Kınanslı

76 Khuzamah 43 Mudrikah

10 al Ya's

28 Muzar RC

56 Nizar

89 Maudd

122 'Adnan

The period between Ishniael and Adnan is variously estimated some reckoning forty ochers only seven generations The authority of Abu I Fida who makes it ten is that genetally followed by the Arths being founded on a tridition of one of Muhammad's wives Making ever allowance however for pririarchal longevity, even forty generations are insufficient to extend over a space of nearly 2500 years From Aduan to Muhammad the genealogy is coundered cert in, comprehending twenty one generations and nearly

160 different tribes, all branching off from the same parent stem

the same parent stem
(See Abā 'l-Fidā, Gagmei s Vie de Mahomet, Pocock, Specim. Arab Hist, Saivid
Ahmad Khan's Essays, Salo's Koran, Prelim
Dis, Crichton's Hist Araba)

ARABIC Lisānu-'l-'Arab, Lughatu 'l-'Arab The classical language of Arabia is held to be the language of the Qur'an, and of the Traditions of Muhammad, and by reason of its moniparable excellence is called call al laghah, or the language (See Qur'an, Sūrah xvi 105, "They say Surely a persen toacheth him [1] Muhammad] But the tongue of him at whom they hint is foreign, while this [2] the Qur'an] is plain Arabic.")

This classical language is often termed, by the Arabians themselves, the language of Ma'add, and the language of Muzai and is a compound of many sisto dialects, very often differing among themselves, which were spoken throughout the whole of the Peninsula before the religion of Muhammad incited the nation to spread its conquering armies over foreign countries. Before that period, feuds among the tribes throughout the whole extent of their territory had prevented the blending of their dislects into one uniform language, but this effect of disunion was counteracted in a great measure by the institution of the sacrod months in which all acts of hostility were most strictly interdicted, and by the annual pilgrimage, and the yearly fair held at 'Ukaz, at which the poets of the various tribes contended for the meed of general admiration

Qatādah says that the Quiaish tribe used to cull what was most excellent in the dialects of Arabia, so that their dialect became the best of all This assertion, however, is not altogether correct, for many of the children of the tribe of Quraish, in the time of Muram mad, were sent into the desert to be there nursed, in order to acquire the utmost chasteness of speech Muhammad himself chasteness of speech was sent to be brought up among the tribe of Sa'd ibn Bakr ibn Hawazin, descendants of Muzar, but not in the line of Quraish and he is said to have urged the facts of his being a Quraisa, and having also grown up among the tribe of Said, as the grounds of his claim to be the most chaste in speech of the Arabs Certain it is that the language of Ma'add was characterised by the highest degree of perfection, copiousness, and uniformity, in the time of Muhammad, although it afterwards declined

The language of the Qur'an is universally acknowledged to be the most perfect form of Arabic speech. At the same time we must not forget that the acknowledged claims of the Qur'an to be the direct atterance of the Divinity have made it impossible for any Muslim to criticise the work, and it has become the standard by which club literary compositions have to be judged. (See Lane's Introduction to his Arabic Dictionary, and Palmer's Qur'an)

ARABIC LEXICONS The first Arabic lexicon is that which is generally ascribed to at Khalil, and entitled Kitābu!

Ann The following are the most celebrated Arabic dictionaries composed after the Air The Jamburah, by Ibn Duraid, died a H 321

The Fah; ib, by at Azhai, died a H 370

The Muhit, by the Sahib Ibu Abbad died at 385

Fhe Mupmal, by Ibn Faris, died a H 395 Tho Sihāh, by al-Jauhari, died a H 398 The Jām: by al-Qazzāz died a H 412 The Mūdh by Abū Ghālib, died a H 436 The Muhkum, by Ibn Sīdah, died a H 458 The Asās by az Zamakhsharî, died a H. 538

The Mughrib, by al-Mutarinzi, died AH

The 'I'bāb, by as Sāghāu, died a # 660 The Lisanu'l 41ab, by Ibn Mukariam, died AR 711

The Tuhzibu t Inhzib, by Mahmiid at-Tamikhi died A H 723

The Wishah by Ahmad ibn Muhammad al Faryumi compiled a H 734

The Mayhne 'I-Labib, by Ibn Hisham diel

An 761 The Qāmūs by al Farruzābadi, died AH 816

The Schah (says M: Lane in his Preface to his Dictionary) is among the books of lexicology like the Schih of Al Bukhur amongst the books of traditions, for the point on which turns the title to reliance is not the copionsness of the collection, but the condition of genuineness and correctness

Two well known detionaries, compiled in modern times in Hindustan are the Ghyagn langlet, by Maulawi Ghivasu 'd din of Rampūr and the Muntaha'l Irab, by Abdu r. Rahim ibn Abdu l-karim of patipūr. These are both Arabic and Persian lexicons.

The Arabic Latin dictionary of Jacob Golius, was printed at Leyden AD 1653, that of Freytag at Halle, AD 1830 35

The Arabic English and English Arabic dictionaries extant are—

Richardson's Persian Arabic English AD

Richardson's English Persian Ainbit AD

Francis Johnson's Poisian Arabic English ap 1852

Catafago's Arabic-English and English Arabic, new edition, 1873

Lane's Arable-English AD 1863 to 1882 imperfect

Dr Badgers English Arabic, and 1881 Dr Steingass's English Arabic, and 1882

AL-A'RAF (Lifeth) (1) The partition between heaven and hell, described in the Qur'an, Sürah vii 44, 'Betwist the two (beaven and hell) there is a partition and on al A'ruf aro men who know all by their marks, and they shall cis out to the inhabitants of Paradise 'P ice be upon you!' (but) they have not (yet) intered it, although they so desire. And when their sight is turned towards the dwellors in the Fire they say 'O our Lord,

place us not with the unjust people '" According to Sale, al-A'raf is derived from the verb 'arafa, which signifies "to distinguish between things, or to part them", though some commentators give another leason for the imposition of this name, because, say they, those who stand on this partition will know and distinguish the blossed from the damned by their respective marks or characteristics and others say the word properly intends anything that is elevated, as such a wall of soparation must be supposed to be Some imagine it to be a sort of limbo for the patriarchs and prophots, or for the martyrs and those who have heen most emment for sanctity Others place here those whose good and evil works are so equal that they exactly counterposes each other, and therefore deserve neither reward nor punishment, and these may thev. will on the last day be admitted into Paredise, after they shall have performed un act of adoration, which will be imputed to them as a ment, and will make the scale of their good works to preponderate Others suppose this intormediate space will be a receptucle for those who have gone to war, without their parents' leave, and therein suffered mertyrdom, being oxcluded from Paradise for their disobodience, and escaping hell because they are martyrs (2) The title of Surah vii (3) A term used by Sufr mystics to express a condition of the mind and soul when meditating on the existence of God in all things

'ARAFAH (&),c) The vigil of the 'Idu l-Azhā or Feast of Sacrifice when the pigrims proceed to Mount 'Arafat [ idu 'L-AZHA ]

'ARAFAT (عرفات), or Arafah
The 'Mount of Recognition situated twelve miles from Makkah the place where the pilgrims stay on the minth day of the pil grimage, and recite the mid day and after noon prayers, and hear the Khuthah or sermon Hence it is a name given to the ninth day of the month Zu I Hijjah Upon the origin of the name given to this mountain. Burton says, 'The Holy Hill owes its name to the following legond —When our first parents forfeited heaven for cating whoat. which doprised them of their primoval purity they were cast down upon earth. The ser pent descended upon Ispahan, the peaceck at Cabul Satan at Bilbays (others say Semman or Soistan) Eve upon 'Arafat, and Adam at Ceylon (Sarandih) The latter, determining to seek his wife began a journey to which the earth owes its present mottled appearance Wherever out first father placed his foot, which was large a town afterwards arose, and between the strides will always Wandering for many years, hs be country came to the Mountain of Mercy, where our common mother was continually calling upon his name, and their recognition of each other gave the place the name of '4' afah'

ARĀZĪ (داني)) Let "lands", the sale of lands Tombs are not included in the sale of lands A place or station for easting

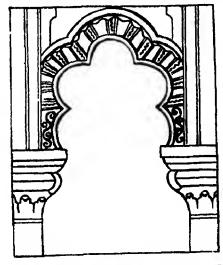
the harvest is not considered to be amongst the rights and advantages of land, and therefore does not enter into the sale of it (Baillie's Law of Sule, pages 54, 55)

ARCHITECTURE The term Saracenic is usually apphed by English writers to Muhammadan architecture But though the style may be traced to the Arabians, they cannot themselves be considered the inventors of it. They had, in fact, no distinctive style of their own when they made their rapid conquests, but adapted existing styles of architecture to meet the religious and national feelings of the Muslims.

Muhammad built a mosque at al-Madinah, but it was an exceedingly simple structure, and he left no directions in the Qur'an or in

the Traditions on the subject

The typical varieties of the earlier Muhammadan architecture are those which appeared in Spain and in Egypt, its later form appeared in Constantinople. The oldest specimen of Saracenic architecture in Spain is the mosque of Cordova, which now serves as the cathedral of the city. It was commenced by the Khalifah 'Abdu'r Rahmān, 786 AD,



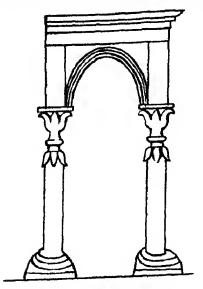
IN THE SANCTUARY OF THE CATHEDRAL OF

with the avowed intention that it should be the finest mosque in the world, and Byzantine architects are said to have been specially invited to superintend its construction

The earliest of the Muhammedan buildings in Egypt of which any portions still remain, is the Mosque of 'Amr at old Cairo, begun about a D 642, but greatly altered or rebuilt about sixty years later

On the capture of Constantinople, St Sophia was converted by the Mushim conquerors into their chief Mosque and made their architectural model. The older Saracenic style, as seen at Cordova and old Cano, continued to be the basis of the new, but it was modified throughout by Byzantine influence. In Persia

we may clearly trace in Muhammadan buildings the older Persian type and in India



IN 8 SOPULA, CONSTANTINOLLE

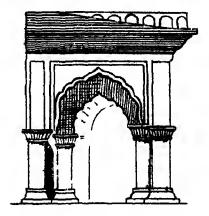
the Saraceme architects showed the same phaney in adopting the atyles of the various peoples amongst whom they settled. It thus happens (says Fergusson, in his History of Indian Architecture), that we have at least twelve or fifteen different styler of Muhammadan architecture in Central Asia and in Irdia.



IN THE TAY MARALL AGRA

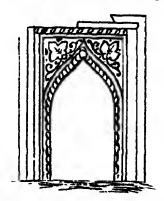
A striking and distinctive feature in early Muhammadan architecture is the horse-shee arch which in time gives way to a cusped or scalioped arch strictly so termed, the outline being produced by intersecting seem arches Another variety of Saracenic arch is the circular-headed and stilted form. The pillars are commonly of exceedingly slender proportions,

aimost to apparent meeturity but owing to the style of the embellishment, this lightness



IN THE MOTE MASJED, AGRA

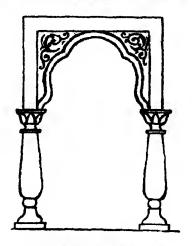
of particular forms tends to heighten the general luxurince. Some have imagined that this element of slenderness in regard to pillars indicates a tent origin of the style. This tent-like character has been further kept up by concave cerbings and cupolas emblasoned with punning and gilding. Decorations composed of animal and human haures being interdicted by Muhammadan law [FICTI RES] are not found in Saracenic architecture but their geometrical patterns exhibit singular beaut, and complexity inexhaustible variety of combinations, and a wonderful degree of harmonious intricity arising out of very simple elements.



BARLY PATHAN STYLE IN THE QUTB BUILDINGS AT DELHI

work is another fertile source of embellishment, and is similar to the tracery met with in Gothic buildings. Another characteristic of Saracenic style is that of the doine. For the most part domes occur in mosques and tombs and are of Byranime origin. Minareta are siso a special feature in Muhammadan mosques, and contribute much to the picturesqueness of these buildings. They are

found in mosques of the later Saracenic style (See Fergusson's Indian and Eastern Architec-



IN A HOUSE IN PESSAWAR

ture, Mr Owen Jones's Alhambra Palace, Hersomer's Arabisihe Bauterzierungen)

'ARIYAH (اهراه) A kind of sale permitted in Islam, namely, when a person computes what quantity of fruit there is on a tree and sells it before it is plucked (Minhkāt, xii c ▼ )

'ARIYAH (4,4a) (1) A loan for the use of anything of which Qurz cannot be made eg the loan of a horse is 'Arryah the loan of money is Qurz (2) A gift of which the following is an example -A person makes a gift to another of the dates of a palm tree in his garden but having afterwards some doubt of the propriety of that person coming daily to his garden where his family usually are, and being at the same time unwilling to depart from his promise, or to retract his gift he gives some of the dates that have already been pulled in lieu of these upon the tree (Bailie's Law of Sale, p. 300)

ARK, NOAH'S (to all) It is mentioned in the history of the Deluge, as recorded in the Quran, in two places—Sürah x1 89, "Build the ark under our eye and after our revelation," and Sürah Exim 27 is also supposed to be an allusion to the ark in Surah xxxvi 41, "And a sign to them is that we bare their offspring in the laden ship "

Al-Baisawi says that Noah was two years building the ark, which was 300 cubits long, 50 wide, and 30 broad, and which was made of ladian plane tree, that it consisted of three storeys, the lowest for beasts, the middle for men and womon (who were separated from each other), and the highest for birds. The ark is said to have rested on the moun-

tam al Jūdi [woaw]

ARK OF THE COVENANT The

Hebrew word for "Ark" is חברה (26 a chest, a coffer), Chald אָתִיבותא, Arabic تابرة , قابرت See Qur'an, Sürah 11 249, "The sign of his (Saul's) kingdom is that there shall come unto you the ark (Tābūt), in it shall be security for the Shechinsh, sakuah, Heb השבינה) from your Lord, and the relics of what the family of Mosos and the family of Aaron left, the angels shall bear it." Jalain 'd-din says this ark contained the images of the prophets, and was sent down from heaven to Adam, and at length came to the Israelites, who put great confidence therein, and continually carried it in front of their army, till it was taken by the Amalekites But on this occasion the angels brought it back in the sight of all the people, and placed it at the feet of Saul (Talut), who was thereupon unanimously received as king

ARMS, The Sale of The sale of urmour or warlike stores to rebels, or in their camp, is forbilden because selling arms into the hands of rebels is an assistunce to defection But it is not forbidden to sen the manerials for making arms to such persons. (Hamilton's Hidayah, vol 11 225)

ARSH (ارها) (1) A legal term compensation (2) A mulet, a fine, parfor compensation ticularly that which is paid for shedding of blood. (3) A gait for concalisting the favour of a judge a bribe (4) Whatever a pur-chaser receives from a seller after discover ing a fault in the article bought

'ARSH (عرض) The term used in the Qur'in for the throne of God Surah ix 181, "He is the Lord of the mighty throne" Husaini the commentator says the throne has 8,000 pillars, and the distance between each pillar is 3 000 000 miles

'ASABAH (des) A legal term for male relatives by the fathers side, agnates

ASAF ( The wazīr or prime minister of Solomon Alluded to in the Qur'an, Sūrah xxvu 40 as "He with whom was knowledge of the scripture" Minham madan commentators say he was the son of Barkhiya.

ASAR (3) Relating, handing down by tradition Generally used for a Hadis related by one of the Companions, as distinguished from one of the Prophet's own

AL-ASARU 'SH-SHARIF A hair (الثريف The sacred relic of either the beard or must achies of Muhammad, or a foot-print of the Prophet One of these sacred relice (a bair of his board) is exhibited in the great mosque at Delhi, another in a mosque in Cashmera

ASHAB (احاب), pl of Sahib Associates of Muhammad The Companions

The term used for a single companion is sahābī Concerning the title of 'Companion," there is considerable controversy as to the persons to whom it can be applied Sa'id ibn al Musaiyab reckoned none a 'Compamon," but those who had been a year or more with Muhammad, and had gone on a warlike expedition with him Some say that everyone who had attained puberty, had embraced Islam, and had seen the Prophet, was a "Companion," evon though he had attended Muhammad but an hou Others, however, affirm that none could be a "(ompanion" unless Muhammad chose him and he chose Muhammad and he adhered to the Prophet at all times The general opinion is that every one who embraced Islam saw the Prophet, and accompanied him, even for a short time, was a "Companion"

It is related that the Prophet insirched to Makkah with 10,000 Mushims to Hunain with 12,000, and that 40,000 accompanied him on the farewell pligning. The number of the "Companions" at his death is said to have been 144,000

In point of ment, the refugees (Muhāpi ūn) are more worthy than the auxiliaries (1nsur) but by way of precedence the auxiliaries more worthy than the later refugees

The "Companions" have been arranged in thirteen classes, which are given by Abu l-Fidh as follows -1 Those who first embraced Islam such as Khadijah 'Ah Zand, and Aba Bakr and those who did not delay till he had established his mission. II The Companions who believed in him after his miss on hid been fully established amongst whom was Umai III Those who fled to Abyssina IV The first Companions of 'Aqabali, who proceeded the Auxiliaries V The second Companions of 'Aqabah VI The third Com panions of Aqabab who were seventy VII The refugees who went to the Prophet after his flight, when he was at Quba, before the orection of the temple VIII The soldiers of the great battle of Badr 11 Those who joineil Islam between Badr and Hudaibiyah X Those who took the oath of fealty under the acacia tree at Hudaibiyah XI Those who joined after the troaty of Hudaibiyah, but before the conquest XII Those that embiaced Islam on the day of conquest XIIL Those who were children in the time of the Pro phet, and had seen him

Muhammad frequently commended the "Companions," and spoke of their excellences and virtues, a chapter in the Traditions being devoted to this subject (Mishkät, xxiv exii) He is related to have said "My companions are like stars by which roads are found, for which ever companion you follow you will find the right road"

\*\*The Companions of the Elephant \*\* A term nsed in the Chapter of the Elephant, or the cyth Sûrah — 'Hast thou not seen how thy Lord dealt with the companions of the elephant' Did He not cause their stratagem to imaginary?

And He sent against them birds in flocks, small stones did they hurl down upon them, and he made them like stubble eaten down!"

This refers to the simy of Abrahah, the Christian king of Abrasinia and Arabia Felix, said to have been lost, in the year of Muhammad's birth, in an expedition against Makkah for the purpose of dostroying the Ka'bah This army was cut off by small-pox and there is no doubt, as the Arabic word for small-pox also means 'small stones," in reference to the hard gravelly feeling of the pustules, what is the true interprotation of the fourth verse of this builah, which, like many other poetical passages in the Qui an has formed the starting point for the most pucule and extravagant legends

### ASHABU 'L-KAHF (اصحاب الكهف)

The Companions of the Cave ie the Seven Sleepers mentioned in the Smith I-kahf, or Chapter xxiii of the Qui an The story, as told by carb Christian writers, is given by Gibbon (Rise and Full Chapter xxxi) When the Emperor Decins persecuted the Christians, seven noble vouths of Ephesus are said to have concealed themselves in a cave in the side of a mountain where they were doomed to perish by the triant, who gave orders that the entrance should be firmly secured with a pile of huge stones. They immediately fell into a deep slumber which was miraculously prolanged without injuring the powers of life during a period of 187 years. This popular tale which Muhammad must nave heard when he dreve his cantils to the fairs of Stria is introduced into the Quian as a divine it velution

ASHABU 'S-SUFFAH (Line) of the temple at Makkah They are thus described by Abu I Fida. They are thus described by Abu I Fida. They were poor strangers without friends or place of abode while claimed the promises of the Apostle of God and implored his protection. Thus the proch of the temple became their manners and thence they obtained their name. When Muhammad went to ments housed to call some of them to partake with him and he selected others to cat with his companions?

'ASHARAH MUBASHSHARAH

(5,20) "The ten who received glad tidings 'Ten of the most distinguished of Muhammad s followers, whose certain entrance into Paradise he is said to have foretold. They are Abu Baki 'I mai Usmân 'Ahi, Tathah az Zubair 'Abdu'i Rahman Sa'd ibn-Abu-Vaqqas 'aid ibn Zuid Abū 'Ubaidali ibn al Jariāh (Mishkāt, book xxlv c xx, pai(n)) Muhammad declared it piesumption for anyone to count upon an entrance into henven with absolute certainty but he made an exception in favour of these ten distinguished persons

AL-ASH'ARIYAH (4, 24) A sect formed by Abu l-Hasan 'Ali ibn Ismā'il al Ash ari, born an 260 (a v 878-4)

They bold that the attributes of God are distinct from His essence, yet in such a way as to forbid any comparison being made between God and His creatures say they are not " arn nor gharr " not of His essence, nor distinct from it is they cannot be compared with any other things also hold that God has one eternal will, from which proceed all things, the good and the evil the useful and the hurtful. The destiny of man was written on the eternal table before the world was created. So far they go with the Sifatis, but in order to preserve the moral responsibility of man, they any that he has power to convert will into action. But this power cannot create anything new, for then God's sovereignty would be impaired, so they say that God in His providence so orders mutters that whenever "a man desires to do a certain thing, good or bad, the action corresponding to the desire is, there and then, created by God and, as it were fitted on to the desire. Thus it seems as if it came naturally from the will of the man, whereas it does not This action is called Kash (acquisition), because it is acq lired by a special creative act of God. It is an act directed to the obtaining of profit or the removing of injury the torm is therefore in applicable to the Deity Abu Bakr il Bakil-lini, a disciple of al Ashani, says 'The essence or substance of the action is the effect of the power of God, but its being an action of obedience, such as prayer, or an action of disobedience, such as fornicution are qualities of the action, which proceed from the power of man. The Imain Al Haramain (a.g. 419-478) held that the actions of man were effected by the power which God has created in man. Abu Ishaq al Istaravini says That which maketh im pression or hath influence on action, is a compound of the power of God and the power of man." They also believe that the word of God is eternal, though they acknowledge that the vocal sounds used in the Quran which are the manifestation of that word are created. They say in short, that the Quran contains (1) the eternal word which existed in the essence of God before time was and (2) the word which consists of sounds and combinations of letters This last they call the cicated word

Thus Al Ash'ari traversed the main positions of the Mutazilitea, denying that man can, by the aid of his reason alone, rise to the knowledge of good and evil. He musi exerciae no judgment but accept all that is revealed. He has no right to apply the moral laws which affect men to the actions of God It cannot be asserted by the human reason that the good will be rewarded or the bad punished in a future world. Man must always approach God as a slave in whom there is no light or knowledge to judge of the actions of the Supreme. Whether tood will accept the pen tent sinner or not cannot be asserted for He is an absolute Sovereign above all law (Sale, from 16n Khaldun. Die Mutaziliten oder die Freidenker in Islām, von H. Steiner

1865, Zur Geschichte Abu'l-Hasan al-ash'arush, von W Spitta, 1876, De Strijd over het Dogma in den Islâm tot op El-ush'ari, door Dr. M. Th. Houtema, Leiden, 1875, and Expose de la Reforme de l'Islamisme, by M. A. F. Mehren Leiden, 1878)

'ASHURA (alage) Lit "the tenth" A voluntary fast day, observed on the tenth of the month of Muharram It is related that Muhammad observed it, and said it was a day respected by Jewa and Christians (Machi at, vii c vii 1.)

It is the only day of Muharram observed by the Sunni Muslims, being the day on which it is suid God created Adam and Eve, heaven and hell the tablet of decree the pen, life and death. It is kept by the Sunnisas a fast [Muharram]

ASIYAH ( The wife of Pharach One of the four perfect women (the Viigin Mary Khadijah, and kātimāh, being the other three) See Mishkūtu I-Ma aābih, xxiv c 22 She is mentioned in the Qurān (Surah lavi 11) "And God striketh cut a parable for those who believe the wife of Pharach when she said, "My Lord, huild for me a house with Thee in Paradise, and save me from Pharach and his works, and save me from the unjust people"

ASL (Jol) Cause, first principle, foundation Asl wafer, "cause and effect," fundamental and derivative principle"

ASMA'U 'LLAH (all all) [GOD, NAMER OF ]

'ASR (ac) The afternoon prayer [PRAYERA] The title of the CHIRD SURAh of the Qur'ar

ASS According to the Imam Abu Hanish the assissmunclean animal, and its area and milk are unlawful nor is zakāt to be liven on an ass (Hamilton's Hidāyah, vol 1 16 iv 74 86)

## ASSISTANTS [ANSAR]

ASTROLOGY Arabic 'Ilmu 'nnujūm Qatādah says referring to the Qur'ān
that God has created stars for three uses
(1) as an ornament to the heavens (Surah
lxvii 5), and (3) to stone the Devil with (Sūrah
lxvii 5), and (3) to direct travelless through
the forests and on the sea (Surah xv 16)
Muhammad condemns those who study the
stais for any other pulpose (Mishkāi, xxi
c in pt in ) and consequently the science of
Astrology is not considered lawful in Islām

ASWAD (July) An impostor who, in the time of Muhammad, claimed the prophetic office. His name was 'Aihalah ibn Kah und he belonged to the tribe of 'Aus, of which he was in influential chief He was aurnamed Zu'l-Himar or The Master of the Ass, \* because ha used

<sup>\*</sup> But another reading is \$u i-Khimar, or "He with the veil"

frequently to say, "The master of the ass is coming unto me," and pretended to receive his revelations from two angels, named Suhaik and Shuraik Being a good hand at legerde main, and having a smooth tougue, he gained mightily on the multitude by the strange feats which he showed them, and the eluquence of his discourse. By these means he greatly increased his power and having made himself master of Najran and the territory of Talif, on the death of Badhan the governor of Yaman for Muhammad he served that pro vince also, killing Shahr, the son of Badhan, and taking to wife his widow Azad whose father he had also slain. The news being brought to Muhammad, he sent to his friends and to the tribe of Hamdan, a party of whom conspiring with Qais ibn Abd Yaghuth, who bore Aswad a gradge, and with Firuz and Aswad's wife, broke by night into his house, where Firuz surprised him and cut off his head. While dving, it is said that he roared like a bull, at which his guards came to the chamber door, but were sent away by his wife, who told them that the prophet was only agitated by the divine inspiration. This was done the very night before Muhammad The next morning the conspirators caused the following proclamation to be made, viz 'I hear witness that Muhammad is the Apostlo of God, and that 'Aihala is a har", and letters were immediately sent away to Muhammad, with an account of what had been done, but a messenger from heaven outstripped them, and acquainted the prophet with the news, which he imparted to his Companions a little before his death, the letters themselves not arriving till Abn Bakr was chosen Khalif It is said that Muhammad on his occasion told those who attended him that before the Day of Judgment thirty more impostors, besides Mussilimah and Aswad, should appear The whole time from the beginning of Aswads relicition to his death was four months

## ATHEIST [DAHRI]

'ATIRAH (5,22c) The sacrifice offered by the idolatrous Arabs in the month of Rajab It was allowed by the Prophet at the commencement of his mission, but was afterwards abolished. Mishkāt, book iv c 50 "Let there be no Fara nor 'Atirah"

AT-TAHIYAT (which is a stated prayers recited after the Takhru 'I Qu ūd after every two rak'ahs It is recited whilst the worshipper kneels upon the ground I fis left foot bent under him, he sits upon it, and places his hands upon his knees, and says — "The adorations (ie at-tahiyātu) of the tongue are for God, and also of the body and of aims-giving Peace be on thee O Ptophet, with the mercy of God and His blessing Peace be upon us, and upon God's rightfour servants" (Mishkāt, iv, o xvi) [IRAYER]

AUGURY [FA'; ]

AULIVA (اولياء)), pl of walf "havourities of God" The expression occurs in the Quran in the following verse, "Are not the favourities of God those on whom no fear shall come, nor shall they be put to grief?" (Sürah x 63)

AUTAD (36,1) Let "props or pillars A term used by the Suffs for the four saints, by whom the four corners of the world are said to be supported

A'UZU BILLAH (444) Another name for the Ta'anwuz, or the prayor in the dails littings 'I seek refuge with God from the cursed Satan' [PRAIFR]

AVENGER OF BLOOD In the Muhammadan law as in the Jewish, tho punishment for wilful murder is left to the next of kin, but in the Jewish code the avenger of blood was compelled to take the life of the murderer, whilst in the Muslim code he may accept compensation ride Qur'an, Surah ii 173, "O believers' rotalisation (Quais) for blood shedding is prescribed to you the free man for the free, and the slave for the slave, and the woman for the woman. but he to whom his brother shall make any remession is to be dealt with equitable, and a payment should be made to him with liberality. This is a relexation (ce at the structer les taliants) from your I oid, and a [WAGEN] meici

AYAH (&) Let "a sign of miracle" The true used for our of the smaller portions of the chapters of the Quran, which we call verses. The number of verses is often set down after the title of the chapter, but the verses are not marked in the t xt as they are in our English Bibles. The number of verses in the Quran is variously estimated, but they are generally said to be ilent six thousand two hundred. [QURAN]

AL-A'YĀNU 'S-SABITAH (LLEM ARLEM), pl of 'ayn, in the some of "the essence" of a thing. The established casences. A term used by the Sufi mystics to express figures emblematic of the names of God. (Abdu 'r Razzāg's Inclumary of Trebuted Jerms of the Safis. Sprenger's edition.)

AYATU 'L-FATH (AND A) Let The verse of the Surata I main (1) of the Quran The powers of this verse are said to be so great, that if a person constantly recite it he will obtain his desires. It is generally recited with this object torty times after each season of prayer It is as follows — And with Him are the keys of the secret things, none knoweth them but He, and He knoweth what ever is on the land and in the sea, and no lost falleth but He knoweth it, neither is there a green thing our a dry thing but it is noted in a clear book.

AYATU'L-HIF? (Land and ) The verses of protection." Certain verses of the Quran which are usually inscribed on amulets. They are —Sürah in 256, "And the preservation of both (heaven and earth) is no burden unto Him." Sürah xii. 64, "God is the best protector." Sürah xii. 12, "They guard him by the command of God." Sürah xv. 17, "We guard him from every devil driven away by stones." Sürah xxvii. 7, "A protection against every rebellious devil."

AYATU'I.-KURSI (من الكربي الله الكربي The verse of the throne" Verse 256 of the Süratu 'I-Baqurah, or chap 11 of the Qur'an 1t 1s related (Mashkat, book 1v, c xix, part 111) that 'All heard Muhammad say in the pulpit, "that person who repeats the Ayatu 'l-Kursi after every prayer, nothing prevents him entering into Paradise but life, and whoever save it when he goes to his bed-chamber, God will keep him in safety, together with his house and the house of his neighbour The verse is as follows - "God! There is no God but He, the Laving, the Abiding Neither slumber select is in sleep To Him belongeth whatsoever is in which who is he that can intercede with Him but by His own permission? He knoweth what hath been before them, and what shall be after them, yet nought of His knowledge do they comprehend, save what He willeth His THRONE reacheth over the heavens and the earth, and the upholding of both hurdeneth Him not, and He is the High, the Great

AYATU'L-MAWĀRĪS (شواريط) مَوْالمواريط)
"The verse of inheritances" The twelfth
verse of the Suratu n-med, or fourth chapter
of the Qui'an It relates to inheritance, and
is the foundation of the Muslim law on the
subject It is given in the article on Inhe
ritance [Insterior ]

AYIMMATU'L-ASMĀ (المَعْالَةُ السَّامُ)
"The leading names' The seven principal names or titles of God, namely —

Al-Hayy

Al-Mund

Al-Wurid

Al-Qudir

As Sum

Al-Basir

Al-Mutakullim

The Living

The Knowing

The Powerful

The Hearer

The Seer

Al-Mutakullim

The Speaker

'ĀYISHAH (Lale) The daughter of Abū Bakr, and the favourite wife of Mu hammad to whom she was married when only nine years of age. She survived her husband many years, and died at al Madinah, AH 58 (AD 676), aged sixty seven and obtained the title of Ummu'l Mumnim." The Mother of the Believers

AYMAN (المان), pl of Yamin

AYYAMU'L.BIZ (المالبيض) 'The days of the bright nights' mentioned in the Michkel (book vii o 7, part 3), as days on

which Muhammad did not eat, whether halfing or marching. They are the 13th, 14th, and 15th nights of the month. (See Lane's Dict, p 284)

AYYĀMU 'L-QARR (الأم الله ) The day of rest after the day of sacrifice at the Pilgrimage. [HAJJ]

AYYAMU'N-NAHR (إيام اللحر). The season of sacrifice at the Pilgrimage. [HAJJ]

AYYĀMU'T - TASHRĪQ (التشريق) The three days after the feast of sacrifice at Minā during the Pilgrimage So called because the flesh of the victims is then dried, or because they are not slain until after sun-rise [HAJJ, PILGRIMAGE.]

AYYIM (pt) A legal term for a woman naving no husband, whether she be a virgin or a widow

'AZĀBU'L-QABR (مداب The punishment of the grave" That all persons, whether believers or not, undergo some punishment in their graves, is a fundamental article of the Muslim belief These punishments are described in the following Hadie on the authority of Abū Hurarah —

"The Prophet of God said, When a corpse is placed in its grave, two black angels come to it, with blue eyes The name of the one is Munkar and of the other Nakir, and they interrogate the dead person concerning the Prophet of God If he be a Muslim, he will bear witness to the Unity of God and the mission of Muhammad The angels will then say, We knew thou wouldst say so , and the grave will then expand seventy times seventy yards in length and seventy times soventy in breadth A light will then be given for the grave, and it will be said, 'Sleep' Then the dead person will say, Shall I return to my biethren and inform them of this? Then the angels will say, Sleep like the bride-groom, till God shall raise thee up from the grave on the Day of Resurrection' But if the corpse he that of an unbeliever, it will be asked, 'What savest thou about the Prophet!' and he will reply, I know him not' And then the angels will say, 'We knew thou wouldst say so' Then the ground will be ordered to close in upon him, and it will break his eides, and turn his right side to his left and he will suffer perpetual punishment till God raise him therefrom" In another tradition, recorded by 'Anas, it is said, "The wicked will be struck with a rod (mitragah), and they will roar out, and their cries will be heard by all animals that may be near the grave excepting man and the onil (Mishkat, hook 1, c v)
All Muhammadan doctors of the orthodox

All Muhammadan doctors of the orthodox schools (whether we apply the term orthodox to Summ or Shrish) believe in the literal interpretation of these punishments in the grave, which are said to take place as soon as the funeral party has left the grave yard. A perusal of the various traditions on the subject must convince any unprejudiced mind that Muhammad intended to teach a literal interpretation of his sayings on this subject. It is related that on one occasion, when the Prophet was riding through a grave yard his mule, hearing the grouns of the dead tried to throw his master. On that occasion, Muhammad and, "If I were not afraid that you would leave off burying I would ask God to give you the power of hearing what I hear." Shaikh Abdu "l-Haqq, in his commentary on the Mishkat, says, "The accounts which are here given of the punishment of the grave, are undoubtedly true, and they are not either imaginary or figurative." (Mishkat, book 1, chap v, see Persian edition with 'Abdu l-Haqq's commentary)

AZAL (Jil) Eternity with respect to the past as distinguished from abad (wil), eternity without end

AZĀN (OLA) Let "announcement"
The call or summons to public prayers proclaimed by the Mu'azzin (or crier)—in small
mosques from the side of the building or at
the door, and in large mosques from the
minaret

It is in Arabic as follows -

Allāhu akbar' Allāhu akbar' Allahu okbar! Allāhu akbar' Ashhadu an lā ilāha illa'lāh' Ashhadu an lā ilāha illa'lāh' Ashhadu anna Muhammadan rasūlu llāh' Ashhadu anna Muhammadan rasūlu llāh' Hayya'ala 's-salāt i Hayya 'ala 's-nalāt i Hayya 'ala 'l-fulāh! Hayyu ala 'l falah! Allāhu akbar' Allāhu akbar' Lā ilāha illa 'llāh'

Which is translated -

"God is most great! God is most great! I destify that there is no god but God! I testify that there is no god but God! I testify that Muhammad is the Apostle of God! I testify that Muhammad is the Apostle of God! I testify that Muhammadis the Apostle of God! There is no god but God!"

In the Azan in the early morning after the words, "(ome to salvation!" is added أيانا النوم الن

The Shi' ilis make a slight alteration in the Azān, by adding the words, يعلى على على العمل Hayya ulā khairi 'I-' amali ' Hayya 'alā khairi 'I-' umali ' "Come to the hest of works' Come to the

hest of works'" and by repeating the last sentence of the Agan, "There is no god but God, twice instead of once, as in the Sunni Agan

When the Agan is recited, it is usual for men of piety and religious feeling to respond to each call, as, for example, when the Mu'azzin cries —

"Allahu akbar! Allahu akbar! Allahn

akbar! Allahu akbar!."

Those who hear it repeat —
' Aliāhu akbar! Aliāhu akbar! Aliāhu akbar! Aliāhu akbar!"

The Munizin says-

'I testify that there is no god but God , I testify that there is no God but God "

They reply—

I testify that there is no God but God,
I testify that there is no god but God"

Mu azzin -- "I testify that Muhammad is the Apostle of God"

Reply 'I testify that Muhammad is the Apostle of God"

Mu azzın —" Come to praver "

Reply — 'I have no power nor strength but from God the most High and Great"

Muszzin - Come to salvation"

Reply -- What God willeth will be, what He willeth not willeth not be

The secital of the Azan must be listened to with great reverence. If a person be walk ing at the time he should stand still if re chung, sit up Mi Lane in his Modern Equipment says "Most of the Mu azzum of Cano have harmonious and sonorous voices, which they stimin to the utmost pitch yet there is a simple and solemn include in their chants which is very striking particularly in the stillness of the night But Vambery remarks that the Turkistances most carefully avoid ill tune and inclody. The manner in which the Azan is eried in the west is hero (in Bokhara) declared suiful and the beautiful melancholy notes which in the silent hour of a mountit evening, are heard from the slender minisets on the Bosphorus, fasemat ing every hearer would be listened to by the Bokharios with feelings only of detestation

The summons to prayer was at first the simple cry . Come to public prayer " After the Qiblah was changed, Muhammad bethought himself of a more formal call Some suggested the Jewish trumpet, others the Christian hell, but neither was grateful to the Prophets ear The Azan, or call to prayer was then established Tradition clauss for it a supernatural origin thus -" While the matter was under discussion, 'Abdu 'llah, a Khazrajite, dreamed that he met a man clad in green raimeut, carrying a bell "Abdu 'llah songht to buy it, saying that it would do well for bringing together the assembly of the faithful "I will show thee a better way," replied the stranger, "let a crier ory aloud, God is most great, &c" Waking from sleep, 'Abdu llah proceeded to Muhammad, and told him his dream (Muir, from Katiba'l Wükıdi ) Hishami recites the story as if Abdu llah had actually met the man

Bingham, n his Antiquities (vol 11 book

viii. chap vii ), relates that, in the monastery of virgius which Paula, the famous Roman lady, set up and governed at Jorusalem, the signal for prayer was given by one going about and singing "Hallelujahi" for that was then call to church, as St Jerome informs us

The Azān is preclaimed before the stated times of prayer, either by one of the congregation, or by the Mu'azzin or erier, who is paid for the purpose. He must stand with his face towards Makkah, with the points of his fore-fingers in his ears, and recite the formula which has been given above

It must not be recited by an unclean person, a drunkard, a madman, or a woman

AZAR (رز) Terah, the father of Abraham Sürah, vi 74, "And when Abrahim said to his father Avar, Takest thou

ımages as gods ? "

"The Eastern authors unanumously agree that he was a statuary, or carver of idels, and he is represented as the first who made images of clay, pictures only having been in use before, and taught that they were f be adored as gods. However we are to'd his employment was a very honourable one, and that he was a great lord, and in high favour with Nimrod whose son in law he was, be cause he made his idels for liim, and was

excellent in his art Some of the Rabbins say Terah was a priest and chief of the order "— (Sale)

AL-AZÂRIQAH (قَارُارُقَةُ) A sect of heretics founded by Nañi ibn al-Arraq, whe say that 'Alī was an infidel, and that his assassin was right in killing him (See ash-Shahrastānī, ed Cureton, p. M. Haarbruecker's translation, I, p. 183

AL-'AZBA' ( The slit-eared, one of Muhammad's favourite camels

AL-AZHĀ (العليم) ['IDU L-AZHA]

AL-'AZIM (العليم) (Ine of the minety-mine special names of God "The great One"

'AZIMAH (هريمة) An meanta-

AL-'AZIZ (ywhl) One of the ninety-nine special names of God. It frequently occurs in the Qui an. It means "the powerful or the mighty One

'AZRÂ'ÎL (عرزائيل) The angel of Death Mentioned in the Qur'an under the title of Mulaku 'I-Muut, purah xxxii 11, "The angel of death who is charged with you shall cause you to die '[MALAKU 'L-MAUT]

B

BABEL Arabic by Babil Men-tioned once in the Quran, Surah u 96 "Sorcery did they teach to men, and what had been revealed to the two angels Harut and Marut at Babil" Bahel is regarded by the Muslims as the fountam-head of the science of magic They suppose Harut and Marut to be two angels who, in consequence of their want of compassion for the frailties of mankind, were sent down to earth to be tempted. They both sinned, and, being permitted to choose whether they would be punished now or hereafter, chose the former, and are still suspended by the feet at Babel in a rocky pit, and are the great teachers of magic (Lane s Thousand and One Nights, ch in note 14) Vide Tafsir 1- Azizi in loco

BABU 'L-ABWAB (יוֹיף װּנְּפֶּוֹף).

Lit "The door of doors." A term used by the Sufis for repentance ('Abdu 'r-Razzāq's Dictionary of Suf i Terms)

BABU 'S-SALAM (
"The Gate of Peace The gateway in the sacred mosque at Makkah through which Muhammad entered when he was elected by the Quraish to decide the question as to which section of the tribe should lift the Black Stone into its place. It was originally

called the Bab Banī Shaibah, "the Gate of the Banu Shaibah,' the family of Shaibah ihn 'Uşman to whom Muhammad gave the key of the Ka'bah. Burkhardt says that there are now two gateways called by this name Burton says, "The Babu's-Salām resembles in its isolation a triumphal arch, and is built of cut stone" (Burtons Pilgrimags, vol. ii p 174 See Muir's Life of Mahomet, pp 28, 29)

BABU'N-NISA, (اباب الباد) "The Women's Gate' In later years as Muhammad added to the number of his wives, he provided for each a room or house on the same side of the mosque at al-Madinah. From these had a private entrance into the mosque, used only by himself, and the eastern gate still bears in its name, Babu 'n-Nisa', the memory of the arrangement (Mur's Life of Makomet, in p 20)

BACKBITING Anything secretly whispered of an absent person which is called to injure him, and which is true, is called Ghibah, a false accusation being expressed by Buhtan Abu Hurairah says, "The question was put to the Prophet, Do you know what hackbiting is and he replied, It is saying anything bad of a Muslim' It was then said, But what is it if it is true."

And he said, 'I' it is true it is Ghibah, and if it is a false accusation, it is Buhtan (reslander)'" (Mishkat, xxii c x)

The following are sayings of Muhammad on the subject.—"The best of God's servants are those who when you meet them speak of God. The worst of God's servants are those who carry tales about, to do mischief and separate friends, and seek out the defects of good people" "He who wears two faces in this world shall have two tongues of fire in the day of the Resurrection" "It is unworthy of a believer to injure people's reputations, or to curse anyone, or to abuse anyone, or to talk vainly" "The best atonement you can make for backbiting is to say, 'O God pardon me and him (whom I have injured)" Mishkat, xxii o x

BADAWI (الحوى) A name given to the Bedouin Arabs, or the Arabs of the desert Bedouin is corruption of the plural of this word, which is derived from Badw=Bādiyah, "a desert"

AL-BADI' (البديع) is one of the minety-nine special names of God. It means "He who originates". It occurs in the Qur'an, Süsah in 111, "He is the wonderful originator of the heavens and the earth, when He decreeth a matter, He doth but say 'o it, 'Be,' and it is "

BADR, The battle of Aralne, Ghazwatu 'l-Badr The first battle of Budr was fought in the month of Ramazan AR (March, AD 624), between Muhammad and the Quraish. Many of the principal men of the Quraish were slain, including Abū Jahl, whose head was brought to the Pro-phet, and when it was cast at his feet, he exclaimed, "It is more acceptable to me than the choicest camel of Aribia" After the battle was over, some of the prisoners were cruelly murdered. Husain says the losses of the Quraish at Badr were seventy killed and seventy prisoners. This victory at Badr consolids of the power of Muhammad, and it is regarded by Muslim historians as one of the most important events of history. An account of this celebrated battle will be found in the article on Muhammad

The second battle of Badr was a bloodless victory, and took place in the mouth Zu l-Qu'dah, a m 4 (April a D 626)

BAHTRA (1,5) A Nestorian monk whom Muhammad met wher he was journeying back from Syria to Makksh, and who is said to have perceived by various signs that he was a prophet His Christian name is supposed to have been Sergius (or Georgius)

Sprenger thinks that Behira remained with Muhammad, and it has been suggested that there is an allusion to this monk in the Qur'an, Sürah xvi 105 "We know that they say, 'It is only a man who teacheth him." Husain the commentator says on this passage that the Prophet was in the habit of

going every evening to a Christian to hear the Taurat and Injil Taysir-i-Husanni, Sale, p 228, Muir's Laye of Mahomet, p 72)

BAHIRAH ((3,247)) (1) A she-camel, she-goat or ewe, which had given birth to a tenth young one. (2) A she-camel, the mother of which had brought forth ten females consecutively before her

In these and similar cases, the pagan Arabs observed certain religious ceremonies, such as shiting the animal's ear, &c, all of which are forbidden in the Qur'an "God bath not ordained any Bahirah" (Surah v 102;

BAI' (54), pl Eyer buyû') A sale, commercial dealing, barter Bar', or saie," in the language of the law, signifies an exchange of preperty for property with the mutual consent of parties For the rules concerning sales and barter, see Hamilton's Hidayak, vol in 360 Baillie's Mutammadan Law of Sale The Fatawa' Hungari

Sale, in its ordinary acceptation, is a transfer of property in consideration of a price in money. The word his a more comprehensive meaning in the Muhammadan law, and is applied to every exchange of property for property with mutual consent. It, therefore, includes barrer as well as sale and also loan, when the articles hint are intended to be consumed, and replaced to the lender by a similar quantity of the same kind. This transaction, which is truly sill exchange of property for property, is termed qurz in the Muhammadan law.

Between burter and sale there is no essen tial distinction in most systems of law, and the joint subject may in general be considerably simplified by being treated of solely as a sale. A course has been adopted in the Muhammadan law, which obliges the reader to fix his attention on both sides of the con tract This may at first appear to him to be an unnecessary complication of the subject. but when he becomes acquainted with the definition of price, and the rules for the prohibition of excess in the exchange of a large class of commodities, which apply to every form of the contract, he will probably be of opinion that to treat of the subject in any other way would be attended with at least equal difficulties

The first point which seems to require his attention is the meaning of the word "property" as it occurs in the definition of sale. The original term "mat" which has been thus translated, is defined by Muhammadan lawyers to be that which can be taken possession of and secured. This definition seems to imply that it is tangible or corporeal, and things or substances are accordingly the proper subjects of sale. Mere rights are not mal, and cannot therefore he lawfully sold apart from the corporeal things with which they may happen to be connected. Of such rights one of the most important is the right

of a craditor to exact payment of a debt, which is not a proper subject of sale. In other words, debts cannot, by the Muhammadan law, any more than by the common laws of England and Scotland, be lawfully sold.

Things are commonly divided into moveable and immoveable, the latter compreheading land and things permanently attached to it. But the distinction is not of much impertance in the Muhammadan law, as the transfer of land is in nowise distinguished from that of other kinds of property

A more important division of things is that into might and kammi. The former are things which, when they happen to purish, are to be raplaced by an equal quantity of something similar to thom, and the latter are things which, in the same circumstances, are to be replaced by tueir value. These two classes have been aptly styled ' similars" and "dis similars' by Mr Hamilton, in his translation of the Hidnyuh inviters are things which are usually sold or exchanged by weight or by measurement of capacity, that is, by dry or liquid measure and dissumilars are tlings which are not sold or exchanged in ether of those wave. Articles which are nearly alike and are commonly sold or exchanged by number or tale, are classed with the first division of toings and may be termed ' simi lars of tale", while articles which differ materially from each other, yet are still usually sold or exchanged by number, belong to the second division and may be called 'dissimilars of tale" Dirhams and dinars, the only coined morey known to the old Arabs, are included among similars of weight

milars of weight and capacity are distinguished in the Muhammadan law from all other descriptions of property in a very remarkable way When one article of weight is sold or exchanged for another article of weight, or one of measure 19 sold or ex changed for another of measure the delivery of both must be immed ate from hand to hand, and any delay of delivery in one of them is unlawful and prohibited Where, again, the articles exchanged are also of the same kind, as when wheat is sold for wheat, or silver for silver there must not only be reciprocal and immediate delivery of both before the separation of the partics, but also absolute equality if weight or measure, according as the articles are weighable or measurable, and aux oxposs neither side is also unlawful and prohibited These two prohibitions constitute in brief the foctime of reba. or ' usury which is a marked characteristic of the Minhaumadan law of sale The word reba properly signifies ' excess," and there are no terms in the Muhammadan law which corresponds to the words "interest and "usury," in the sense attached to thom in the English language but it was expressly prohibited by Muhammad to his followers to derive any advantage from leans and that particular kind of advantago which is called by us interest, and consists in the receiving back from the borrower a larger quantity than was actually lent to him, was effectually prevented by the two rules above-mentioned. These, like some other principles of Muhammadan law, are applied with a rigour and minuteness that may to us seem incommen surate with their importance, but are easily accounted for when we know that they are believed to be of divine origin.

Similars of weight and capacity have a common feature of resemblance, which distinguishes them in their own nature from other commodities, and marks with further peculiarity their treatment in the Muham They are aggregates of minute madan law parts, which are either exactly alike, or so nearly resemble each other, that the difference between them may be safely disregarded For this reason they are usually dealt with in bulk, regard being had only to the whole of a stipulated quantity, and not to the individual parts of which it is composed When sold in this manner they are easd to be indeterminate They may, bowever, be rendered specific in several ways Actual delivery, or production with distinct reference at the time of contract, seems to be sufficient for that purpose in all cases But comething short of this would suffice for all similars but money Thus, flour, or my kind of gram, may be rendered specific by being enclosed in a sack, or oil or any liquid, by being put mto casks on pars, and though the vessels are not actually produced at the time of contract, their coments may be sufficiently par ticularised by description of the vessels and their locality Money is not susceptible of being thus particularised, and dirhams and dinars are frequently referred to in the following pages as things which camnot be ren dered specific by description, or specification as it is more literally termed. Hence, money is said to be always indeterminate Other similars including similars of tale, are sometimes spoorfic and sometimes indeterminate Dissimilars including those of tale, are always

specific When similars are edld indeterminately, the purchaser has no right to any specific portion of them until it to separated from a general mass, and marked or identified as the subject of the contract krom the moment of offer till actual delivery, he has nothing to rely upon but the seller's obligation, which may, therefore, be considered the direct subject of the contract Similars taken indeterminately are accordingly termed days, or "obligations," in the Muliammadan law When taken specifically, they are classed with dissimilars, under the general name of 'ayn The literal meaning of this term is "aubstance or thing", but when opposed to dayn it means something determinate or spe-The subject of traffic may thus be crfic divided into two classes, specific and indeterminate, or if we substitute for the latter the word "obligation," and omit the word "spe-cilic" as unnecessary when not opposed to " indeterminate," these classes may, according to the view of Muhammadan lawyers, be described as things and obligations

There is some degree of presumption in using

a word in any other than its ordinary accepta tion, and it is not without hesitation that (Mr Baillie says) I have ventured to employ the word "obligation" to signify indeterminate things My reasons for doing so are these first at expresses the exact meaning of the Arabic word dayn, and yet distinguishes this use of it from another sense, in which it is also employed in the Muhammadan law, second, it preserves consistency in the law. Thus it it preserves consistency in the law will be found hereafter that the effect of sale as said to be to induce a right in the buyer to the thing sold, and in the seller to the price, and that this effect follows the contract immediately before reciprocal possession by the contracting parties Now, it is obvious that this is impossible with regard to things that are indeterminate, if the things themselves are considered the subject of the contract, and cases are mentioned where it is expressly stated that there is no transfer of property to the purchaser, when similars of weight of capacity are sold without being distinctly specified until actual possession take place. The difficulty dispossession take place appears if we consider not the thing itself but the obligation to render it to be the sub ject of contract, for a night to the obligation passes immediately to the purchaser and the seller may be compelled to perform it. If we now revert to the division of things into similars and dissimilars, money--which, it has been remarked, is always indeterminate-is therefore an obligation, dissimilars, which are always specific, are never obligations and other similars, except money, being sometimes specific and sometimes indeterminate are at one time obligations, and at another time things or substances

Before proceeding further it is necessary to advert more particularly to the other sense in which the word days is frequently employed in the Muhammadan law. It means etrictly in the Muhammadan law "ohligation" is already observed but the obligation may be either that of the contracting party lumiself, or of mother former sense deun 14 not enly a proper sub ject of traffic but forms the sole subject of one important kind of sale, hereafter to be noticed. But when dayn is used to signify the obligation of another than the contracting party it is not a proper subject of traffic, and as already observed, cannot be lawfully sold. In the following page days has been always translated by the word "debt' when it signifies the obligation of a third party and generally by the word "obligation" when it sig miles the envagement of the contracting party himself though when the things represented by the obligation are more prominently brought forward it has sometimes been found necessary to substitute the expression, "indeterinfinate things,'

Though barter and sale for a price are confounded under one general name in the Muhammadan law, it is sometimes necessary to consider one of the things exchanged as more strictly the subject of sale or thing sold and the other as the price in this view the former is termed math and the latter Samun Samun or price is defined to be down for

simmah, or, literally, an "obligation in responsibility" From which, unless the expression is a mere pleonam, it would appear that the word days is sometimes used abstractly, and in a sense distinct from tha idea of liability. That idea however, is necessary to constitute price, for though cloth, when properly described, may, by reason of its divisibility and the similarity of its parts, be aometimes assumed to perform the function of price in a contract of sale, it is only when it is not immediatery delivered, but is to remain for some time on the responsibility of the contracting party, that it can be adopted for that pur-

pose It is a general principle of the Muham-madan law of sale, founded on a declaration of the Prophet, that credit cannot be opposed to credit, that is that both the things ex changed cannot be allowed to remain on the responsibility of the parties. Hence, it is only with regard to one of them that any Hence, it is stipulation for delay in its delivery is lawful Price, from its definition above given admits of being left on responsibility, and secondingly a stipulation for delay in the payment of the price is quite lawful and valid. It follows that a stipulation for delay in the delivery of the things sold cannot be lawful And this is the case with the exception of one pitticular kind of sale hereafter to be noticed in which the thing sold is always indeterminate, and the price is paid in adjance. It may, therefore he said of all specific things when the subject of sale, that stipulation for delay in their delivery is illegil and would invalidate a sale object of this rule may have teen to prevent any change of the thing wild before deliver, and the disputes which in ght in consequence arise nelween the parties. But if they were allowed to select whichever they pleased of the articles exchanged to stand for the price and the other for the thing sold without any regard to their qualities the object of the last ment oned rule whatever it may have been, night be defeated. This seems to have led to another airan, ement of things into different classes according to their capacitias for supporting the functions of price er of the thing sold in a contract of sale The first cla-s comprehends derkams and dinars which are always price. The second clara comprises the whole division of dissimilars (with the single exception of cloth), which are always the thing sold or subject of sale, in a contract. The third class comprises, first, all similars of capacity second all similars of weight, except dirhams and dinars, and, third, all similars of tale The whole of this class is capable of supporting both functions. and is sometimes the thing sold, and sometimes the price The fourth class comprises

cloth and the copper con called fulus. Sale implies a recipiecal vesting of the price in the seller and of the thing sold in the purchaser. This as already remarked is called its legal effect, and sale may be divided into different stayes or degrees of complete ness according as this affect is immediate,

suspended, invalid, or obligatory Thus, sale must first of all be duly constituted or contracted After that, there may still be some bar to its operation, which occasions a suspension of its effect. This generally arises from a defect of power in the sellor who may not be fully competent to act for himself, or may have insufficient authority, or no authority whatever, over the subject of sale. In this class of sales the effect is dependent on the assent or ratification of some other person than the party actually contracting Rut whether the effect of a sale be immediate or suspended, there may be some taint of ille gality in the mode of constituting it, or in its subject, or there may be other circumstances connected with it, which render it invalid The causes of illegality are many and VALTIOUS But even though a sale should be unimpeachable on the previous grounds, that is, though it should be duly constituted operative or immediate in its effect, and free from any ground of illegality, still it may not be absolutely binding on the parties This brings us to another remarkable peruharity of the Muhammadan law, viz the doctrine of option, or right of cancellation The Prophot himself recommended one of his followers to reserve a locus penitentia, or option, for three days in all his pure asca This has led to the option by stipulation which may be reserved by either of the parties But besides this, the purchaser has an option without air stipulation regard to things which he has purchised without seeing, and also on account of defects in the thing sold The greatest of all detects is a want of title or light in the seller two last options to the purchase constitute a complete warranty of title and against all defects on the pirt of the seller, in which respect the Muhammadan more nearly resembles the Scotch than the English law of sale

There are many different kinds of vale Twenty or more have been enumerated in the Nihāyah, of which eight are mentioned and explained Four of these, which have reforence to the thing sold may require some notice in this place The first called Muqayazah, is described as a sale of things for things, and corresponds nearly with barter, but the word ' thing ' (ayn) is here opposed to obligations, and muquyazah is therefore properly an exchange of special for special things So that if the goods exchanged were on both sides or on either side indeterminate, the transaction would not, I think, be The second muyayazah, though still barter sale is called sarf, and is defined to be an exchange of obligations for obligations The usual objects of this contract are dirhams and disars, which being obligations, the defini-tion is generally correct. But an exchange of money for bullion, or bullion for bullion, is also a sarf, and every sale of an obligation for an obligation is not a sarf, so that the definition is redundant as well as defective. It is essential to the legality of this kind of sale, that both the things exchanged should be delivered

and taken possession of before the separation of the parties, and that when they are of the same kind, as silver for silver, or gold for gold, they should also be exactly equal by weight. These rules are necessary for the avoidance of reba, or "usury," as already ex-plained, and the whole of sarf, which is treated of at a length quite disproportionate to its importance may be considered as a continued illustration of the doctrine of reba The third kind of sale is salam it has been already observed that there can be no lawful stipulation for a postponement of the delivery of the thing sold, except under one particular form of sale The form alluded to ie salam This word means, literally, "an advance" and in a salam sale the price is immediately advanced for the goods to be delivered at a future fixed time. It is only things of the class of similars that can be sold in this way, and as they must necessarily be indeterminate, the proper subject of sale is an obligation, while, on the other hand, as the price must be actually paid or delivered at the time of the contract, before the separation of the parties, and must, therefore, even in the case of its being money, be produced, and in consequence be particularised or epecific. a salam sale is strictly and properly the eale of an obligation for a thing, as defined above Until actual payment or delivery of the price, however, it retains its character of an obligation, and for this reason the price and the goods are both termed "debts," and are adduced in the same chapter as examples of the pr neiple that the sale of a debt, that is, or the money or goods which a person is under engagement to pay or deliver, before possession, is invalid. The last of the cales referred to as the ordinary exchange of goods for money, which being an obligation, the transaction is defined to be the sale of thinge for obligations

There is another transaction which comes within the definition of sale, and has been already noticed, but may be further adverted to in this place It is that which is called Qarz in the Arabic, and "loan" in the English language The borrower acquires an abso lute right of property in the things lent, and comes under an engagement to return an equal quantity of things of the same kind. The transaction is therefore necessarily limited to similars, whether of weight, capacity, or tale, and the things lent and repaid being of the same kind, the two rules already mentioned for the prevention of reba, or "usury," must be strictly observed Hence it follows that any stipulation on the part of the borrower for delay or forbearance by the lender, or any etipulation by the lender for interest to be paid by the borrower are alike nnlawful

Notwithstanding the etringency of the rules for preventing usury, or the taking any interest or the loan of money, methods were found for evading them and still keeping within the letter of the law. It had always been considered lawful to take a pledge to secure the repsyment of a debt. Pledges were ordi-

narily of movable property, when given as security for a debt, and the pledge happened to perieh in the hands of the pawnee, the debt was held to be released to the extent of the value of the pledge. Land, though soarcely liable to this meident, was sometimes made the subject of pledge, and devices were adopted for enabling the lender to derive some advantage from its possession while in in the state of pledge But the moderate advantage to be derived in this way does not seem to have contented the money-lenders, who in all ages and countries have been of a grasping disposition, and the expedient of a sale with a condition for redemption was adopted, which very closely resembles an Enghan mortgage In the latter, the condition is usually expressed in one of two ways, vis either that the sale shall become void, or that the lender shall resell to the seller, on payment of principal and interest at an assigned term The first of these forms would be inconsistent with the nature of sale under the Muhammadan law but a sale with a covenant by the lender to reconvey to the soller on repayment of the loan seems to have been in use probably long before the form was adopted in Europe. It is probable that a term was fixed within which the repayment should be made If repayment were made at the assigned term, the lender was obliged to reconvey, but if not, the property would remain his own, and the differance between its value and the price of sum lent might have been made an ample compen sation for the loss of interest. This form of sale, which was called But it I wafa sooms to have been strictly legal according to the most approved authorities, though held to be what the law calls abominable, as a device for obtaining what it prohibits

In constituting sale there is no material difference between the Muhummadan and other systems of law The offer and accept ance, which are expressed or implied in all cases, must be so connected as to obvisto any doubt of the one being intended to apply to the other For this purpose the Muhammadan law requires that both shall be interchanged at the same meeting of the parties, and that no other business shall be suffered to intorvene between an offer and its accept ance A very slight interruption is sufficient to break the continuity of a negotiation, and to terminate the meeting in a technical souss, though the parties should still remain in per sonal communication. An acceptance after the interruption of an offer made before it would be menfficient to constitute a sale This has led to distinctions of the meeting which may appear unnecessarily minute to a reader unacquainted with the manners of Eastern countries, where the people are often very dilatory in their bargains, interspersing them with conversation on indifferent topics It is only when a meeting has reference to the ict of contracting that " meaning is thus hable to be restricted, for when the word occurs in other parts of the law, as, for metance, when it is said of a sary contract

that the things exchanged must be taken possession of at the meeting, the whole period that the parties may remain together is to be understood. As personal communication may he inconvenient in some cases, and impossible in others, the integrity of the meeting is held to be sufficiently preserved when a party who receives an offer by message or letter declares his acceptance of it on receiving the communication and apprehending its contents.

When a sale is lawfully contracted, the property in the things exchanged passes immediately from and to the parties respec-tively In a logal sale, delivery and possession are not necessary for this purposs Until possession is taken, however the purchaser is not hable for acordental loss, and the seller has a lien for the price on the thing sold Delivery by one party is in general tantamount to possession taken by the other It is therefore, semetimes of great importance to ascertain when there is a sufficient delivery, and many cases, real or imaginary, on the subject, are inserted in the Fatawa 'Alamgira It sometimes happens that a person purchases a thing of which he is already in possession, and it then becomes important to dotermine in what cases his previous possession is convertible into a possession under the purchase Unless so converted it would be held that there is no delivery under the sale, and the seller would of course sciain his lien and remain hable for accidental loss

Though possession is not necessary to complete the transfer of property under a legal sale the case is different where the contract is illegal, for here property does not pass till possession is taken. The sale, however, though so fit effectual is still invalid and hable to be set aside by a judge, at the matance of either of the parties without any reference to the fact of the person complain ing being able to come before him with what in legal phraseology is termed clean hands A Muhammadan judge is obliged by his law to interfere for the sake of the law itself, or, as it is more solemnly termed for the right of God which it is the duty of the judge to vindicate, though by so doing he may afford assistance to a party who personally may have no just claim to his interference (The Muhammadan Law of Sale, according to the Haneefee Code, from the Fatawa Alumgers, by Veil B E Baillie Smith, Elder & Co, London )

BAIL Arabic BW kafalah Bail is of two descriptions Kafalah bi 'n nafs, or "security for the person", Kafalah bi-'l mal or "security for property" In the English courts in India, bail for the person is termed Hazir zamani and bail for property Lamanah, or "security' Bail for the person is lawful except in 'asea of punishment 'Hudūd') and retaliation (Uras) 'Hidāyah, vol is p 576)

AL-BĀ'IS (الباعث) One of the nirety-nine special names of God lt means

"He who awakes", "The Awakener" (in the Day of Resurrection)

"The House of Praise" An expression which occurs in the Traditions (Mishkat v 7) When the soul of a child is taken, God says, "Build a house for my servant in Paradise and call it a house of praise"

BAITU 'L-HARĀM' (ايت الحرام) "The Sacred House" A name given to the Meccan mosque [MASJIDU 'L-HARAM.]

BAITU 'L-HIKMAH (
Let. "The House of Wisdom" A term used by Sufis for the heart of the sincere seekers after God ('Abdu'r Razzaq's Dictionary of Sufi Terms)

BAITU 'L-LĀH (יובים לועה) "The House of God" A name given to the Meccan mosque [MASJIDU L HAKAM]

BAITU 'L-MÂL () Lt "The House of Proporty" The public trea sury of a Muslim state, which the ruler is not allowed to use for his pursonal expenses but

only for the public good

The sources of income are (1) Zakāt, or the legal tax raised upon land personal property and merchandise, which after deducting the expense of collecting, should be expended in the support of the poor and destitute (2) The fifth of all spoils and booty takin in wai (3) The produce of mines and of treasure-trove (4) Property for which there is no owner (5) The Jizyah, or tax levied on unbelievers (Hidayah, Arabio ed, vol 1 p 452)

AL-BAITU 'L-MA'MUR (المجور)

Lit "The Inhabited House 'A house in the seventh heaven, visited by Muhammad during the Miraj of night journey. It is said to be immediately over the sacred temple at Makkah [MPRAJ]

BAITU 'L-MIDRAS (איבי ולאכנות)
"The House of Instruction" A term (used in a tradition given by Abū Hurairah) for a Jewish school (Mishkāt, xvii c xi) In Heb

AL-BAITU 'L-MUQADDAS (المقدس) "The Holy House" A name given to the tomple at Jerusalem [AL MASJIDU L-AGBA.]

BAITU 'L-QUDS (

"The House of Holness" A term used
by the buffs for the heart of the true seeker
after God when it is absorbed in meditation
('Abdu 'r-Rāzzay's Dictionary of Suf's Ierms')

BAI'U 'L. WAFA ( word wafā means the performance of a promise, and the Bar'u l- Wafā is a sale with a promise to be performed it is, in fact, a pledge in the hands of the panner, who is not its propritor nor is he free to make use of it without the permission of the owner

There are different opiniors about the legality of this form of sale, but it is now the common form of mortgage in use in India, where it is usually styled Bar' bi-'l-wafā (See Baillie's Muhammadan Law of Sale, p. 303)

al-BAIYINAH (الميلة) Let "The Fundence" A title given to the xcvinth Surah of the Qur'an, in which the word occurs

BA'L (Ja), Heb Jan, e "Lord"
The chief deity worshipped by the SyroPhomoian nations It is known to the
Muhampiadans as an idel worshipped in the
days of the Prophet Elisha (See Ghiyāgu'l
Lughah)

BALAAM There is said to be an allusion to Balaam in the Qur'an, Sürah vii 174, "Resite to them the story of him to whom we gave our signs, and he departed therefrom and Satan followed him, and he was of those who were beguiled"

The commentary of the Jalain says that he was a learned man amongst the Israelites, who was requested by the Cananites to curse Moses at the time when he was about to attack the Jabharun or "giants," a tribe of the Cananites Balann at first lefused to do so but at last yielded when valuable presents were made to him (See Tafsiru "-Jalālain,

p 142)

BALAD (44) Let Any country, district, or town, regarded as an habitation Al Batad the sacred territory of Makkah A title given to the actu Surah, in which the word occurs

BALIGH (اللخ) "Of years of legal maturity, adult" [PIMERIY]

BANISHMENT Arabic Taghrib I patriation for form ation is enjoined by Muhammadan law, according to the Imam ash-Shafi'i, although it is not allowed by the other doctors of the law, and it is also a punishment inflicted upon highway robbers

BANKRUPT There is no provision in the Muhammadan law for declaring a person bankrupt, and so placing him beyond the reach of his creditors, but the Qāṣī can declare a debtor insolvent, and free him from the obligation of zakāt and almagiving

BANÜ ISRĀ'IL (عبر امرزائيل) "The Children of Israel" A title of the xviith Sürah or chapter of the Qur'an, called also Süratu 'l-Mi'rā,

HANUN (C)-1) The plural of the (Heb C) "Sons, posterity, title" The word is more familiar to English ronders in its inflected form Bani The tribes where names occur frequently in the early history of Islam, and are mentioned in the Fischtonia, are the Banu-Quraish, Banu n Nujja Banu - Quraisah, Banu Kinānah Banu n-Nazr, Banu-Khuzārah Banu Bakr'

Banu-'Amır, Banu- Asad, Banu- Fazārah, Banu-Lihyān, Banu-Tamīm, Banu Umaiyah, Banu-Zahrah, and Banu-Isrā'il

BAPTISM The only allusion to baptism in the Qur'an is found in Sürah ii 182 "(We have) the baptism of God, and who is better to baptise than God'" The word here translated baptism is subghah, lit "dye," which, the commentators al Jalulain and al-Baizāwi say, may, by comparison refer to Christian baptism, 'for," say al-Baizāwi, "the Naṣāra (Christians) were in the habit of dipping their offspring in a yellow water which they called al-Ma'mudiyah and said it purified them and confirmed them as Christians" (See Tafaru 'l-Jalālain and Tafsiru' Baizāwi, in loco)

AL-BĀQI (اللحي) One of the minety-nine special names of God It means "He who remains," "The Everlasting One."

AL-BAQARAH (a.a.) "The Cow"
The title of the second Sunah of the Quran, occasioned by the story of the red heifer mentioned in verse 63, "When Moses said to his people, God commandeth you to sacrifice a cow"

BAQI'U 'L-GHARQAD (القيع المرتد) or for shortness al-Baqi (التقيع). The burying-ground at al-Madinah, which Muham mad used to frequent at night to pray for for giveness for the dead (Mishkat, 1, 1, 2, 25)

BARA'AH (Saly) "Immunity, or security" A title given to the 1xth Chapter of the Quran, called also Surata 'I Iaubah, "The Chapter of Repentance' It is remarkable as being the only Surah without the introductory form, "In the name of Gcd, the Mercful, the Compassionate Various reasons are assigned for this omission Some commentators say that the prayer of mercy is not placed at the head of a chapter which speaks chiefly of God's wrath

BĀRAH-I-WAFĀT (كارة وفات)

Bārah (Urdu) "twelve," and Wafat Tho

twelfth day of the month Rabiu 'l-Awwal,
observed in commemoration of Muhammad's

death

It seems to be a day instituted by the Muhammadans of India, and is not observed universally amongst the Muslims of all countries. On this day Fātihahs are recited for Muhammad s soul, and both in private houses and mosques portions of the Traditions and other works in praise of the Prophet's excel lences are read

The Wahhrbis do not observe this day, as it is believed to be an innovation, not having been kept by the early Muslims

AL-BARA IBN 'AZIB (مارباد الله) One of the Companions who accompanied Muhammad at the battle of the Ditch, and in most of mis subsequent engagements. He assisted in conquering the district

of Rai, AH 22, and was with the Khalifah Ali at the battle of the Camel, AH 36

AL-BĀRI' (The Maker' One of the finety-nine special names of God It occurs in the Qurān, Sūrah lix 24 "He is God the Creator, the Maker, the Fashioner His are the excellent names"

BĀRIQAH (قال) Let "Refulgence, lightning" A term used by the Sufis for that enlightenment of the soul, which at first comes to the true Muslim as an earnest of greater enlightenment ('Abdu 'r Razzāq's Dictionary of Sūf'i Terms)

BARNABAS, the Gospel of The Muhammadans assert that a gospel of Barnabas existed in Arabic and it is believed by some that Muhammad obtained his account of Christianity from this spurious gospel

"Of this gospel the Moriscoes in Africa have a translation in Spanish, and there is in the library of Prince Lugene of Savoy a manuscript of some antiquity, containing an Italian translation of the same gospel, made, it is supposed, for the use of renegades. This back appears to be no original forgery of the Unhammadans, though they have no doubt interpolated and altered it since, the better to erve their purpose and in particular, instead of the Paraclete or Comforter (St John xiv 16, 26 xv 26 xvi 7) they have in this apocryphal gospel inserted the word Periclyte, that is, " the famons or illustrious," by which they pretend their prophet was foretold by name, that oring the signification of Muhammad in Arabic and this they say to justify that passage in the Quran (burah 61) where Jesus is formally asserted to have foretold his coming under his other name of Ahmad which is derived from the same root as Muhammad, and of the same import brom these or some other forgeries of the same stamp, it is that Muliammadans quote several passages of which incre are not the least footsteps in the New l'estament" (Salc)

After Mr Sale had written the extract which we have quoted, he inspected a Spanish translation of the Italian copy of this apocry phal gospel, of which he gives the following account —

"The book is a moderate quarte, in Spanish, written in a very legible hand, but a little damaged towards the latter end lt contains two hundred and twents two chapters of un equal length, and four hundred and twenty pages, and is said in the front, to be translated from the Italian by an Aragonian Moslem named Mostafa de Aranda a proface prefixed to it, wherein the discoverer of the original M5 who was a Christian monk called Fra Marino, tells us that, having accidentally met with a writing of Irenaus (among others), wherein he speaks against St Paul, alleging for his anthority the gospel of St Barnabas, he became exceedingly desirous to find this gospel and that God, of his mercy having made him very intimate with Pope Sixtus V, one day, as they were toge-

ther in that Pope's library, his Holmess fell asleep, and he, to employ himself, reaching down a book to read, the first he laid his hand on proved to be the very gospel he wanted, overjoyed at the discovery, he acrupled not to hide his prize in his sleeve, and on the Pope's awaking, took leave of him, carrying with him that celestial treasure, by reading of which he became a convert to Muhammadanism.

"This Gospel of Barnabas contains a complete history of Jesus Christ, from His birth o His ascension, and most of the circumstances of the four real gospels are to be found therein, but many of them turned, and some artfully enough, to favour the Muham-From the design of the madan system whole, and the frequent interpolations of stories and passages, whorein Muhammad is spoken or and foretold by name, as the messenger of God, and the great prophet who was to perfect the dispensation of Jesus, it appears to be a most bare faced forgery One particular I observe therein induces me to believe it to have been dressed up by a rene gade Christian, slightly instructed in his new religion, and not educated as a Muhammad...n (unless the fault be imputed to the Spinish, or, perhaps, the Italian translator, and to the original compiler) I mean the giving to Muhammad the title of Messiah, and that not once or twice only, but in several places whereas, the title of Messiah, or, as the Arabs write it, al Massh, ie Christ, is appropriated to Jesus in the Quran and is constantly applied by the Muhammadans to him and never to their own Prophet The passages produced from the Italian MS by M de la Monnoye are to be s en in this panish ver sion simost word for word

The Rev Joseph White DD, in his Bamp ton I ectures of 1784, gives a translation of those chapters in this specious Gospel of Barnabas which relate to the supposed crucifixion of Judas in the place of our Lord.

and which we insert -

' Judas camo near to the people with whom Jesus was, and when He heard the noise He entered into the house where the disciples slept And God, seeing the fear and danger of His servant, ordered Gabriel and Michael and Rafail and Azrail to carry Him out of the world

"And they came in all haste, and bare Him out of the window which looks towards the south. And they placed Him in the third heavon, where He will remain blessing God, in the company of angels, till near the end of the world (Chapter 216)

"Ard Judas the traiter entered before the rest into the place from which Jesus had just n up And the disciples were And the Wonderful God acted heen taken up sleeping wonderfully, changing Judas into the same figure and speech with Jesus

"We believing that it was He, said to him, Master, whom seekost thou? And he said to them, smiling, Ye have forgotten yourselves, since ye do not know Judas Iscariot

"At this time the soldiery entered and

seeing Judas so like in every respect to Jesus, laid hands upon him," &c (Chapter 217) "In which (Chap 218) is related the passion

of Judas the traitor

"The soldiers afterwards took Judas and bound him, notwithstanding he said with truth to them that he was not Jesus soldiers mocked him saving, Sir, do not be afraid, for we are come to make thee king of Israel, and we have bound thee, because we know thou hast refused the kingdom And Judge said, Ye have lost your senses

"I came to show you Jesus, that ye might take Him, and ye have bound me, who am your guide The soldiers lost their patience, hearing this, and they began to go with him, striking and buffeting him, till they reached

Jerusalem," &c &c (Chapter 218)

'They carried him to Mount Calvary, where they executed criminals, and crucified him, stripping him asked for the greater ignominy Then he did nothing but cry out, O my God, why hast thou forsaken me, that I should die unjustly, when the real male-factor hath escaped? I say in truth that he was so like in person, figure and gesture to Jeans, that as many as knew Him, believed tirmly that it was He except Peter for which reason man left his doctrine, believing that it had been false as He had said that He should not die till the end of the world

But those who stood firm were oppressed with gitef, seeing h m d e whom they understood to be Jesus not recollecting what He had told them. And in company with His mother, they were present at his death, weep ing continually And by means of Joseph Abanmatheas (etc), they obtained from the president the body of Judas And they took him down from the cross, burying him with much lamentation in the new sepulchre of Joseph, having wrapped him up in linen and precious outments (Chapter 219)

They all retuined, each man to his house and he who writeth, with James and John went with the mother of Jesus to And the disciples, who did not Nazareth fear God with truth, went by night and stole the body of Judas, and hid it, spreading a report that He (: e Jesus) had risen again, from whence sprung great confusion among

the people

· And the High Priest commanded, under pain of anathama, that no one should talk of him and on this account raised a great persecution bunshing some, tormenting others, and even stoning some to death because it was not in the power of anyone to be silent on this subject. And then came news to Nazareth, that Jesus had risen again. And he that writeth desired the mother of Tesus And Mary to leave off her lamentation said, Let us go to Jerusalem, to see if it is truth. If I see Him I shall die content (Chapter 220)

"The Virgin returned to Jerusalem with him that writeth, and James and John, the same day that the decree of the High Priest

came out

And as she feared God though she knew

the command was unjust, she entroated those who talked with her not to speak of her Son Who can say, how we were then affected? God, who knows the heart of man, knows that between the grief for the death of Judas, whom we understood to be Jesus, and the pleasure of seeing him risen again, we almost And the angels who were the expired. guardians of Mary went up to heaven the third day, and told Jeens what was passing And He, nieved with compassion for His mother, entrealed of God that He might be seen by His disciples And the Compassionate God ordered His four favourite angels to piece Him within His own house, and to guard Him three days, that they and they only might see Him, v ho believed in His doc-Jesus descended, surrounded with light, into the house of His mother, where were the two sisters Murtha and Mary, and Lazarus, and he that writeth, and John and James and Peter And whon they saw Him, they fell with their faces on the earth as if And Jesus bited them up saying, dead Fear not for lam your Master Lament not honceforth, for I am alive They wore astomished at seeing Jesus, because they thought Him dead And Mary weeping said, Tell me my Son, why, it God give Thee power to raise up the dead, did He consent that Thou shouldest die, with so much reproach and shame to Thy relations and friends, and so much hurt to Thy doctrine, leaving us all in desolation? Josus replied, embracing His mother, Believe me for I tell thee the truth I have not been dead, for God has res ived Me for the end of the world. In saving this Ho desired the angels to in infest themselves, and to tell how He had passed through everything At the instant they appeared like four suns, and all present presented themselves on the ground, overcome by the presence of the angels And Jesus gave to all of them something to cover themselves with, that they might be able to hear the angels speak

And lesus said to His mother, These are the Manaters of God Gabriel knows His sceners, Mi bael fights with His enemies Asrifici will cite all to judgment and Aziael receives the souls. And the holv angels told how they had, by the command of God, taken up Jesus, and transformed Judas that he might suffer the punishment which he wished to bring on Jesus. And he that writeth said, Is it lawful for me to ask of Thee, in the same manner as when thou wast in the world? And Jesus answer i peak,

Barnabas, what thout wishest

"And he said, I wish that Thou wouldest tell me how God, being so compassionate, could affliet us so much, in giving us to understand that Thou wast he that suffered, for we have been very near dying? And Thou being a prophet, why did He suffer Thee to fall under disgrace, by (apparently) placing Thee on a cross, and between two robbers? Jesus answered, Believe Me, Bar nabas, let the fault be ever as amill fred chastiseth it with much punishment. And as my mother and faithful dis spics loved me

with a little earthly love, God chastised that love by this grief, that lie might not chastise And though I was it in the other world innocent, yet as they called Me God and Has Son, that the devils might not mock Me on the Day of Judgment, He has chosen that I should be mocked in this world

And this mocking shall last till the hely Messenger of God (se Muhammad) shall come, who shall underere all behavers And then He said Just art Thou, O God! and to Thee only belongeth the honour and glory, with worship, for ever (( hapter 221)

· And then He said, Barnabas, that thou by all means write inv grapel, relating every thing which has happened in the world concerning Me and let it be done exactly, in order that the faithful may be undeceived. knowing the truth. He that writeth said Master I will do it as Thou commandest me tood willing but I did not see all that hap pened with Judas Josus answered, Here stand Peter and John who saw it and wall relate it to thee

"And He told James and John to call the seven apostles who were absent and vico demas and lo oph Ai runathers (see), and some of the seventy to dis tiples. When they were come they did eat with Him and on the third day He commined dithem Il to go to the mount of Olives with His mother because He was to return to beaven. All the apostles and dis iples went except twenty it and the sevents two, who had fiel to Damis us with fear And exactly at mid las while they rese all in praces Icas some with many angels (blessing field), and some much brightness that they all be a their saces to the ground And Jest . r. sed them up, saying, bear not your Master, who comes to take leave of you must to recommend you to God our I old, be the mercies received from His bornt and be He with you!

' And upon this He disappeared with the angels all of us remaining amazed at the great brightness in which he left us'

(Chapter 222)

AL-BARR (الر) Une of the ninetynine special names of God In its ordinary sense it mos is "pious," or "good" applied to God, it means "The Beneficent Ono '

#### BARTER [BAI']

BARZAKH (tyr) (1) A thing that intervenes between any two things, a bar, an obstruction or a thing that makes a separation between two things. In which sense it is used in the Quran in two places Sursh xxv 55 He hath put an interspace between them " o the two seas), and a barrier which it is foreidach them to pass" Surah Iv 20. Yet between them (the two seas) is a barrie, "

(2) The interval between the present life and that which is to come See Qur'an, Surah xxiii '' And say, My Lord, I seek refuge with lines from the incitings of the devils, and I seek refuge with Thee from their presence Until when death comes to any one of them, he says, My Lord! send me back (to hie), if haply I may do right in that which I have left Not so! A mere word that he speaks I But behind them there is barzakh (a bar), until the day when they shall be raised. And when the trumpet shall be blown, there shall be no relation between them on that day, nor shall they beg of each other then " Upon this verse the commentator Baisāwī says " Barzakh is an intervening state (be'il, 'a barrier') between death and the Day of Judgment, and whoever dies enters it ' The commentator Husain remarks "Barzakh is a partition (mani') between the living and the Day of Judgment namely, the grave in which they will remain until the resurrection " The commentators al-Jalulain speak of it as a tonary of Technical Terms of the Sufis (Sprenger's Edition), gives a similar dolini-

The word is employed by Muhamma in writers in at least two senses, some using it for the place of the dead, the grave, and others for the state of departed souls between death

and judgment

The condition of believers in the grave is held to be one of undisturbed rest, but that of unbelievers one of torment for Muhammad is related to have said. There are appointed for the grave of the unbeliever ametis-nine serpents to bite him until the Day of Resursection" (Mishlat, 1 c 5, p 12). The word seems generally to be used in the sense of Hades for every person who are it said to enter al Barzakh

BA'S (see) Let "Raising" (1) The Day of Resurrection. (2) The office of a messenger or prophet

BASE MONEY The sale of one pute dirham and two base ones in exchange for two pure dirhams and one base one is lawful By two base ones (ghalataan' are to be understood such as pass amongst merchants but are rejected at the public treasury (Hidōynh, vol 11 560)

al-BASIR (الحبر)) One of the ninety nine special names of God It frequently occurs in the Quran and means 'The All-secing One"

BASIRAH (5,24) Let "Penetration" The sight of the heart as distinguished from the sight of the eve (Basarah or Basar) A term used by theologians to express that enlightenment of the heart "whereby the spiritual man can understand spiritual things with as much certainty as the instural man can see objects with the sight of the eve' The word occurs twice in the Qur'an, Sürah an 108, "This is my way, I cry unto God, resting on clear evidence," Sürah laxv 14, "A man shall be evidence against himself"

AL-BASIT (الباسط) One of the ninety-nine special names of God It means

"He who spreads, or stretches out," and occurs in the Quran, Surah vin 15 As applied to God, it means, "He who dispenses riches," &c

BASTARD (by a) waladu'z-zmā)
An illegitimate child has, according to Muhazimadan law, no legal father, and consequently the law does not allow the father to interfere with his illegitimate child, even for the purposes of education. He cannot inherit the property of his father, but he is acknow ledged as the rightful heir of his mother (Baillie's Digest, p. 492). The evidence of a bastard is valid, because he is innecent with respect to the immorality of his parents, but the lmām Mūlik maintains that his testimony is not to be accepted with respect to a charge of wholedom. (Hulūgah, vol. 11 692)

BATHING The Arabic term for ordinary bathing is (duck) ghasl, and that for the religious purification of the whole hody ghuel in all large mosques, and in most respectable dwellings in Muhammadan countries there are buthing-rooms erected, both for the ordinary purposes of bathing and for the religious purification. An account of the legal purification will be found in the article Ghusi Although purifications and bathing form so essential a part of the Muslim religion cleanliness does not distinguish Muhammadans, who are generally in this respect a striking contrast to their Hindu rellow subjects in India According to the saving of Muhammad, decency should be observed in bothing and the clothes from the ward downwards should not be taken off at Mishkat, 11 c 17) such times

BATII. (المطلل) That which is false in doctrine

AL-BĀŢIN (اللحلي) (1) One of the ninety-nine special names of God It means "that which is hidden or conceated," "The Hidden One' or "Ho that knows hidden things" (2) A term used in theology for that which is hidden in its meaning, in contradistinction to that which is evident

BATUL (احرا) Let "A shoot or offset of a paint-tree cut off from its mother tree ' "a virgin' (as cut off or withheld from men) The term al-Batül is applied to Fätimah the daughter of Muhammad, because she was separated from the other women of her age by her excellences Heb

BĀ'ŪS (שֹׁפְלֵּשׁ) A Syriac word, אַרְעָּדְיּהְ (te "petition, prayer"), which, in the dictionary al-Qāmūs, is said to mean the Christian Easter, and also prayers for rain or the Istisqā of the Christians (Мијиш 'I-Bihar, p 101)

BAZAQ or BAZIQ (464) A pro-

until a quantity less than two-thirds evaporates

BEARD Arabic Lihyah or | was gaqan The beard is regarded by Muslims as the badge of the dignity of manhood The Prophet is related to have said, "Do the opposits of the polythauts and let your beard grow long" (Mishkät, xx iv) And the growing of a beard is said to be Fitrah, or one of those customs which have been observed by every Prophet [FITRAH]

"The maiden, BEAUTY, Female whose loveliness inspires the most impassioned expression in Arabic poetry and prose, is colebrated for her slander figure, she is like the cane among plants, and is elegant as the twig of the oriental willow Her face is like the full moon, presenting the strongest contrast to the colour of her hair, which (to preserve the nature of the simile just employed) is of the deepest hus of night, and dsscends to the middle of her back A rosy blush overspreads the centre of each cheek, and a mole is considered an additional chaim The Arabs, indeed, are particularly extravagant in their admiration of this natural beautyspot, which according to its place is compared to a globule of ambergris upon a dish of alabaster, or upon the surface of a ruby The eyes of the Arab beauty are intensely black, large, and long, of the form of an almond, they are full of brilliancy but this ie softened by a lid slightly depressed, and by long eilken lashes, giving a tender and languid expression, which is full of enclishtment, and scarcely to be improved by the adventitious aid of the black border of the Luhl for this the lovely maiden adds rather for the sake of fashion than necessity, having what the Arabs term natural kuhl. The eye brows are thin and arched, the forohead is wide, and fair as ivory, the nose straight, the mouth small, the lips are of a brilliant rad, and the teeth "like pearls set in coral" The forms of the bosom are compared to two pomegranates the waist is slendor the hips are wide and large, the feet and hands small the fingers tapering, and their extremities dyed with the desp orange-red tint imparted by the leaves of hinna

The following is the most complete analysis of Arabian beauty, given by an unknown anthor, quoted by Al Ishaqi —

"Four things in a woman should be black the hair of the head, the eve-brows, tha, eye lashes, and the dark part of the eves, four whate the complexion of the skin, the white of the eyes, the teeth, and the legs, four red the tongue, the lips, the middle of the cheeks, and the gumz, four round the head, the neck, the fore-arms, and the aikles, four long the back, the fingers, the arms, and the legs, four wide the forshead, the eyes, the hosom, and the hips, four fine the eye-brows, the nose, the lips, and the fingers, four thick the lower part of the back, the thighs, the calves of the legs, and the knees, four small the ears, the breasts, the hands, and the feet" (Lane's Arabian Nights, vol. 1 p. 25)

BEGGING It is not lawful for any person possessing sufficient food for a day and night to beg (Durru'l-Mukhtār, p. 108), and it is related that the Prophet said "Acts of begging are scratches and wounds with which a man wounds in own face ""It is better for a man to take a rope and bring in a bundle of sticks to sell than to beg" 'A man who continues to beg will appear in the Day of Judgment without any flesh on his face" (Mishkāt, Book vi chap v)

BEINGS According to Muhammadan belief, there are three different species of created intelligent heings (1) Angels (Malānkah), who are said to be created of light (2) Genn (Jinn), who are created of firs, (3) Mankind (Insān), created of earth These intelligent beings are called Zawu'l-Uqūl, oi 'Rational beings," whilst minitelligent beings" are called Ghair Zawi'l-Uqūl Hayauāni Nātiq is also a term used for rational beings (who can speak), and Huyauāni-Ajam for all irrational creatures [Jinn]

The terms used BELIEVERS for believers are—Mu'min, pl Mu'minun and Muslim pl Muslimun The difference expressed in these two words is explained in the Traditions in a Hudis given in the Sahih of Mush , (p 27) where it is recorded by 'Umar, as having been taught by Muhammad, that a Mu'min is one who has unan, or "faith," Faith being a sincere belief in God, His angers His inspired booke, His prophets the Day of Resurrection and the predestination of good and evil and that a Muslim is one who is resigned and of edient to the will of God, and bears witness that there is no god but God, and that Muhammad is His Apostie, and is steadfast in player, and gives zakat, or legal i'ms, and fasts in the month of Ramaran and makes a pilgrimage to the Temple (But) at Makkah, if he have the means

The rewards in store for the believer are as follows (see Suratu I Baqurah Surah ii 76) ~

They who have believed and done the things that be right, they shall be the immates of Paradise -- therein to abids for ever?

Surat n Nisa, Surah iv 60 -

Those who have believed and done the things that are right, we will bring them into gardens neath which he rivers flow—'herein to abide eternally therein shall they have wives of stainless purity and we will bring them into shadowing shades."

Suratu / A'raf Surab vn 40 -

"Those who have believed and done the things which are right, (we will lay on no one a burden beyond his power)—these shall be inmates of Paradise for ever shall they abide therein,

"And will we remove whatever rancour was in their bosoms rivers shall roll at their feet, and they shall say, 'Praise be to God who hath guided us bither! We had not been guided had not God guided us! Of a surety

the Apostles of our Lord came to us with truth' And a voice shall cry to them, 'Thie is Paradise, of which, as the meed of your works, ye are made heirs'

"And the inmates of Paradise shell cry to the inmates of the Fire, "Now have we found what our Lord promised us to be true Have ye too found what your Lord promised you to be true?' And they shall answer, 'Yes' And a Herald shall proclaim between them 'The curse of God be upon the evil doors,

"Who turn men saide from the way of God and seek to make it crooked, and who

believe not in the life to come '

"And between them shall be a partition, and on the wall it A'raf, shall be men who will know all, by their tokens, and they shall ery to the immates of Paradise, Peace be on you' but they shall not get enter it, although they long to do so

"And when their eyes are turned towards the inniates of the Fire, they shall say, "O our Lord" place us not with the offending

people

"And they who are upon al A'raf shall cre to those whom they shall know by then tokens, 'You amassings and your pride have availed you nothing

"Are these they on whom ye sware God would not bestow mercy? Enter 50 into Paradise! where no fear shall be upon you,

neither shall ve put to giref'

"And the inmates of the fire shall cry to the inmates of Paradise 'Pour upon us some water, or of the refreshments God hish given you' They shall they, 'Truly God hath forbidden both to unbelievers

For a further descriptions of the Muham maden future state he reader is referred to the attack PARADISS which deals more directly with the sensual character of the heaven supposed to be it store for the helicyer in the mission of Muhammad

The following is a description of the believer which is given in the Qui'an Suratu 'l-Muminin the XXIII d Surah, v 1 —

'Happy now the Believers,

Who bumble thomselves in thoir prayer, And who keep aloof from vain weeds, And who are deers of alms-deeds (zakāt) And who restrain their appetites.

(Save with their wives, of the slaves whom their right hands possess for in that case they shall be free from blame

But they whose desires reach further than this are transgressors )

And who tend well their trusts and their covenants,

And who keep them strictly to their

These shall be the heritors, who shall inberit Puradisc, to abide theroin for ever "

BELLS [NAQUS]

BENEFICE [WAQF]

BENEFICENCE (Arabic described is commended by Muhammad as one of the evidences of faith. (Meshkāt Book 1 c i part 3)

Amr ibn 'Abaratah relates "I came to the Prophet and eaid, 'O Prophot, what is Islam?' And he said 'It is purity of speech and hospitality' I then said, 'And what is faith' And he said, 'Patience and beneficence"

BENJAMIN Heb בורכון, Arabic

of the children of Jacob He is not mentioned by name in the Quran, but he is referred to in Surah and 69, "And when they entired in unto Joseph, he took his brother (1" Bonjamin) to stay with him He said Venly I am thy biother, then take not that ill which they have been doing And when he said equipped them with their equipment, he placed the drinking cup in his brothera pack, "&c [Joseph]

BEQUESTS Arabic , wasiyah, pl wasāyā A bequest or will can be made verbally, although it is held to be better to execute it in writing. Two lawful witnesses see necessary to establish cithor a verbal be suest or a written will A bequest in favour of a stranger to the amount of one-third of the whole property valid, but a bequest to any amount beyond that is invalid, unless the heirs give their consent. If a person ninko a bequest in favour of another from whom he has received a mortal wound, it is not valid, and if a legates slay his testator the bequest in his favour is void. A bequest made to part of the heirs is not valid unless the otlor heirs give their consent. The bequest of a Muslim in favour of an unbe hever, or of an unbeliever in favour of a Muslim is valid. If a person be involved in debt, legacies bequeathed by him are not lawful A bequest in favour of a child yet unboin is willd, provided the feetus happen to be less than six months old at the time of the making of the will

If a testator deay his bequest, and the legatee produce witnesses to prove it, it is gonerally held not to be a retractation of it. If a person on his death bed emancipate a slave, it takes effect after his death

If a person will that 'the pilgrimage incumbent on him be performed on his behalf after his death," his heirs must depute a person for the purpose and supply him with the necessary expenses (Hamilton's Hedayah, vol. 1v 466)

BESTIALITY is said by Muslim jurists to be the result of the most viriated appetite and the utmost depravity of sentiment. But if a man commit it, he does not incur the Hadd, or stated punishment, as the act is not considered to have the properties of wheredom, the offender is to be punished by a discretionary correction (Tazir). According to Muslim law, the beast should be killed, and if it be of an eatable species, it should be burnt. (Hidigah, vol. ii 27). Obs. According to the Mosaic code, a man guilty of this crime was surely to be put to death. (Ex xviii 19)

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#### BETROTHAL [KHITBAH]

BI'AH (Lan) A Christian church The word occurs in a tradition in the Mishkät (iv c vii 2), and is translated by 'Abdu'l-Haqq "Kalisah" [CHURCH]

BID'AH (& A) A novelty or innovation in religion, heresy, schism

BIER Arabic pināsah and panāzah The same word is used for the corpse, the bier, and the funeral In most Muhammadan countries the ordinary charpoy, or "bedstead," is used for the bier, which, in the case of a female, is covered with a canopy [BURIAL.]

BIHISHT ( The Persian word for the celestial regions [PARADISE, PANNAH, FIRDAUS]

BILADU 'L-ISLAM (אלי אניילה)
The countries of Islam" A term used in
Muhammadan law for Muslim countries lt
is synonymous with the term Daru 'l-Islam
[DARU 'L ISLAM]

BILAL (Jk) The first Mu'azzın on caller to prayer appointed by Muhammad He was an Abyssinian slave who had been ransomed by Abū Bakr He was tall, dark, and gaunt, with negro features and bushy hair Muhammad honoured and distinguished him as the "first fruits of Abyssinia." He survived the Prophet

BILQIS (Mark) The Queen of Saba', who visited Solomon and became one of his queens An account of her, as it is given in the Qur'an, will be found in the story of King Solomon. [SOLOMON]

BINT LABUN ((بنت کبون) "The daughter of a milk giver" A female camel two years old so called because the mother is then sucking another foal. The proper age for a camel given in zakāt, or legal aims," for camels from thirty six in number up to forty-five

BINT MAKHAZ (
"The daughter of a pregnant' A female camel passed one year so called because the mother is again pregnant. This is the proper age for a camel given in zakāt, or "alins," for camels from twenty-five in number up to thirty-five

BIOGRAPHERS OF MUHAM-MAD Although the Qur'an may be said to be the kev-stone to the biography of Muhammad, yet it contains but comparatively few references to the personal history of the Prophet The Traditions, or Ahādis, form the chief material for all biographical histories [TRADITION] The first who attempted to compile an account of Muhammad in the form of a history, was az Zuhri, who died an 124, and whose won' no longer extant, is mentioned by Ibn Khalitkan The earliest biographical writers whose works are extant art—Ibn lahâq, a.h 151 Al Wāqidi, a h

207, Ibn Hisham, A.E. 218, Al-Bukhari (history), A.H 256, At-Tabari, A.H 310 Amongst more recent biographies, the most noted are those by Ibnn 'l-Asir, A H 680, and Ismā'il Abu 'l-fidā', A H. 782 Abu 'l-tida's work was translated into Latin by John Gagnier, Professor of Arabic at Oxford, A D 1723, and into English by the Rev W Murray, Episcopal clergymen at Duffus in Scotland, and published (without date) at Elgin The first life of Muhammad published in English is that by Dean Prideaux, which flist appeared in 1728, and afterwards passed through several editions Dr Sprenger commenced a life of Muhammad in English, and printed the ilrst part at Allahabad, India, AD 1851 but it was novel completed. The learned author afterwards published the whole of his work in German it Beilin, 1869 The only complete life of Muhammad in English which has any pretension to original research, is the well known I see of Muhomet, by hir William Muir LL D (First Edition, four vols , London, 1858 61 Second Edition one vol. London 1877)

BIOGRAPHY A Dictionary of Biography is called had lama's right in the Names of Men"). The most celebrated of these is, amongst Muslims, that by Ibn Khallikan, which has always been considered a work of the highest importance for the civil and literary history of the Muhammadun people. Ibn Khallikan died A.B. 1282), but his dictionary received numerous additions from subsequent writers. It has been translated into English by Mac Girckin De Slane (Paris, 1843).

BIRDS It is commonly believed by the Muhammadans that all kinds of birds, and many, if not all, beasts have a language by which they communicate their thoughts to each other, and in the Quran (Surah Exvi-16) it is stated that King Solomon was raught the language of birds

BI'R ZAMZAM (جر زموم) The well of Zamzım [ZAM ZAM]

BI'R MA'UNAH (Lyan a) The vell of Ma unah A celebrated spot four marches from Makkah where a party of Muhammad's followers were slain by the Banu'Amir and Banu Sulaim. He professed to have received a special message from heaven regarding these martyrs, which runs thus—" 'Acquaint our people that we have met our Lord. He is well pleased with Him." It is a remarkable verse, as having for some reason or other been cancelled, and removed from the Qur'an. (Muir's Life of Makomet, vol. 111. p. 207.)

BIRTH, Evidence of According to the Imam Abu Hauifah, if a married woman should claim to be the mether of a child, her claim is not to be valid unless the birth of of the child is attested by the testimony of one woman. But in the case of a father, inas-

much as the claim of parentage is a matter which relates purely to himself, his testimony alone is to be accepted

The testimony of the midwife alone is sufficient with respect to birth, but with regard to parentage, it is established by the fact of the mother of the child being the wife of the husband

If the woman be in her 'iddah ['IDDAH] from a complete divorce, the testimony of the midwife is not sufficient with respect to birth, but the evidence of two men, or of one man and two women is requisite (Hamilton's Hiddyah, vol. iii p 134)

It is also ruled that it is not lawful for a person to give evidence to anything which he has not seen, except in the cases of birth, death, and marriage (Vol n 676)

# BISHĀRAH (ابشارة) [BUSHRA]

BI-SHAR' ( ( ) Let "Without the law" A term applied to those my stics who totally disregard the teaching of the Qur'an. Antinomians [9091]

BISMILLAH (

"Let 'In the name of God" An ejaculation frequently used at the commencement of any undertaking There are two forms of the Bismillah -

1 Br vm: Hahr r rahman rahm re in the name of God, the Compassionate, the Merciful? Three used it the commencement of meals putting on new clothes leginning any new work, and at the commencement of books. It occurs at the head of every chapter or sureh in the Qui an with the exception of the ixth (1 e the bu a'n l-Banāah)

the 1xth (1e the "u u'n l-Banā'ah)

2 Bi 'smi 'liāhi llahi l-akhai ic In the
name of God, God the Most Great 'U sed at the
time of slaughtering of animals at the commencement of a battle &c the stribute of
morey being omitted on such occasion.

The formula Bi-san llahe i ahman i rahin is of Jewish origin. It was in the first instance taught to the Quraish by Umayah of Talf, the poet, who was a contemporary but somewhat alder than, Muhammad, and who, during his mercantile journeys into Arabia Petian and Syria had unde himself acquainted with the sacred books and doc trines of Jews and Christians (Kitabu I Aghāni, 16, Delhi quoted by Rodwell)

BIZA'AH (Icla) A share in a morcantile adventure. Property entrusted to another to be employed in trade

BLACK STONE [AL-HAJARU 'L-

BLASPHEMY Arabic & kuft Let to hide" (the truth) It includes a denial of any of the essential principles of Islam

A Muslim convicted of blasphemy is sentenced to death in Muliammadan countries
[APOSTASY]

mah The two great cures recommended by Muhammad were blood letting and drinking

honey, and he taught that it was unlucky to be bled on a Friday, Saturday, or Sunday, the most lucky day being Tuesday, and the most lucky dato the seventeenth of the month (Mishkāt, xxi c 1)

BLIND, The Arabic A'mā, pl'Unyān It is not incumbent upon a blind man to engage in Jihād, or a religious war And, according to the Imām Abū Hanīfah, the evidence of a blind person is not admissible, but the Imām Zufar maintains that such evidence is lawful when it affects a matter in which hearsay prevails Sales and purchases made by a blind person are lawful (Harultons Hadāyah, vol. 11. pp 141, 402, 682)

BLOOD The sale of blood 18 unlawful (Hamilton's *Hedayah*, vol 11 p 428)

BLOOD, The Avenger of [QISAS]
BLOOD, Issue of [ISTIHAEAH]

BOASTING Arabic mufakhuruh Muhammad is related to have said, "I swear by God, a tribe must desist from boasting of their forefathers, for they are nothing more than coals from hell-fire (i.e. they were idolaters), and if you do not leave off boasting verily you will be more hateful in the sight of God than a black-beetle Mankind are all the sons of Adam, and Adam was of the earth (Mishkāt, xxi c 13)

### BOOKS OF MOSES [TAURAT]

BOOKS, Stealing The hand of a thirt is not to be cut off for stealing a book, whitever be the subject of which it treats because the object of the theft can only be the contents of the book, and not the hoof itself. But you it is to be obscived, the hand is to be cut off for stealing an account book," because in this case it is ovident that the chieft of the theft is not the contents of the book, but the paper and material of which the book is made (Hamilton's Hidāyah, vol ii 92)

BOOTS [SHOES]

BREACH OF TRUST Arabic & khiyānah The punishment of amputation of the hand is not inflicted for a breach of trust. And if a guest steal the property of his host whilst he is staving in his house, the hand is not cut off. Breach of trust in Muslim law being a less offence than ordinary theft the punishment for breach of trust is left to the discretion of the judge (Hamilton's Hidāyah, vol ii pp 93-102)

BRIBERY (Arabic home) rishwah) is not mentioned in the Qur'ar in the Fatāwa Inthe Fatāwa Ilangiri it is stated that presents to magis tratos are of various kinds for example, if a present be made in order to establish a friendship it is lawful but if it he given to influence the decision of the judge in the donor stayour it is unlawful it is siso suid, if a present be made to a judge from where of

fear, it is lawful to give it, but unlawful to accept it. (Hamilton's Hidayah, vol in p 332.)

BU'ĀŞ, Battle of Alabic Andrews Bu'āg A battle fought between the Banu Khazra, and Banu Aus, about six years before the flight of Muhammad from Makkah

BUHTĀN (שבוט) A false accu

The word occurs twice in the Qur'an — Sūrah iv 112 · Whose commits a fault or sin, and throws it upon one who is innocent, he hath to bear calumny (buhtān) and manifests in "

Sûrah xxiv 15 "And why did ye not say when ye heard it, 'It is not for us to speak of this'? Celebrated bo Thy praises, this is a mighty calumny (buhtān)' [BACKBITING]

BUKĀ (مكام) Heb حدر he wept

Weeping and lamentation for the dead Immodorate weeping and lamentation ovor the graves of the dead is clearly forbidden by Muhammad, who is related to have said, 'Whatever is from the eyes (se tears), and whatever is from the heart (ie soriew), are from God but what is from the hands and tongue is from the devil keep yourselves, O women, from wailing, which is the noise of the devil' (Mishkät, v e vii) The custom of wailing at the tombs of the dead is, however, common fall Muhammadan countries (See Arabian Nights, Lane's Modern Egyptians, Shaws Tracels in Barbary) [Burlal]

AL-BUNHĀRĪ (المارة) A short title given to the well-known collection of Sunni traditions by Abū 'Abdu 'llāh Muham mad ibn Isma'il ibn Ibnāhim ibn al Mughniah al-Ju'fi al Bukhan v ho was born at Bukhana AH 194 (AD 810), and ched at the village of Khartang near Samaiqand, AH 250 (AD 870) His compilation comprises upwards of 7,000 traditions of the acts and sayings of the Prophet, selected from a mass of 600,000 His book is called the Sahik of al-Bukhan, and is said to have been the result of sixteen years labour. It is said that he was so anxious to record only trustworthy traditions that he performed a prostration in worship before the Almighty before he recorded each tradition

"Nebuchadnezzar" It is thought by Jalaiu 'd-din that there is a reference to his army taking Jerusalem in the Qur'an, Surah xvii 8, "And when the threat for the last (crims) came (to be inflicted, we sent an enemy) to harm your faces, and to enter the temple as they entered it the first time." The author of the Qamus says that Bukht is "son," and Nassar, "an idol," ie "the son of Nassar."

BULAS ((بانون) Despair" The name of one of the chambers of hell, where the proud will drink of the yellow water of the infernal region (Michkat, xxii c 20)

BURĀQ (3), Let "The bright one" The animal upon which Muhammad is said to have performed the noctuinal journey called Mi'rāc. He was a white animal, between the size of a mule and an ass, having two wings (Majma'u'l-Bihār, p 89) Mu hammad's conception of this my sterious snimal is not unlike the Assyrian gryphon, of which Mr Layard gives a sketch [M'BAJ]



THE ASSYRIAN GRYPHON (Layard ii 459)

BURGLARY is punished as an ordinary theft, namely by the amputation of the hand, but it is one of the niccites of Muhanimadan law, according to the Hanafi code, that if a thicf treak through the wall of the house, and enter therein and take the property, and deliver it to an accomplice standing at the intrance of the breach, amputation of the hand is not incurred by either of the parties because the thief who entered the house dd not carry out the property (Hidāyith, vol in 103)

BURIAL OF THE DEAD (4) Jinazuh or Janazuh 18 used loth for the bier and for the Muhammadan funeral service | the burial service is founded upon the practice of Muhammad, and varies but little in different countries, elthough the ccremomes connected with the funeral procession are diversified. In Egypt and Bukhara, for instance, the male relations and friends of the deceased precede the corpse, whilst the female mourners follow behind. In India and Aighanistan, women do not usually attend funerals, and the friends and relatives of the deceased walk behind the bier There is a tradition amongst some Muhammadans that no one should precede the corpse as the angels go before Funeral processions in Afghanistan are usually very simple in their arrangements, and are said to be more in accordance with the practice of the Prophet, than those of Egypt and Turkey It is considered a very mentorious act to carry the bier, and four from among the near relations, every now and then relieved by an equal number, carry it on their shoulders. Unlike our Christian custom of walking slowly to the grave, the Muhammadans carry their dead quickly to the place of interment, for Muliammad is related to have said, that it is good to corry the dead quickly to the grave, to cause the righteous person to arrive soon at happiness,

and if he be a bad man, it is well to put wickedness away from one's shoulders funerals should always be attended on foot, for it is said that Muhammad on one occasion rebuked his people for following on horse-"Have you no shame?" said he, back "since God's angels go on foot, and you go upon the backs of quadrupeds?" It is a highly meritorious act to attend a funoral, whether it be that of a Muslim, a Jew, or a Christian There are, however, two traditions which appear to mark a change of feeling on the part of the Prophet of Arabia towards the Jews and Christians "A bier passed by the Prophet, and he stood up, and it was easd to the Prophet this is the bier of a Jow 'It is the holder of a soul,' he replied, ' from which we should take warning and fear'" rule is said to have been abrogsted, for, "on one one occasion the Prophet sitting on the road when a bier passed, and the Prophet disliked that the bler of a Jew should be higher than his head, and he therefore stood up " (Mishkat, v c v) Notwithstanding those contradictory traditions, we believe that in all countries Muhammadans are wont to pay great respect to the funerals of both Jews and Christians

The Muhammadan funcial service is not recited in the gravejard, it being too polluted a place for so exerced an office, but either in a mosque, or in some open space near the dwelling of the deceased person or the gravejard. The owner of the corpse, te the nearest relative, is the proper person to recite the service but it is usually said by the family Imam, or the Quari

The following is the order of the service — Some one present calls out,—

"Here begin the prayers for the dead"

Then those present airange themselves in three five, or seven rows opposite the coipse, with their faces Qiblah wards (ie towards Makkah) The Imam stands in front of the ranks opposite the head (the Shi alis stand opposite the loins of a man) of the corpse if it be that of male, or the waiet, if it be that of a female

The whole company having taken up the Qiyam, or standing position, the Imam recites the Niyah

"I purpose to perform prayers to God for this dead person, consisting of four Takbus"

Then placing his hands to the lobes of his ears, he says the first Takbir

"God 15 great!"

Then folding his hands, the right hand placed upon the left, below the navel, he recites the Subhān —

"Holmess to Thee, O God,
And to Thee be praise
Great is Thy Name
Great is Thy Greatness.
Great is Thy Praise
There is no deity but Thee"

There is no delty but These
Then follows the second Takbir —
"God is great!"

Then the Durud —

"O God, have mercy on Muhammad and
upon his descendants, as Thou didst bestow

mercy, and peace, and blessing, and compassion, and great kindness upon Abraham and upon his deacendants

"Thou art praised, and Thou art great!
"O God, bless Muhammad and hie descendants, as Thou didst bless and didst have compassion and great kindness upon Abraham and upon his descendants"

Then follows the third Takbir - "God is great!"

After which the following prayer (Du'a) is recited —

"O God, forgive our living and our dead and those of us who are present, and those who are absent, and our children, and our full grown persons, our men and our women. O God, those whom Thou dost keep alive amongst us, keep alive in Islam, and those whom Thou causest to die, let them die in the Faith"

Then follows the fourth Takbur -

'God is great!"
Turning the head round to the right, he says —

"Peace and mercy be to Thee"
Turning the head round to the left, he

Peace and mercy be to Thee The Tukbir is recited by the Imam aloud, but the Subhan, the Salam, the Durud, and the Dura, are recited by the Imam and the

people in a low voice

The people then seat themselves on the ground, and raise their hands in silent praver in behalf of the deceased's soul, and afterwards addressing the relatives they say 'It is too derice of God". To which the chief mourner replies, "I am pleased with the will of God". He then gives permission to the people to retire by saying, 'There is permission to depart."

Those who wish to return to their houses do so at this time, and the rest proceed to the grave. The corpse is then placed on its back in the grave, with the head to the north and feet to the south, tho face being turned towards Makkah. The persons who place the corpse in the grave repeat the following sentence. "We commit thee to earth in the name of God and in the religion of the Prophet."

The bands of the shroud having been loosed, the recess, which is called the labd, it closed in with unburnt bricks and the grave filled in with earth [GRAVE] In some countries it is usual to recite verse 57 of the xxth Sürah of the Qur'an as the clods of earth are thrown into the grave but this practice is objected to by the Wanhabis, and by many learned divines. The verse is as follows—

"From it (the earth) have We (God) created you, and unto it will We return you, and out of it will We bring you forth the second time"

After the burial, the people offer a faithah (i.e. the first chapter of the Qur'an) in the name of the deceased, and again when they have proceeded about forty paces from the grave they offer another faithah, los at this

juncture, it is said, the two angels Munkir and Nakir examine the deceased as to his faith. [PUNISHMENTS OF THE GRAVE ] After this, food is distributed to beggars and iel gious mendicants as a propitiatory offering to God, in the name of the deceased person

If the grave be for the body of a woman, it should be to the height of a man's chest if for a man, to the height of the waist At the bottom of the grave the recess is made on the side to receive the corpso, which is called the land or land. The dead are seldom interred in coffins, although they are not prohibited

To build tombs with stones or burnt bricks, or to write a verse of the Quran upon them is forbidden in the Hadis but large afone and brick tombs are common to all Muhammadan countries, and very frequently thoy bear mecraptions

On the third day after the burnal of the doad. it is usual for the relatives to visit the grave, and to recite selections from the Quran Those who can afford to pay Maulavis employ these learned men to recite the whole of the Qur'an at the graves of then deceased relatives and the Quran is divided into sections to admit of its being recited by the several Maulavis at once During the days of mourning the relatives abstain from wearing any article of dress of a bright colour, and their soiled garments remain unchanged

A funeral procession in Egypt is graphically described by Mr Lane in his Modern Lyptions We give the account as it contrasts strikingly with the simple processions of Sunni Muhammadane in India

"The first persons are about six or more poor men, called 'Yamanivah,' mostly blind who proceed two and two, or three and three, together Walking at a moderate pace, or rather slowly, they chant incessantly, in a melancholy tone, the profession of faith (There is no deity but God, Muhammad is God s Apostle, God favour and preserve him ") They are followed by some male relations and friends of the deceased, and, in many cases, by two or more persons of some sect of darweshes, bearing the flags of their order This is a general custom at the funer il of a darwesh Next follow three or four comore schoolboys, one of them carries a mushat (or copy of the Quran), or a volume consisting of one of the thirty sections of the Qur an placed upon a kind of desk formed of palm sticks and covered over, generally with an emin ordered kerchief. These boys chant, in a higher and livelier voice than the Yamaniyah, usually some words of a poem called the Hashriyah, descriptive of the even's of the last day, the judgment &c Inc school boys immediately precede the bier, which is borne head foremost Three or four friends of the deceased usually carry it for a short distance, then three or four other friends bear it a little further and then these are in like manner relieved (asnal passengers, also, often take part in this service, which is esteemed highly nightfollous Behind the bier walk the fema o mourners

sometimes a group of more than a dosen, or twenty with their hair dishevelled, though gonerally concealed by the head-veil, crying and shricking, as before described and often, the hued mourners accompany them, celebrating the praises of the deceased Among the women, the relations and domestics of the diceased are distinguished by a strip of linen or cotton stuff or muslin, generally blue, bound round the head, and tied in a single knot behind the ends hanging down a few inches Each of these also carries a hand kerchief, usually dyed blue, which she sometimes holds over her shoulders, and at other times twirls with both hands over her head, or before her face. The cries of the women, the lively chanting of the vouths and the deep tones uttered by the lamaniyah, com-

pose a strange discord

"The funeral procession of a man of wealth or of a person of the middle classes, is sometimes preceded by thise of four or more cainels, hearing bread and water to give to the poor at the tomb, and is composed of a more numerous and varied assemblage of persons. The foremost of these are the Yamanuch who chant the profession of the faith, as described above. They are generally followed by some male friends of the deceased, and some learned and devout persons who have been invited to attend the funeral Next follows a group of four or more faqilis, chanting the 'Suratu'l An'um' (the vith chapter of the Qur'un), and sometimes another group, chanting the 'Sirat lu-sin (the xxxvith chapter) another, chanting the Suintu 'l habi (the vinith chapter) and another clanting the "aintu d Dukhan" (the xuivth chapter) These are followed by some munshi la singing the Burdah and these by certam persons called Ashabu l-Ahzab, who are members of religious orders founded by celebrated shanklin. There are generally four or more of the order of the Hirlm s Sadat, a umil a group of the Highn ah Shazili, and another of the Highu sh Shatrawi tach group chants a particular form of praver After them are generally torne two or more half furled flags, the binners of one or other of the principal orders of darwiches follow the school have the bier, and the female mouners as in the procession before described and perhaps, the led horses of the bearers if these be men of rank. A huffalo, to be sacrificed at the tomb, where its flesh is to be distributed to the poor sometimes closes the procession

The numeral of a devout shaikh or of one of the great. Ulama, is still more numerously attended and the but of such a person is not covered with a shawl A walt is further honoured in his funeral by a remarkable custom. Women follow Lis bier but instead of weiling, as they would after the corpse of an ordinary mortal, they rend the air with the shrill ind quavering tries of joy called 'zaghant' and if these tries are disc attimed but for a minute the bearers of the bier protest that the cannot proceed, that a super natural power rivers them to the apol on

which they stand Very often, it is said, a 'wall' impels the bearers of his corpse to a Very often, it is said, a particular spot The following anecdote. describing an ingenious mode of puzzling a dead saint in a case of this kind, was related to me by one of my friends Some mon were lately bearing the corpse of a 'wali' to a tomb prepared for it in the great cemetery on the north of the metropolis, but on arriving at the gate called Babu n Nasr, which leads to the cometery, they found themselves unable to proceed further, from the cause above mentioned It seems, said one of the bearers, that the shakh is determined not to be buried in the cemetery of Babu 'n-Nasr, and what shall we do? They were all much perplexed, but being as obstinate as the saint himself, they did not immediately yield to his caprice Retreating a few paces, and then advancing with a quick step, they thought by such an impetus to force the corpse through the gateway, but their efforts were unsuccessful, and the same experiment they repeat d in vain soveral times They then placed the bier on the ground to rest and consult, a d one of them, beckoning away his comrades to a distance beyond the hearing of the diad saint said to them, 'Let us take up the bier again, and turn it round several times till the shaikh becomes giddy, he then will not know in what direction we are going, and we may take him easily through the gate ' This triey did, the saint was puzzled as they expected, and quietly buried in the place which he had so striven to avoid

"In the funerals of females and boys, the bier is usually only preceded by the Ism ini yeh, chanting the profession of the faith and by some male relations of the deceased and followed by the female mourners, unless the deceased were of a family of wealth, or of considerable station in the world in which case, the funeral procession is distinguished by some additional display I shill give a short description of one of the most genteel and decorous funerals of this kind that I have witnessed it was that of a joung unmarried Two men, each bearing a large, furled, green flag, headed the procession, preceding the Yamaniyah, who chanted in an unusually low and solemn manner These faques, who were in number about eight, were followed by a group of fakihe, chanting a chapter of the Qur'an Next after the latter was a man bearing a large branch of 'Asbq' (or lote tree), an emblem of the deceased On each side of him walked a person bearing a tall sinff or cane, to the top of which were at tached several hoops crnamented with strips of various coloured paper. These were followed lowed by two Turkish soldiers, side by side, one bearing, on a small round tray a gilt silver 'qumqum' of rose water, and the other bearing, on a similar tray, a "milkharah" of gilt silver, in which some odoriferous substance (as benzoin, or frankincense) was burning These vessels diffused the edour of their contents on the way, and were after wards used to perfume the sepulchral vanit Passengers were occasionally sprinkled

with the rose-water Next followed four men, each of whom bore, upon a small tray, several small lighted tapers of wax, stuck in lumps of paste of 'hinna' The bier was covered with rich shawls, and its shahid was decorated with handsome ornaments of the head, having, besides the safa, a 'quesah almus' (a long ornament of gold and duaalmus' (a long ornament of gold and dia-monds worn over the forehead), and upon its flat top, a rich diamond qurs These were the jewels of the deceased, or were perhaps, as 14 often the case, borrowed for the occasion The female mourners, in number about seven or eight, clad in the usual manner of the ladies of Egypt (with the black silk covering, &c ), followed the bier, not on foot, as is the common custom in funerals in this country, but mounted on high-saddled asses, and only the last two or three of them were wailing, these being, probably, hired mourners In another funeral procession of a female, the daughter of a Turk of high rank, the Yamaniyah were followed by six slaves, walking two by two The first two slaves bore each a silver qumqum of rose-water, which they sprinkled on the passengers, and one of them lion sured me so profusely as to wet my dress very uncomfortably, after which, he poured a small quantity into my hands, and I wetted my face with it, according to custom. Each of the next two bore a silver mibkharah, with perfume, and the other two carried a silver 'u/q (or hanging censer), with burning charcoal of frankincense The jewels on the shahid of the bier were of a costly description. Eleven ladics, mounted on high-saddled asses, together with several naddabahs, followed

BURNING 'THE DEAD There is no express injunction, in either the Qur'an or the fraditions, regarding the burning of dead bodies, although the burning of the living is strictly forbidden. For Muhammud said 'Punish not with God's punishment (which is fire) for it is not fit for anyone to punish with fire but God' (Mishkat, xiv expart 1)

The teaching of the Traditions is that a dead body is as fully conscious of pain as a living body, for Ayishah said that the Prophet said, "The breaking of the bones of a corpse is the same as doing it in life" (Mishkāt, v c vi part 2)

It is therefore, pretty clearly established that cremation of the dead is strictly forbidden by the Muhammadan religion. There is, however, nothing to confirm the impression that the burning of a corpse in any way provents its soul entering paradise.

BURNING TO DEATH is strictly forbidden by Muslim law 'Ikrimah relates that some apostates from Islam were brought to the Khalifah 'Alī, and he burnt them, and when Ibn 'Abbas heard of it, he said, "Had they been brought to me, I would not have burnt them, for the Prophet said, 'Punish not with God's punishment Verily it is not fit for anyone to punish with fire but God'" (Mishkāt, xiv e v part 1)

BURQA' (خام) The veil or cover-ing used for the seclusion of women when walking abroad [VEILING OF WOMEN] The veil or cover-

Lit "Towers," BURUJ (897) which some interpret as real towers wherein the angels keep watch A term used for the twelve eigns of the zodiac [SIGNS OF THE ZODIAC ] Al-Burul is the title of the LXXXVth Surah of the Qur'an

BURYING OF THE DEAD is said by commentators that God taught mankind to bury their dead when "God sent a crow to scratch the earth, to show him (Cam) how he might hide his brother s body"
(Quran, Surah v 84 Tafsir-1-Husam in loco) The custom of burying their dead is universal in Islam The ceremonies connected with funerals will be found in the article on Burial. [BURIAL]

مقبرة BURYING-GROUND Arabic magharat or magharah, "The place of graves" Persian Qabr-gah, or Qabristan They are sometimes spoken of by religious Muslims as Marqud, a "cemetery" or "sleeping place," but the name has not obtained a general

application to burial-grounds in the East as it has in the West They are generally situated outside the city, the graves being covered with pebbles, and distinguished by headstones, those on the graves of men being with a turban-like head The graves are dug from north to south much neglected The Wahhābīs held it to be a meritorious act in accordance with the injunctions of the Prophet, to neglect the graves of the dead, the erection of brick tombs being forbidden (Hidayah, Arabic ed , vol i p 90) A grave-vaid does not become public property until the proprietor formally makes a gift or bequest of it (Hidayah, vol ii., p 357)

BUSHRĀ (بشرى) "Good news;" "the gospel' A word used in the Traditions for the publication of Islam (Mishket, xxiv c 1) 'Accept good news, O ye sons of Tamim" which 'Abdu 'I Haqq says means "enibrace Islam"

BUYING [BAI']

BUZURG (سرگ Lit " great " Porsian word used in the East for a saintly person, an old man, or a person of rank.

C.

CÆSAR The Arabic and Persian form of the Latin Cæsar in Quisar word occurs in the traditions of the Sahihu 'l Muslim (vol in p 99), where it is applied to the Emperor Heraclius, who received a letter from Muhammad inviting him to Islam when he was at Edessa on his way to Jerusalem August, AD 628 The origin of the title is uncertain Spartianus, in his life of Achus. verns (c 11), mentions four different opinions respecting its origin (1) That the word sigmilled an elephant in the language of the Moors and was given as a surname to one of the Julia because he had killed an elephant, or (2) I hat ! it was given to one of the Julu because he had been cut (caesus) out of his mother a womb after her death, or (8) Because he had been born with a great quantity of hair (coesaries) on his head, or (4) Because he had azurc-coloured (cuesis) eves. Of these opinions the second is the one adopted by the Arabic-Persian Dictionary the Ghiyasu 'l-Lughat

The first of the Julian family who occurs in history as naving obtained the surname of Casar is Sex Julius Casar, prator in a.c. 208 It was first assumed as an imperial title by Augustus as the adopted son of the dictator, and was by Augustus handed down to his adopted sor liberius It continued to be used by Caligula, Claudius, and Nero, as members, either by adoption of female descent, of Casar's fimily, but though the family became extinct with Nero, succeeding emperors still retained it as part o ther

titles, and it was the practice to prefix it to then own name, as for instance, Imperator Carsar Domitianus Inquetus The title was sujerseded in the trice's Empire under the tis Commenus 1: that of Schastociator In the west it was conferred on Charles the Great and was borne by tuose who succeeded him on the imperial thron: Although this dignity came to an end with the resignation of Ir cress II in 1806, tre title Kaiser is still assumed by the Emperors of Austria and Germans in I more recently by the Queen of Fingl ad as Qui, ar a Hind or Impress of India

CAIN Arabic Ji⊌ Qabil (Qūbil) The secount of Cam and Alchas given in the Qui an Suigh v 30 will be found in the The Commentators say that artule ABH the occusion of making the offering was as follows. Each of them boing born with a twin sister. Adam by Gods direction ordered ( am to marra Melatum sister and Abelto marra Cam's but 'hat Cam refused They were then ordered to submit the question by making a sacribus and tum offered a sheaf of the very worst of his corn, whilst Abel offered the best fatsed lamb of his flock (Tafriru l-Bazzawi, u loro }

CALEB CALEB Arabic Kulab. The son of Jephunneh (lufannah) He is not mentioned in the Qur'an, but his name occurs in the Inferry : Barzawi, in Sarah iv 18.

CALF, GOLDEN, The, which the Israelites worshipped, is mentioned five times in the Qur'an. Suraha ii 48, 88, iv 152, vu 146, xx. 90 In Surah xx 90, the person who made it is said to be as Samiri [MOSEE]

#### CALIPH. [KHALIFAH]

" CALUMNY is expressed by the were Ghibah which means anything whispered to the detriment of an absent person, although it be true Buhtan, expressing a false accusation. It is strictly forbidden in both the Qur'an and Hadis [GHIBAH.]

CAMEL Arabic Ibil In the Qur'an (Surah laxavna 17), the institution of camels to ride upon is mentioned as an example of God's wisdom and kindness "Do they not look then at the camel how she is created" As a proof of the great usefulness of the camel to the Arabian, and of the manner in which its very existence has in finenced his language it is remarkable that in almost every page of the Alabic Inctionary (Janus (as also in Richardsons edition) there is some isference to a same!

Camels are a lawful sacrifice on the great festivals and on other occasions And al though it is lawful to slay a camel by sahh or by merely cutting its throat, the most eligible method, according to Muslim law is to slay a camel by nakr or by spearing it in the hollow of the throat near the bres-i bonc because, says Abn Hanifah it is according to the sumah, or practice of Muhammad, and also because in that part of the throat tiree blood vessels of a camel are combined Hamil ton's Hidayah, vol iv p 72) There is zakat, or legal alme, on camels [ZARAT] Mulammaden law rules that the person who leads a string of camels is responsible for anything any one of the camels may moure or tread (Thid , 17 879) down

Arabic Kan'iin CANAAN Accerding to al-Jalalam and al-Barrawi ... ba commentators Canaan was the unbelieving not of Nosh has, according to the Qumus dictionary, the grandson who was drowned in the flood, and whose case is recorded in the Qur'an (Surah xt 44) He is said to be a son of Noah's wife Wa'llah, who was an in-And the Ark moved on them smid fidel waves like mountains and Noah called to his son-for he was apart- Embark with us, O my child | and be not with the unbelievers He said, 'I will betake me to a mountain that shall secure me from the water ' He said None shall be secure this day from the decree of God, save hun on whom He shall have mercy' And a wave passed between them, and he was among the drowned

Asir, pl Usurā and CAPTIVES. Usara With respect to captives, the Imam, of leader of the army, has it in his choice to slay them "because the Prophot put captives to death, and also because slaying them terminates wickedness", or, he may if he choose make them slaves. It is not lawful

for the Imam to send captives back to their home and country, because that would be to strengthen the cause of infidelity against Islam If they become Muslims after their capture, they must not be put to death, but they may be sold after their conversion converted captive must not be suffered to return to his country and it is not lawful to release a captive gratuitously. The only method of dividing plunder which consists of alaves, is by solling them at the end of the expedition and then dividing the money (Hidayah, 11 160) [SLAVERY]

CARAVAN Persian Kārwan, Arabic Qofilah. As the roads in the East ere often unsafe and lead through dreary wostos, merchants and travellers associate together for mutual defence and comfort These companies are called both Larman and qāfilith. The party is always under the direction of a paid director who is called Karwan- or Qāfilah-Bāshi. If si caravan is attacked on the road, the Muhammadan law allows the punishment of cruoffxion for the offence (Midayah, vol n 131) But it is a curious provision of the Muslim law that if some of the thevolvers in a caravan commit a r bberv upon others of the same caravan, pumalment (ce of amputation) is not incurred by them (Vol 1 137)

CARRION (Arabic Moutah) is for-bilden to the Qur'en, Surah ii 80 "That which dieth of steelf and blood and swines flesh and that own which any other name that that of God hath been invoked is for-bidden. But he who shall partake of them by constraint without lust or wilfulness, no sm shall be upon him "

CASTING LOTS Zalam, or casting lots by shooting arrows, was an ancient Arabic custen, which is forbidden by Muhammad in his Qur'an, Sürah v 4, but qurah or casting lots, in its ordinary sense is not forbidden, for 'Ayishah relates that when the Prophet went on a journey, he used to cast lots as to which wife he should take with him (Mishkat Babu 'l-Qasam.)

CATS Arabic Hirrah ing to a Hadis of Abu Qutadah, who was one of the Companions, Muhammad said, "Cats are not impure, they keep watch around us He used water from which a cat had drunk for his purifications, and his wife 'Ayishah ate from a vessel from which a cat had eaten (Mishkat, book mi., c. 10, pt. 2.)

CATTLE Arabic An'am They are said in the Qur'an to be the gift of God Sarah xl 79, "God it is who hath made for you cattle, that ye may ride on some and est others

Cattle kept for the purpose of labour, such as carrying burthens, drawing ploughs, do, are not subject to zakāt, neither is there zakāt on onttle who are left to forage for one half year or more (Hıdayah, 1. 18) Al-An'am is the title of the sixth Sürah of

the Qur'an.

CAVE, The Companions of the (Arabic Ashabu 'l-kahf), or the Seven Sleepers of Ephesus, form the subject of one of the chapters of the Qur'an, Surah xviii 6 [ASHABU 'L-RAHF]

CELIBACY 'Uzübah), (Arabic although not absolutely endemned by Mu hammad, is held to be a lower form of life to that of marriage It is related that 'Usmin bn Maz'ûn wished to lead a celebate life, and the Prophet forbade him, for, said he ' When a Muslim marries he perfects his religion. (Michkat book xii c xx)

CEYLON The Arabic Sarandib Commontators vay that when Adam and Eve were cast out of Paradise, Adam fell on the island of Ceylon, and Eve near Jiddah in Arabia, and that after a separation of 200 years Adam was, on his repentance con ducted by the angel Gabriel to a mountain near Makkah where he found and knew his wife, the mountain being named 'Arafah , and that afterwards be retired with her to Ceylon when they continued to propagato their species (D Herbelot, Bibl. Orient, p. 55)

CHASTITY "Neither their (the Mushims') tenets nor their practice will in any respect bear to como into competition with Christian, or even with Jewish morality

For instance, we call the Muslims chaste because they abstained from indis criminate profligacy, and kept carefully within the bounds proscribed as her by their Prophet But those bounds, heades the utmost freedom of divorce and change of wives, admitted an illimitable licence of cobabitation with 'all that the right hand of the believer might possess, or, in other words, with any possible number of damsels he might choose to purchase, or receive in gift or take captive in war " (Mur's Life of Mahomet, vol 1 272. [CONCUBINAGE, BLAVES, MUT'AH, DIVOR( F, MARRIAGE ]

CHARITY, as it implies tenderness and affection, is expressed by hubb, or muhab bah, as it denotes almsgiving, it is sadaqah He who is liberal and charitable to the poor is called muhibbu'l fugara

CHERUBIM Arabic Karūbī, pl Karubin, Lat "Those who are near" Heb The word kar ubin is used by the כרובים commentator al-Baizawi, for the angels men tioned in the Quran, Surah xl 70 "Those around it (the throne of God) celebrate the praise of their Lord, and believe in Him and ask pardon for those who believe " Al Baizawi says the Karûbin are the highest rank, and the first created angels Husain says there are 70,000 ranks of them round the throne of God (Tafsiru 'l-Bazzāwi, Tafsiru Husain

CHESS Arabic Shatranj cording to the Hidayah, "It is an aboun Acnation to play at chess, dice, or any other

game, for if anything be staked it is gambling (maisir), which is expressly for-indden in the Quran, or if, on the other hand, nothing be hazarded, it is uncless and vain Bosides, the Prophet has declared all the entertainments of a Muslim to be vain except three the breaking in of his horse, the drawing of his bow, and playing and amusing himself with his wives beveral of the learned however, deem the game at clean lawful as having a tendency to quicken the understanding This is the opinion of ash Shan : If a man piav at chess for a stake, it destroys the integrity of his character, but if he do not play for a stake, the integrity of his character is not affected (Hamilton's Hida yah vol iv p 122)

CHILDREN Arabic Aulad There are no special injunctions in the Qur'an regarding the customs to be, observed at the buth of an infant (circumc) sion not being even oneo mentioned in that book), nor with reference to the training and instruction of the young but the subject is frequently referred to in the Traditions and in Muhammadan books on Fthics Muhammadana have 40 largely incorporated the customs of the Hindus in India with their own, especially those observed at the births of children, that it is sometimes difficult to dis tinguish those which are special characteris tice of Islam many of the customs recorded in Horklut's Musalmans for example, being merely those common to Hindus as well as Muhammadans We shill however, onder your to describe those which ire generally admitted to have some authority in the precepts of the Muslim religion

(1) At the birth of a child, after he has been properly washed with vater and bound in awaddling clothes he is carried by the mid wift to the assembly of male relatives and frie ids, who have met on the occasion, when the chief Maulawi, or some person present, recites the Agan or summons to prayer [A7AN], in the infants right ear and the Agamah, which is the Azan with the addition of the words, "We are at anding up for priyers ' [ [QAMAH], in the left car a enstone which is founded on the example of the Prophet, who is related to have done so at the bir'h of his grandson Hasan (Mushkat, book xviii c iv 4). The Maulawi then chews a little date fruit and meerts it into the infant a mouth, a custom also founded upon the ex ample of Yuhammad (Mishkat, book xviii c is 1) This ceremony being over, alms are distributed, and fathalis are recited for the health and prosperity of the child According to the traditions the amount of silver given in alms should be of the same weight as the hair on the infants head-the child a head being shaved for this purpose (Mish kat, ibid. part 2) The friends and neigh bours then visit the home, and bring presents and pay congratulators compliments on the joyful occasion

(2) The numing of the child should accord ing to the Traditions (Mishkut, soid), be given on the seventh day, the child being either named after some member of the family, or after some saint venerated by the family, or some name suggested by the auspicious hour, the planet, or the sign of the zodiac [EXORGISM.]

(8) On this, the seventh day, is observed also the ceremony of 'Aqiqah, established by Muhammad himself (Bābu 'l-'Aqiqah in Arabic Ed. Sakih of Abū Dāūd, vol 11 p d6) It consists of a sacrifice to God, in the name of the child, of two he goats for a bov and one he-goat for a girl The goats must be not above a year old, and without spot or blemish The animal is dressod and cooked,

and whilst the friends eat of it they offer the following prayer —"O God! I offer to thee instead of my own offspring life for life, blood for blood, head for head, hone for bons, hair for hair, skin for skin. In the name of the great God I do sacrince this goat!"

(4) The mother is purified on the fortieth day when she is at liberty to go about as usual, and it is on this day that the infant is generally placed in the swinging cradle peculiar to eastern household. It is a div of some rejoicing amongst the members of the

Haram.

(6) As soon as the child is able to talk, or whon he has attained the age of four years, four months and four days, he is taught the Bismillah, that is, to recite the inscription which occurs at the commencement of the Qui an 'Bi smi 'llähi 'r-rahmāni -rahim in the name of God the Merciful, the tractous After this ciremony the child is sent to school and taught the alphabet, and to recite certain chapters of the Qui an by rote

(6) According to the opinion of Sunni doctors, the circumcision of the child should take place in his seventh year—the operation being generally performed by the barber [CIRCUMCISION]—The child is not required to observe all the enstems of the Muslim law until he has arrived at puberty [PUBERTY], but it is held incumbent on parents and guardians to teach him the prayers as soon as he has been circumcised

(7) The time when the child has finished reciting the whole of the Qui'an, once through, is also regarded as an important epoch in the life of a child. On this occasion the scholar makes his obcisance to his tutor and presents him with trave of sweetmeats, a suit of

clother and money

As we have already remarked, the instruction of youth is a frequent subject of discussion in books of Muslim Ethics. The following which is taken from the Akhlāq-i Jalāli, is an interesting specimen of Muhammadan ideas on the subject.—The first requisite is to employ a proper nurse of a well-balanced temperament, for the qualities, both temperamental and spiritual, of the nurse are communicated to the infant. Next, since we are recommended by the Traditions to give the name on the seventh day (after birth), the precept had better be conformed to in delaying it, however, there is this advantage, that time is given for a

deliberate selection of an appropriate name For, if we give the child an ill-assorted one his whole life is embittered in consequence Hence caution in determining the name is one of the parent's obligations towards his off-

spring

If we would provent the child's acquiring culpable habits, we must apply ourselves to educate him as soon as weaned For though men have a capacity for perfection the tendency to vice is naturally implanted in the soul The first requisite is to restrain him abso lutely from all acquaintance with those excsssss which are characterised as vice For the mind of children is like a clear tablet, equally open to any inscription. Next to that ho should be taught the institutes of religion and rules of propriety, and, according as his power and ospacity may admit, confined to thoir practice, and reprehended and restrained from their neglect Thus, at the age of seven, we are told by the Traditions to enjoin him merely to say his prayers, at the age of ten if he omits them, to admonish him by blows By praising the good and censuring the bad, we should render him emulous of right and apprehensive of wrong We should commend him when he performs a creditable action, and intimidate him when he commits a reprehensible one, and yet we should avoid, if presible, subjecting him to positive censure, imputing it rather to oversight, lest he grow audacious If he keep his fault a secret, we are not to rend away the disguise, but if he do so repeatedly we must rebuke him severely in private aggravating the hemousness of such a practice, and intimidat-ing him from its repetition We must beware, however, of too much frequency of detection and reproof, for fear of his growing used to censure, and contracting a habit of recklessness, and thus, according to the preverb, "Men grow eager for that which is withheld, feeling a tendency to repeat the offence For these reasons we should prefer to work by enhancing the attraction of virtue

On most, drink and fine clothing, he must be trught to look with contempt, and deeply impressed with the conviction that it is the practice of women only to prize the colouring and figuring of dress, that men ought to hold themselves above it The proprieties of meal-taking are those in which he should be oarliest instructed, as far as he can acquire them He should be made to understand that the proper end of eating is health and not gratification that food and drink are a sort of medicine for the cure of hunger and thirst, and just as medicines are only to be taken in the measure of need, according as sickness may require their influence, food and drink are only to be used in quantity sufficient to satisfy hunger and remove thirst. He should be forbidden to vary his diet, and taught to prefer limiting himself to a single dish His appetito should also be checked that he may be satisfied with meals at the stated hours. Let him not be a lover of deheacies He should now and then be kept on dry bread only, in order that in time of need he may be

able to subsist on that Habits like these are better than riches Let his principal meal be made in the evening rather than the morning, or he will be overpowered by drowsmess and lassitude during the day Fissh let him have sparingly, or he will grow heavy and dull Sweetmests and other such aperient food should be forbidden him, as likewise all liquid at the time of meals. Incumbent as it is on all men to eschew strong drinks, thore are obvious reasons why it is superlatively so on boys, impairing them both in mind and body, and leading to angor, reshnoss, andacity, and levity, qualities which such a prac-tice is sure to confirm Parties of this nature he should not be allowed unnecessarily to frequent, nor to listen to reprehensible conversation. His food should not be given to him till he han despatched his tasks, unless suffering from positive exhaustion. He must be forbidden to conceal any of his actions, lest he grow bold in impropriety, for manifestly, the motive to concealment can be no other Sleepthan an idea that they are culpable ing in the day and sleeping overmuch at night should be probulated Soft clothing and all the uses of luxury, such as cool refreats in the hot season, and fires and fur in the cold he should be trught to abst un from, he should be muted to exercise, foot walking horse-riding, and all other appropriate accomplishments

Next, lot him learn the proprieties of conversation and behaviour Let him not be tricked out with trimmings of the han and womanly attention to druss, nor he presented with rings till the proper t me for wearing them Let him be forbidden to boast to his companions of his ancestry or worldly idvan tages Let him be restrained from speaking untruths or from swearing in any case, whether true or false, for an oath is wrongful in any one and repugnant to the letter of the Iraditions, saving when required by the interest of the public. And oven though oaths may be requisite to men, to boys they never can be so Let him be trained to silence, to speaking only when addressed, to listening in the presence of his elders and expressing himself cornectly

For an instructor he should have a man of principle and intelligence well acquisited with the discipline of morals fond of cleanliness, noted for stateliness, dignity, and huma nity well acquainted with the dispositions of kings, with the etiquette of dining in their company, and with the terms of intercourse with all classes of mankind. It is desirable that others of his kind, and especially sons of moblemen, whose manners have always a distinguished elegance, should be at school with him, so that in their society he may escape lassitude, learn demoanour, and exert himself with emulation in als studies If the instructor correct him with blows, he must be forbidden to cry, for that is the practice of slaves and imbeciles. On the other hand, the instructor must be careful not to resort to blows, except he as wit-

ness of an offence openly committed When

compelled to inflict them it is desirable in the outset to make them small in number and great in pain, otherwise the warning is not so efficacious, and he may grow audacious

enough to repeat the offsuce

Let him be encouraged to liberality, and taught to look with contempt on the perishable things of this world, for more ill comes from the love of money than from the simoam of the desert or the scripont of the field. The Imam al-Chazzāli, in commenting on the text, "Preservo me and them from idolatry," says that by idols is here meant gold and silver, and Abraham's prayor is that he and his descendants may be kept far removed from the worship of gold and silver and from fixing their affections on them, because the love of these was the root of all evil. In his leisure hours he may be allowed to play, provided it does not lead to excess of fatigue or the commission of anything wrong

When the discerning power bagins to proponderate, it should be explained to him that the original object of worldly possessions is the maintenance of health, so that the body may be made to last the period requisito to the spirits qualifying itself for the life eternal. Then, if he is to belong to the sciences. I et him be employed (as soon as discongaged from studying the execution) in acquiring the sciences. The bost course is to ascertain by examination of the youth's character for what science or art he is best qualified and to employ him accordingly, for, agreeably to the provert, "All facilities are not riented to the same person", everyone is not qualified for every profess

sion, but each for a particular one

This, indeed, is the expression of a pim ciple by which the fortunes of man and of the world are regulated. With the old philosophore it was a practice to inspect the holoscope of nativity and to devote the child to that profession which appeared from the planetary positions to be suitable to his nature. When a person is adapted to a profession, he can acquire it with little pains, and when unadapted, the utmost he can do is but to waste his time and defer his esta-blishment in life When a profession bears an incongruity with his nature, and means and appliances are unpropitious, we should not urge him to pursue it, but exchange it for some other, provided that there is no lupe at all of succeeding with the first, otherwise it may load to his perplexity. In the prosecu-tion of every profession, let him adopt a system which will call into play the ardour of his nature, assist him in preserving health, and prevent obtusity and lassitude

As soon as he is perfect in a profession, let him be required to gain his livelihood thereby, in order that, from an experience of its advantages, he may strive to master it completely, and make full progress in the minutes of its principles. And for this livelihood he must be trained to look to that honourable emolument which characterises the well-connocted. He must not

depend on the provision afforded by his father For it generally happens, when the sons of the wealthy, by the pride of their parents' opulence, are debarred from sequir-ing a profession, that they sink by the viorssitudes of fortune into utter insignificance Therefore, when he has so far mastered his profession as to earn a livelihood, it is expe dient to provide him with a consort, and let him depend on his separate earning. The Kings of Fars, forbearing to bring their sons up surrounded by domestics and retinue, sent them off to a distance, in order to habituate The Dilemite them to a life of hardship chiefs had the same practice A person bred upon the opposite principle can hardly be brought to good especially if at all advanced in years like hard wood which is And this was with difficulty straightened the answer Socrates gave, when asked why his intimacies lay chiofly among the young

In training daughters to that which befits them, domestic ministration, rigid seclusion, hastity, modesty, and the other qualities already appropriated to women—no care can be too great. They should be made emulous of acquiring the virtues of their sex, but must be altogether forbidden to read and write when they reach the marriageable age, no time should be lost in marrying them to proper mates (See Akhlāq-i-Jalāh, Thomp son's od)

CHILD STEALING The hand of a third is not to be cut off for stealing a free-born child, although there be ornaments upon it, because a free person is not property and the ornaments are only appendages, and slee because the third may plead that he took the child up when it was crying, with a view to appeace it, and to deliver it to the nurse But Abū Yūsuf does not agree with Hamfah, for he says where the value of the crnaments amounts to ten dirms, amputation is incurred Amputation is also inflicted for stealing an infant slave, because a slave is property although Abū Yūsuf says it is not (Hidā yah, ii. 91)

CHOSROES Arabic Khusrau
The King of Persia to whom Muhammad
sent a letter inviting him to Islam He is
vaid to be Naisherwan (See Ghiyagu 'lLughat se loco, refer also to Mur's Life of
Mahomet, vol it 54 n.)

## CHRIST [JESUS CHRIST]

CHRISTIANITY and CHRIS-TIANS Arabir Navraniyah, "Christianity" the terms used for Christians being Nagran

pl Nasara, or Isauci

Christianty seems to have been widely diffused in Arabia at the time of Muhammad. According to Caussin de Perceval, who quotes from Arabie writers, Christianity existed amongst the Banu Taghlib of Mecopotamia, the Banu 'Abdu 'I-Qais, the Banu Hāris of Najrān, the Banu Ghassan of byris, and other tribes between al-Madinah and al-Kufal.

The historian Philostorges (Hist Eccles lib 1, c 3) tells us that a monk named Theophilus, who was an Indian bishop, was sent by the Emperor Constance, AD 342; to the Humyarite King of Yaman, and obtained per-mission to build three Christian churches for those who professed Christianity, one at Zafar, another at 'Adan, and a third at Hurmuz on the Persian Gulf According to the same author, the Christian religion was introduced into Najran in the fifth century A bishop sant by the Patriarch of Alexandria was established in the city of Zafar, and we are told by Muslim authors, quoted by Caussin de Perceval, that a Christian church was built at San'a' which was the wonder of the age, the Roman Emperor and the Vicercy of Abysainia furnishing the materials and workmen for the building The Arabs of Yaman were ordered by the ruler of Abyssima to perform a pilgrimage to this new church instead of to the Kathah, an edict which is said to have been resisted and to have given rise to the "War of the Elephant,' when Abrahah, the Viceroy of Egypt, took an outh that he would destroy the Meccan temple, and marched at the head of an army of Abyssimans, mounted on an This "War of the Elephant" elephant marks the period of Muhammad's birth.

The Christianity of this period is described by Mosheim as "expiring under a motley and enormous asap of superstitious inventions with neither the courage nor the force to raise her hord or display her national charms to a darkened and deluded world." Doubtless much of the success of Islam in its earlier stage was due to the state of degradation into which the Christian Chuich had failen Tho bitter dissensions of the Greeks, Nestorians, Eutychians, and Monophysites are matters of history and must have beld up the religion of Josus to the ridicule of the heathen world. The controversies regarding the nature and person of our Divine Lord had begutten a sent of Tritheists, led by a Syrian philoso-pher named John Philoponus of Alexandria, and are sufficient to account for Muhammad's conception of the Biessed Trinity The worship of the Virgin Mary had also given rise to a religious continuously between the Antiduo Mariamtes and the Collyridians, the former holding that the Virgin was not immisculate, and the latter raising her to a position of a goddess. Under the cucumstances it is not surprising to find that the mad of the Arabian reformer turned away from Christianity and endenvoured to construct a religion on the es of Judaism [Judaism]
11-Baizāwi and other Muslim commentalines of Judaism

Al-Bassawi and other Muslim commentators, admit that Muhammad received Christians instruction from learned Christians named Jubra and Yasara (al-Bassawi on Surah xvi 105), and that on this account the Quraish said, "It is only some mortal that teaches him!" For the Traditions relate that Muhammad used to stop and listen to these two Christians as they read aloud the Books of Moses (Iumat) and the New Testament (Isya) But it is remarkable that Mu-

"And they say, None but Jews or Chris-

Surah u 105 ---

nammad should, after all, have obtained such a cursory knowledge of Christianity from the text of the Qur'an (extracts of which are subjoined), it is evident that he was under the impression that the Sacrament of Baptism was Sibghah, or the dyeing of the Christians' clothes, and if the Chapter of the Table refers to the Sacrament of the Lord's Supper (which is uncertain), it was "a table sent out of heaven that it may be a recurring festival." The doctrine of the Trinity is supposed to be a Tritheism of God, Jesus Christ, and the Virgin Mary and a proof against the Divinity of Christ is urged from the fact that He and His mother "both ate food" The crucifixion is denied and Mary the mother of Jesus is confounded with Mary the sister of Aaron. Such mistakes and omiss ons could only arise from a most imperfect acquaintance with the ordinary institutions and beliefs of the Christian communities, with whom Muhammad must have been brought in contact. The goutlor tone and spirit of the Christians scems to have won the sympathy of Muhammad and his expressions regaiding them are less severe than with reference to the Jews, but the abstruse chanactor of their creed, as shown in their endless schisins regarding the nature of the Trinity and the person of Christ and the idolatrous character of their worship, as still seen in the ancient Syrian and Ceptie churches led him to turn from Christianity to Judansm as a model whereby to effect the reformation of a degraded and idolatrous people like the ancient Arabians Jewish and Mosaic character of Muhammad's system will be treated of in another place [MELAUUL]

The following selections from the Qur'an will show the actual teaching of that book regarding Christianity In the whole of the Qur'an there is not a single quotation from the New Testamont, and it is noticeable that nearly all the allusione to Christianity are contained in Meccan Surahs, Surah ii being according to Jalalu 'd-din Suyuti one of the earliest chaptors given at Makkah, and Surah v the last

Sürah v 85 "Of all men thou wilt certainly find the Jews, and those who join other gods with God, to be the most intense in hatred of those who believe, and thou shalt certainly find those to be nearest in affection to them who say, 'We are Christians.' say, 'We are Christians.' This, because there are amongst them priests (question) and monks, and because they are not proud"

Sūrah ii 59 -Verily, they who believe (Muslims), and they who follow the Jewish religion, and the Christians, and the Sabeites—whoever of these believeth in God and the last day, and doeth that which is right, shall have their teward with their Lord fear shall not come upon them, neither shall tuey be grieved

(The same verse occurs again in Surah v

tians shall enter Paradise ' This is their wish Sal Give your proofs if ye speak the truth But they who sot their face with resignation Godward, and do what is right,-thou neward is with their Lord, no fear shall come on them, neither shall they be grieved Moreovei, the Jews say, 'The Christians lean on naught' 'On naught lean the Jews,' say the Christians Yet both are readers of the Book So with like words say they who have no knowledge But on the resurrection day, God shall

judge between them as to that in which they differ And who committeth a greater wrong than he who hindereth God's name from boing remembered in His temples, and who hasteth to ruin them? Such mon cannot enter them but with foar Theirs is shame in this world, and a severe tor-ment in the next. The First and the West is God's therefore, whichever way ye turn there is the face of God Truly God is immense and knoweth all And they say, 'God hath a son' No' Praise be to 'Gou hath a son 'No' Praise be to Ilin' But—His, whatever is in the Heavons and the Earth! All obeyeth Him, sole maker of the Heavens and of the Earth! And when He decreeth a thing, He only suith to it, 'Be, and it is And they who have no knowledge say, 'Unless God speak to us, or thou shew us a sign with like words, said those who were before them their hearts are alike Clear signs have we Already shown for those who have firm faith Verily, with the Truth have we sent thee, a bearer of good tidings and a warner and of the people of Hell thou shalt not be questioned But until thou follow their ichgion, neither lews nor Christians will be satisfied with thee SAY Verily, guidance of G.d.—that is the guidance! And if after the Knowledge,' which hath reached thee thou follow their desires, thou shalt

Sürah IV 156 -

(red '

"Nay, but God hath sealed them up for their unbelief, so that but few believe And for their unbelief,—and for their And for their unbeller,—and for their having spoken against Mary a grievous calumny,—and for their saying, 'Verily we have slain the Mossiah (Masth), Jesus ('Isa) the son of Mary, an Apostlo of God Yet they slew him not, and they crucified him not, but they had only his likeness. And they who differed about him were in doubt concorning him No sure knowledge had they about him, but followed only an opinion, and they did not really slay him, but God took him up to Himself And God is Mighty,

hnd neither helpoi nor protectoi against

Sürah n 130 ---

"They say, moreover, Become Jews or Christians that ye may have the true guidance' SAY Nay! the religion of Abraham, the sound in faith, and not one of those who join gods with God!

Say ye 'We believe in God, and that which hath been sent down to us, and that which hath been sent down to Abraham and Ishmael and Isaac and Jacob and the tribes and that which hath been given to Moses and to Jesus, and that which was given to the prophets from their Lord No difference do we make between any of them and to God are we resigned (Muslims)' If, therefore, they believe even as ye believe, then have they true guidance but if they turn back then do they cut themselves off from you and God will suffice to protect thee against them, for He is the Hearer the Knower The Baptism of God, and who is better to baptize than God? And Him do we serve "

Surah v 75 --

'They surely are linhdels who say, 'God is the third of three for there is no God but one God and if they refrain not from what they say, a guevous chestisement shall light on such of them is its Infidels Will they not therefore, he turned unto God, and ask pardon of Him' since God is Forgiving, Merciful The Messiah, Son of Mary, 18 but an Apostle, other Apostles have flourished before him, and his mother was a just person they both ate food Behold how we make clear to them the signs' then behold how they turn aside! which can neither hurt not help. But God! He only Heareth, Knoweth Sax () people of the Book! outstep not bounds of truth in your religion, neither follow the desires of those who have already gone astray and who have caused many to go astray, and have themselves gone astray from the evenness of the wav. Those among the children of Israel who believed not were cursed by the tongue of David, and of Jesus, Son of Mary This, because they were rebellious, and became transgressors they for bade not one another the impairy which they wrought detestable are their actions l"

Sürah v 18 -

"And of those who say, 'We are Christians,' have we accepted the covenant But they too have forgotten a part of what they were taught, wherefore we have stirred up emmity and hatred among them that shall last till the day of the Resurrection and in the end will God tell them of then doings O people of the Scriptures' new is our Apostle come to you to clear up to you much that ye concealed of those Scriptures, and to pass over many things Now hath a light and a clear Book come to you from God by which God will guide him who shall follow after His good pleasure to paths of peace, and will bring them out of the darkness to the light, by His will and to the straight path will He guide them Infidels now are they who say, 'Verily God is al-Vasih Ibn Maryam (the Messinh, son of Mary)! Sar And who could aught obtain from God, if He chose to derivoy al-Masih Ibn Maryam, and his mother, and

all who are on the earth together? with God is the sovereignty of the Heavens and of the Earth, and of all that is vens and of the Earth, and of all that is between them. He createsth what He will, and over all things is God potent the Jews and Christians, 'Sons are we of God and His beloved' Sax Why then doth He chastise you for your sins! Nay! ye are but a part of the men whom He hath created."

Smah v 58 -

"O Believers I take not the Jews or Christians as friends They are but one another a friends If any one of you taketh them for his friends, he surely is one of them! God will not guide the evil-doers So shalt theu see the diseased at heart speed away to them and say, 'We fear lest a hange of fortune befall us' But haply God will of Himself bring about some victory or event of His own ordering then soon will they report them, of then secret imaginings '

Sürah van 18 -

As to those who believe, and the Jews, and the Salustes and the Christians, and the Magians and those who join other gods with God, of a finth, God shall decide between them on the day of resurrection for God is witness of all things

Sürah v 112 -

"Remember when the Apostles said-'O Jesus, on of Mars ' 18 Thy Lord able to send down a furnished TABLE to us out of Heaven' He said- Feat God if we be believers' They said- We desire to eat therefrom, and to lave our hearts assured and to know that thou bast indeed spoken truth to us, and to be witnesses thereof Jeaus Son of Mary, said—'O God, our Lord' send down a table to us out of Heaven, that it may become a recurring festival to us, to the first of us and to the last of us, and a sign from Thee, and do Thou neurish us, for Thou art the best of neurishers' And God said—Verily, I will cause it to descend unto you, but whoever among you after that shall disbelieve I will surely chastise him with a chastisement wherewith I will not chastise any other creature And when God shall say—'O Jesus, Son of Mary, hast Thou said unto manhind— "Take me and my mother as two Gods, boside God? 'He shall say—'Glory be unto Thee' it is not for me to say that which I know to be not the truth had I said that, verily Thou wouldest have known it Thou knowest what is in me, but I knew not what is in Thee, for Thou well knowest things unacen !

Sürili xix 85 -

· This is Jeans, the son of Mary this is a statement of the truth concerning which they doubt It beseemeth not God to beget a son Glory be to Him! when He decreeth a thing, He only south to it, Be, and it is And verily, God is my Lord and your Lord, adore Him then This is the right way But The Sects have fallen to variance among themselves about lesus but woe, but woe, because of the assembly of a great day, to those who believe not!

The only New Testament saints mentioned by name in the Qur'an, are John the Baptist, Zacharias, and the Virgin Mary

In the Mishkatu 'l-Marabih, there are re corded in the traditional sayings of Muhammad, about six apparent plagiarisms from the New Testament, but whether they are the plagrarisms of Muhammad himself or of those who profess to record his sayings, it is impossuble to tell -

Abū Hurairah says the Prophet said, "Of the seven persons whom God, in the last day will draw to Himself, will be a man who has given alms and concealed it, so that his left hand knoweth not what the right hand doeth" (Book i c vii. pt 1, comp Matt. vl &)

Again "God accepts not the prayers of those who pray in long robes' (Book is ix pt 2, comp Matt xii 38)

Again "The doors of the celestial region

shall not open to them (the wicked) until a camel pass through the eye of a needle" (Book v c m pt 3, comp Mark x **25**)

Abū Umamah relates that the Prophet said, "Blessed be Him who hath seen me And blessed be him who hath not seen me and yet hath believed" (Book TRIV C XXVI

pt 3, comp John xx 29)
Mu az relates that the Prophet said, Do unto all men as you would they should do unto you, and reject for others what you would reject for yourself" (Book 1 3 1 pt. 8, Matt vu 12)

Abu Hurairah relates that the Prophet said, "Verily God will say in the day of resurrection, U ye sons of mon! I was sick and ye did not visit me And the sons of men will say, O Thou defender, how could wo visit Thee, for Thou art the Lord of the universe, and art free from sickness . And God will say, O ye sons of men, did you not know that such a one of my servants was sick and ye did not visit him," &c &c (Book v c i pt 1, comp Matt xxv

Although it would be difficult to prove it from the text of the Qur'an, the general belief of Muhammadans is that Chilstians are not in a state of salvation, and Laza, or the "blazing fire,' mentioned in Surah lax 16, is, according to the Imam al-Baghawi,

reserved for thom

The condition of a Christian in a Muslim state is that of a Zimau, or one who pays tribute to a Muhammadan governor, for which he enjoys protection He is allowed to repair any old church which may have been in existence at the time the country was subdued by Islam, but he is not allowed to erect new ones, "for," says Abu Hamitah, "the construction of churches or synagogues in Muslim territory is unlawful, being forbadden in the Traditions" "It also behoves the Imam to make distinction between Muslims and Zimmis (se Christians, Jews, and others paying tribute) It is therefore not

allowable for them to ride upon horses er use armour, or to wear the same dresses as Mushms" The reason for this, says Abu Hanifah, "is that Muhammadans are to be held in honour and Zimmis are not"

The wives also of Zimmis are to be kept apart from those of Muslims on the public roads and baths And it is also ordered that a mark should be placed on their doors, in order that when Muslim beggars come to them they should not pray for them l

The learned have ruled that a Zimmi should not be allowed to ride at all, except in cases of necessity, and if he be thus of necessity allowed to ride, he should dismount when he moots a Muslim (Hidayah vol n

A judge when he administers an oath to a Christian, must direct him to say "I sweat by God who sent the Gospel to

Jeans .

It is a singular ruling of the Muhammadan law that a claim of parentage made by a Christian is preferable to a claim of hondage advanced by a Mushm Abu Hamfah say if a boy be in the possession of two men, the one a Muslim and the other a Christian and the Christian assert that the how is his son and the Muslim assert that he is his slave, he must be decreed to be the son of the Christian and free because although Islam is the superior religion there can be no balance between the claim of offspring and the claim of bondage (Idem, vol 1v 133)

Sir William Mour referring to Muhammad's reception of the Banu Hunifah and other Christian tribes, A H 9 says "On the departure of the embassy the Prophot gave them a vessel with some water in it running over from his own ablutions, and said to them, 'When ye reach your country break down your church, sprinkle its site with this water and build a Masjid in its place. These commands they carried into effect, and apan doned Christianity without compunction. To another Christian tribe he prolubited the practice of haptism, so that although the adults continued to be nominally Christian. their children grew up with no provision but that of the Qur'an. It is no wonder that Christianity, thus insulted and trampled under foot, languished and soon disappeared from the peninsula' (Life of Mahomet, vol. iv 219)

CHU 3 CHES Arabic Bia'h and Kanisah, which terms include equally churches and synagogues The construction of churches or synagogues in Muslim territory is unlawful, this being forbidden in the Traditions, but as for places of worship which belonged to the Jews or Christians before the country was conquered by the Muham madan power, they are at liberty to repair them, because the buildings cannot endure for ever, and, as the Imam of the Mushin army has left these people to the explose of their own religion, it is a necessary inference

that he has engaged not to prevent them from building or repairing their churches or synagogues If, however, they attempt to remove these, and to build them in a place different from their former situation, the Imam must prevent them, since this is an actual construction Monasteries and hermitages are under the same law Places of prayer within their dwellings are allowed to be constructed, because they are merely an appurtenance to a private habitation What is here said is held to be the rule with regard to cities, but not with respect to villages because as the "tokens of Islam" (se prayer, festivals,&c) appear in cities, zimmis (i.e those paying tax for protection) should not be permitted to exhibit the tokens of their infidelity in the face of Islam But as the tokens of Islam do not appear in villages, the erection of churches and synagogues is not prohibited there But the Imam Abu Hanifah held that this exemption merely applied to the village of Kusa, where the greater part of the inhabitants were zimmis He adds that in the country of Arabia lews and Christians are prohibited from constructink saurboknos and churches either in cities or villages, according to the saying of the Prophet. "Two religious cannot exist in the country of Arabia ' (Hidayah, book ix c viii)

If a Jew or a Christian, being in sound health, build a church or a synagogue and then die, such building is an inheritance, sud descends to the horrs of the founder. According to Abū Hanifah, it is a pieus appropriation, but his two disciples hold such erections to be sinful and only to be considered as or dinary property. If a Jew of a Christian will that his house after his death shall be converted into either a synagogue or church, the hequest is valid. (Hidāyāh, book in c. vi.)

The following tradition rolated by Talaq ibn 'Ali (Mishkāt iv c viii 2) exhibits Mu hammad's determination to destroy Christian churches "We told the Prophet that there was a church on our ground and we requested the favour of bis giving us the water which remained after he had performed uaxu And the Prophet called for water, performed uaxu and washed out his mouth, after which he poured the water for us into a vessel and ordered us to roturn, saying, 'When you arrive destroy your church (Arabic biah), and pour this water on the spot, and build a mosque there"

CIRCUMCISION Arabic Khitan, khitanah, or khataah Circumcision is not once slluded to in the Qur'an The omission is remarkable, and Muslim writors do not attempt any explanation of it It is held to be susuah, or founded upon the customs of the Prophet (Fatāwa 'Alamgiri, vol iv p 287), and dating its institution from the time of Abraham There is no authentic account of the encumcision of Muhammad, but it is asserted by some writers that he was born circumcised This, however, is denied by the most sminent scholars (Ruddu'l-Mukhtar, vol. v p 835)

In the Sakiku 'l Bukhārı, p 981, a short chapter is devoted to the subject of khitān, or "corremcision," in which there are three traditions —

Abū Hurairah relates that the Prophet said one of the observances of Figrab 18 ourcumersion

Abu Hurairah relates that the Prophet said that Abraham was circumcised when he was eighty years old

was eighty years old
Said ibn Jubair relates that it was asked
of Ibn 'Abbas, "How old were you when the
Prophet died!" He said, "I was circumcised
in the days when it occurred." And Jubair
says they did not circumcise in those days
until men were full grown.

It is recommended to be performed upon a boy between the ages of seven and twelve, but it is lawful to circumcise a child seven days after his birth. In the case of a convert to laken from some other creed, to whom the operation may be an occasion of great suffering, it can be dispensed with, although it is considered expedient and proper for all new converts to be circumcised. In all cases an adult is expected to circumcise himself, as it is a shame for an adult person to uncover himself to another

The circumcision of females is also allowed, and is commonly practised in Arabia. (Fa-

taua 'Alumgiri, vol iv p 237)

The harber is generally the person employed for the circumoision of boys, and the operation as practised by Muhammadans in India is performed in the following manner A bit of stick is used as a probe, and carried round and round between the glans and prepuce, to ascertain the exact extent of the franum, and that no unnatural adhesions exist The foreskin is then drawn forwards and a pair of forceps, consisting of a couplo of pieces of split bamboo, five or six inches long and a quarter of an meh thick, tied firmly together at one end with a string to the extent of an mch, applied from above in an oblique direction, so as to exolude about an inch and a half of the prepuce above and three-quarters of an inch below The forceps severely grasping it, causes a good deal of pain, but this state of suffering does not continue long, since the next thing to be done is the removal, which is done by one stroke of the razor drawn directly downwards The hamorrhage which follows is inconsiderable and easily stopped by the application of burnt rags and ashes

According to several Muhammadan doctors, there were seventeen of the prophets born in a circumcised state, namely, Zakariyā, Shīs, Idrīs, Yūsuf, Hanzalah, 'Isa, Mūsa, Ādam, Nūh, Shu'aib, Sām, Lūt, Ṣāliḥ, Sulaimān, Yahya, Hūd, and Muhammad. (Durru 'l-

Mukhtar p 619)

CLEAN AND UNCLEAN ANI-MALS All quadrupeds that seize their prey with their teeth, and all birds which seize it with their talons, are unlawful (harām), the Prophet having prohibited mankind from eating them Hyenas and foxes, being both included under the class of animals of prey, are unlawful. (This is the doctrine of Abū Hanīfah, but ash-Shāfi helds that they are lawful) Elephants and weasels are also animals of prey Pelicans and kitos are abominable (makrūh), because they devour dead bodies

Crows which feed on grain are mubith, or indifferent, but carrion crows and ravens are unlawful. Abū Hanīfah says the magno is indifferent (mubah), but the Imāni Yusuf says it is abominable (makrūh)

Crocodiles and otters and wasps, and, in general, all insects are makruh, or abominable. The ass and the mule are both unlawful. According to Abū Hamfah and Mālik, horse-flesh is unlawful, but ash-Shāfi says it is indifferent. The flesh of hards is also indifferent.

No animal that lives in the water, except fish, is lawful. But Mālik allows them

Fisher dying of themselves are unlawful, and so are all animals who are not slain by zabāh (Hidānah, vol. 12, p. 74). [Zanau]

zabāb (Hidāyah, vol 11 p 74) [ZABAH]
It must be observed that in Muhammadan law animals are either halāl, "lawful" or muhāb, "indifferent," or makruh, "abomin able" (i e which is condemned but still is lawful), or barām, "unlawful"

CLERGY The Christian clergy are mentioned in the Qur'an with expressions of comparative praise. Sürah v 55 'Thou wilt surely find that the strongost in onmity against those who believe are the Jews, and the idolaters, and thou wilt find those to be nearest in affection to them who say 'We are Christians', that is because there are amongst them priests (quasisin) and monks, and because they are not proud"

The Muhammadans have no class of people

The Muhammadans have no class of people occupying the precise position of priests of clergy, although the Imams, or leaders of prayers in the public assembly, are persons of learning appointed by the congregation I Central Asia, it is usual to set apart a learned man (well skilled in theology) by binding the turban round his head, the act being performed by a leading maulawi or scholar

In Turkey and the western portion of Islam, those who are qualified to give an opinion in religious matters, and to take the lead in guiding the people in spiritual affairs, are called 'ulama' (pl of 'alim'), a term which has, in Hindustan and Central Asia, assumed the form of maulous, a word derived from matula, "lord"

The recognised offices in Ielam corresponding to that of a priest or religious teacher, are, Imain, Mufit, and Qazi Imain (in addition to its being used for the Khalifah, or Caliph, in the Traditions), is the person who leads the public prayers, an office answering to the Latin Antistes. This official is appointed of other by the congregation, or by the parish or section of the town or village, who frequent the mosque in which had leads the prayers. Mufit is the legal adviser, who decides difficult religious questions, and assists the Qazi, or judge. Qazis the judge

and the administrator of the law. The appointments of Mufn and Qase are in the hands of the Muslim government of the place. It is usual for the Qasi to take the lead in prayers at funerals, whilst the finam of the parish generally performs the nikāh, or religious service at marriages.

[MARKIAGF]

These offices are not necessarily hereditary, but it is usual in Muhammadan countries for them to pass from father to son in India at the present time there are families who retain the titles of Muffi and Qāzi, although the duties connected with these offices are no longer performed by them.

CAUTION (Arabic Hazar) is enjoined by Muhammad who is related to have said, "A Muslim is not bitten twice at the same hole" 'He is no perfect man who has not fallen into trouble, for there is no skilful physician but experience" When a man has spoken and has then looked first to his right and then to his loft, what he has said is sacred to those present, and they must not disclose it to others" (Mishkat, xxile e xxiii)

### COINAGE [MONEY]

COLLECTOR OF TAXES Arabic 'Ashir a collector of the tenths, and 'Amil mutasaddig; a collector of alms

The Khalifah is to allow the officer employed in the collection of the suhāt as much out of it as is in proportion to his labour and will remunerate himself and his assistants (Hadāyuh, vol 1 p 54)

COMMANDMENTS, The Ten.
In the Qur'an it is stated that God gave
bloses certain monitions on tables (of stone),
and also that he gave him nine clear signs
(See Surah vii 142, and Surah xvii 102)
These two statements have perplexed the
commentators very nuch, and every effort is
made by them to reconcile the nine signs
with the Ton Commandments, although it is
evident from the Qur an itself, that the nine
clear signs refer to the mirarles of Mesos
[PLAGLES OF EGYPT]

According to the Traditions, the Prophet himself was a little confused it the matter, and may to some extent be responsible for the mistakes of the commentators on his book, for it is related (Minkat book i c u pt 2) that a low came to the Prophet and asked him about the nine (sio) wenders which appeared by the hands of Moses The Prophet said. "Do not associate anything with God do not steal, do not commit adultery, do not kill, do not take an innocent before the king to be killed, do not practise magic, do not take interest, do not scouse an innocent woman of adultery, do not run away in battle, and ospecially for you, O Jows, not to work on the Sabbath" 'Abdu 'I Haog remarks on this tradition that the Jew saked about the nune (sec) muracies (or plagues) of Egypt, and the Prophet gave him the Ten Commandmente

A comparison of the Ten Commandments given by the great Jowish law-giver with those recorded in the above tradition and in the with Sūrah of the Qur'an verse 152, will show how imperfectly the Arabian Prophet was acquainted with the Old Testament scriptures

The commentator Husain, who wrote four hundred years age says the following verses in the Suratu 7-Anam (vi) are those Ten Commandments which in every dispensation are incumbent on mankind, and cannot be abrogated (meaning undoubtedly the Ten

Commandments given to Moses)

" SAY Come I will rehearse what your Lord hath made binding on you—(1) that ye assign not aught to Him as partner (2) and that we be good to your parents (3) and that ye slay not your children, because of poverty for them and for you will we provide (4) and that ye come not near to pollutions outward or inward on sud that ye size not anyone whom (led bath oundden rou, unless for This hath he enjoined on a just cause you, to the intent that ye may underst ind (b) And come not night to the substance of the orphan, but to improve it until he come of use (7) and use a full measure, and a just balance. We will not task a soul bayond its ability (8) and when you ve jud ment observo justice even though it no the aftan of & kinsman, (9) and fulfil the coveniet of God. This nath (sod enjoined you for your monition --- And, this is my right way' Follow it then (10) and follow not other paths lest ve be scattered from His path hath He enjoined you, that we may fear Him (Surah vs 152)

COMMANDER OF THE FATIH-FUL Arabic Americ 'l-Mu'nimin' (امير الموسيين) A fitle given by the Muslims in the first instance to the first Khalifah, Abu Bakr, and afterwards retained by succeeding Khalifahs It is assumed by almost any Muhamusadan ruler in the present day

### COMMENTARIES [QUE AN ]

COMMERCE Arabic Tyarah (5,147) Commerce and merchandise are said in the Qur'an to use of God" Sursh xvii 68 "It is your Lord who drives the ships for you in the sea that ye may seek after plenty from Him verily He is ever mer ciful to you. And when distress touches you in the sea, those whom ve call upon, except Him, atray away from yon, but when He has brought you safe to shore ye also turn away (from God), for man is ever ungrateful"

Zakāt is due on merchandise of every description, in proportion to 5 ver eeni

#### COMPANIONS, The [ASHAB]

(8) Muhammadan law makes provision for persons acting under computation, when the person who compels has it in his power to execute what he orders be ne

a king or a thief (Hedayah, vol in p 452.) Eg a person forced into a contract may dissolve it. A Mushim may 'awfully eat food which is prohibited if he be compelled to do so, being threatened with loss of life or limb. Nor is a Muslim guilty of sin who declares himself an unbeliever when the loss of a limb or of life is threatened. According to the Imam Abū Hanīfah, if a Muslim be compelled to divorce his wife, the divorce is valid, but with him the other three Imams are not agreed in this ruling.

CONCUBINE

CONCUBINE Arabic Surriyah (أعربة) pl sarārī The Muḥammadan religion appears to give almost unlimited biceise to concubrage, provided the woman be s elate, and not a free Muslim woman.

These female slaves must be either (1) taken aptive in wai, (2) or purchased by mone; (3) or the descendants of slaves, Even married womer, if taken in war, are, according to an injunction of the Qur'in, according to an injunction of the Qur'in, according to an injunction of the Qur'in, but 28 entirely at the disposal of the Mu lim conqueror "(Unlawful) to you are married women, except such as your right hard possons (se taken in war or purchased slave)." This mistitution of concubrage is founded upon the example of Muhammad impedit who took Rihānah the Jewess as afternient (A m 5) and also Maria the Copt in was sent him as a slave by the Governor of Egypt

should a concubine bear nor master a bild, the Unbaumadan law rules that she and her offspring are upon facto free. For a further treatment of this subject, see article this subject, see article this subject, see

Amongst the Shi'ahs, the temporary marnage alled Mut'ah exhibits the worst form

of concubinage [WUT'AH ]

It is interesting to compare the condition of the concubine under Muslim law and under the Missaic. Under the law of Moses, a concubinc would generally be either a Hebrew girl bought of her father, or a Gentile captive taken in war. So that whilst the Muham madan law forbids concubinage with a free woman the Mosaic law permitted thand legislated for it. See Exodus axi. "If a man sell has daughter to be a maid-servant, the shall not go but as men-servants do. If she please not her master who hath betrothed her to himself then shall he let her be redeemed, to sell her unto a strange nation he shall have her."

With regard to lemale slaves taken in war, the Mesale law ruled. Deut xxi 10 "When iten goest to war against thine enemies and the Lord thy God hath delivered them into thin hinds, and then nast taken them captive and seest a beautiful woman, and hast a desire unto her, that thou wouldst have not to thy wife, then thou shalt bring her to thine home, &c. And it shall be fit then have no delight in her, then thou shalt let her go whither she will but thou shalt not all her &c.

CONGREGATION The Assembly of people in a mosque is called Jam'ah (a), the term also being used in Afghan-

istan for the mosque itself

There are special rewards for those Muhammadans who assemble together for the stated prayers, for Muhammad has said, The prayers which are said in a congregation increase the rewards of the worshipper twenty-seven degrees. "Say your prayers in a congregation, far a wolf does not eat the sheep except one has strayed from the flock " (Mishkāt, book iv ch xxiv)

The Sunni style themselves Ahlu Sunnah wa Jam'ah, se 'the people of the traditions and of the congregation," in contradistinction to the Shi'ahs, who do not worship in a con gregation unless the Imam, or leader, be a man entirely free from sin [IMAM]

The word jam'ah 14 also used for an assombly of people collected to decide a question of law or theology the uma being their decision, more frequently called symau 'lummah.

CONSCIENCE There is no word in the Qur'an which exactly expresses the Ohristian conception of conscience word nafa (نفس), which according to Arabic lexicons, expresses very much the same idea as the Hebrew Whi nephesh "life, animal spirit, breath" (Job xl: 21), seems to be used in the Qur'an to convey the meaning of con-science, although English translators render it "soul" Muslim theologisms say there are four kinds of conscionces spoken of in the (1) Nafs lawwamah, the 'selfaccusing soul or conscience' (Stirah lxxv 3) (2) Nafs ammarah, the "soul or conscience prone to evil" (Sürah xii 53) (3) Nafs mutma'ınnah, the "peaceful soul or con prone to evil" (Surah vn 53) science" (Sursh lexxix 12) (4) Nate mulhammah, the "soul or conscience in which is breathed both bad and good" (Surah lxxxiv 27)

It occurs also in the sense of conscience in the Traditions (Mishkat, book 1 ch 1 pt 3)

When anything pricks your soul (nass) for-sake it "Abdu I-Haqu, in his Persian com-mentary on the Mishkat, renders it by zat but the English word conscience would seem to express the precise idea. In Persian Mu hammadan works, as well as in common con versation, the word nafe is now used in its evil sense, of dosne or passion but it must be evident that this is not its Qur'anic mean ing The word Low zimmah, which in later Arabic, together with pass samer, is used to express conscience has in the only pass sage where it occurs in the Qur'an a decidedly different meaning, eg Surah ix 8, 10, where it means clientship. Sale and Rodwell both translate it "faith," but Palmer more accura ely renders it "ties of clientship

CONVERSATION The followof instructions are given in the Qur'an reany talking and conversation, Sūrah .

xxx: 17, "Be moderate in thy walk, and lower thy voice verily the most disagreeable of voices is the voice of asses. Surah in 77, "Speak to men kindly" In the Traditions, Ibn Mas'ud relates that Muharemad said, "May those people go to the fire of hell who speak much"

On the subject of conversation, Faqir Jani Muhammad As ad the author of the cele brated ethical work entitled the Akhlak i-

Jalalı p 288, says

"He should not talk much, for it is a sign of levity in feeling and weakness in judgment and tends to lower him in point of considera tion and position We are told that the Pro phet used to observe the strictest medium in his language, so much so, that, in the most protracted interviews you might have counted the words he uttered Buzurg Jamihr used to say, 'When you see a person talking much without occusion, be sure he is out of his Let him not give vent to expres sions till he has determined in his own mind what he is going to say When anyone is relating a story, however well known to the listoner, the latter is not to intimute his acquaintance with it till the narrative is con cluded A question put to others he must not himself reply to it put to a body of which he is a meniber let him not prevent the others and if another is engaged in suswering what himself could answer better, let him keep silence till the other's statement is completed and then give his own but in such sort as not to annoy the former speaker Let him not commence her reply till the Conversa querist's sentence is concluded tions and discussions which do not concern him although held in his presence he is not to interfere in and if people control what they are saving he must not attempt furtively to overhear To his elders he should speak with judgment, pitching his voice at a medium between high and low Should any abstruse topic present itself, he should give it per spicuity by comparison Profixity be should never sim at, when not absolutely required. on the contrary, let it be his endeavour to compress all he has to say Neither should he employ unusual terms or far-fetched figures He should beware of observity and bad lau guage, or if he must needs refer to an inde cent subject, let him be content with allusion oy metaphor Of all things, set him keep clear of a taste for indelicacy, which tends to lower his meeding degrade his respectability and bring him into general disagreement and dislike lict his language upon every occasion correspond with the exigency of his post tion, and if accompanied by gesticulation of the hand or eye or evebrow, let it be only of that graceful sort which his situation valls for Let him never, for right or wrong, engage in disputes with others of the company, least of all with the elders or the traffers of it, and when embarked in such dispute, let him be rigidly observant of the rules of candour

Let him not deal in profound observation beyond the intellect of those he is addressing,

but adapt his discourse to the judgment of his hearers. Thus even the Prophet has declared—
"We of the prophetic order are enjoined to address men in the measure of their understandings," and Jesus (blessed be he) said, "Use not wisdom with the unwise to their anneyance," (St. Matthew vii 6?) In all his conversation let him adhere to the ways of courtesy Never let him mimic anyone's gestures, actions, or weids, nor give utterance to the language of menace

"When addressing a great person, let him begin with something ominous of good, as the pormanence of his fortune, felicity, and so

io. th

"From all back-biting, carping, slinder, and falsehood, whether heard or spoken, let him hold it essential to keep clear, nav, even from any partnership with those addicted to such practices. Let him listen more thin he speaks. It was the answer of a wise man to those who asked him why he did act. Because, said he, 'God has given me 'wo ears and only one tongue', which wa as much as to say, 'Hear twice as much to you speak'"

CONVERTS TO THE MUHAM-MADAN RELIGION According to the author of the Hidayah (vol. ii. 170), if a hostile infidel embiaco Islam in a hostile country, his person ia his own and he is not made a slave not can his children be enslaved. His properly is also his own. But it is not so in the case of one who has been hist conquered and then embraces Islam, for his own person and his children become slaves, and his wives are at the mores of the victorious Muslim, whilst his lands also become the property of the State.

COVENANT The word in the Qur'an and the Traditions for God's Covenant with His people is Misaq Muhammad taught, both 1) the Qur'an and in the Iraditions, that in the beginning God called all the souls of manhind together and took a promise (wor'dah) and a covenant (misaq) from them

The account of this transaction is given as follows in the Quran, Surah vii 171 —

"Thy Lord brought forth their descendants from the reins of the sens of Adam and took them to witness against themselves. Am I not said He, 'your Lord' They said, Yes, we witness it' This we did, lest ye should say on the Day of Resurrection, 'Truly of this were we heedless, because uninformed'

"Or lest ye should say, 'thur fathers, indeed, aforetime joined other gods with our God, and we sie their saed after them wilt thou destroy us for the doings of vain mon?'

But the story as told in the Traditions is

more graphic -

"Ubai ibn Ka'b iclates, in explanation of the verse in the Suratu I A'raf (verse 171) When God created (the spirits of) the sons of Adam, he collected them together and made them of different tribes and of different

appearances, and gave them powers of speech Then they began to speak, and God took from them a promise (wa'dah), and a covenant (misaq), and said, 'Am I not thy Lord?' They all answered and said, 'Thou art,' Then God said, 'Swear by the seven hea vons and the seven earths, and by Adam your father, that you will not say in the resurrection, We did not understand this Know ve therefore that there is no Deity but Me, and there is no God but Me Do not associate anything with Me I will verily send to you your own apostle, who shall remind you of this Promise and of this Covenant, and I will send to you your own books' The sons of Adam then replied, 'We are witnesses that Thou art our Lord (Rabb) and our God (Alluh) There is no Lord but Thee and no God but Thee Then they confessed this and made it known to Adam. Then Adam tooked at them and beheld that there were amongst them those that were rich and poor, handsome and ngly and he said, O Loid why didst Thou not make them all alike?' And the Lord said, Truly I willed it thus in ender that some of my servants may be thankful' I hen Adam saw amongst his posterity, prophets, like unto lamps, and upon these lamps there were lights, and they were appointed by apocial covenants of prophecy (nubawah) and of apostleship (rasalah) And thus it is written in the Quran (Surah NAME 7), Remember we have entered into covenant with the Prophets, with thee Muand with Musa and with Jesus the Son of Main, and we made with them a covenant And (continues Ubai) Josus was amongst the (Mishkūt, Arabic Ed Bābu 'l-Qadr ) spurits

COVERING THE HEAD There is no injunction in either the Quran of Traditions as to a man covering his head during prayers, although it is generally held to be more modest and correct for him to do so

With restance to women, the law is imperative, for Arish in relates that Minhammad said. God accepts for the prayer of an adult woman unless she cover her head? (Mishkat by c. 1x.)

CORRUPTION OF THE SCRIP-TURE: Muhammadans charge the Jews and Christians with having altered their suited books. The word used by Muhammadan writers for this supposed corruption of the sacred Scriptures of the Jews and Christians is Tuhrif

The Imam Fakhru d din Rāzī, in his commentary, Tufsu-i-Kabir explains Takuif to mean "to change alter, or turn aside anything from the tiuth." Muslim divines savithoro are two kinds of takuf, namoly, takuf-i-manaui, a corruption of the meaning, and takuf-i-lafzi, a corruption of the words

huhammadan controversialists, when they become acquainted with the nature of the contents of the sacred books of the Jews and Christians, and of the impossibility of reconciling the contents of the Qur'an with those of

the sacred Scriptures, charge the Christians with the tahrif-1-lafzi They say the Christians have expunged the word almad from the prophecies, and have insorted the expression "Son of Ged," and the story of the crucifixion, death, and resurrection of our blessed Lord This view, however, is not the one held by the most celebrated of the Muslim commentators

The Imain Muhammad Ismā'ıl al-Bukhatı (p 1127, line 7), records that Ibn 'Abbas said that "the word Tahrif (corruption) signifies to change a thing from its original naturo, and that there is no man who could comupt a single word of what proceeded from God, so that the Jews and Christians could corrupt only by misrepresenting the meaning of the

words of God'

Ibn Mazar and Ibn Abi Hatim state, in the commentary known as the Tafsir Durr-i-Manage that they have it on the authority of The Muniyah, that the Tourat (1 e the hooks of Moses), and the Injit (1 e the Gaspels), are in the same state of purity in which they were sont down from heaven and that no alterations had been made in them, but that the Jews were wont to deceive the people by un sound arguments, and by wresting the sense of Scripture

Shah Waliya 'liah, in his commentary the Fauze / Kabir, and also Ibn Abbas, support

the same view

This appears to be the correct interpretation of the various verses of the Qui'an charging the lews with having corrupted the

meaning of the sacred Souptures

For (xample, Süratu Åli 'linian (iii ), 72 There are certainly some of them who read the Scriptures perversely, that ye may think what they road to be reall in the Scriptures, yet it is not in the Soriptures, and they say this is from God, but it is not from God and they speak that which is false concerning God against their own knowledge

The Imam Fakhru 'd din, in his commentary on this verse, and many others of the same character which occur in the Qur'an, says it refers to a tuhrif-i-ma'nawi, and that st does not mean that the Jews altered the text, but merely that they made alterations

in the course of reading

But whilst all the old commentators, who most probably had never seen a copy of the sacred books of the Jews and Christians, only charge them with a tahrif-1-mamawi, all modern controversialists amongst the Muhammadans contend for a tuhrif-t-lafzi, as being the only solution of the difficulty

In dealing with such opponents the Christian divine will avail himself of the following

arguments .

- 1. The Qur'an does not charge the Jews and Christians with corrupting the text of their sacred books, and many learned Mushim commentators admit that such is not the CASO
- 2 The Qur'an asserts that the Holy Scriptures of the Jews and Christians existed in the days of Muhammad, who invariably speaks of them with reverence and respect

3 There now exist manuscripts of the Old and New Testaments of an earlier date than that of Muhammad (A.D 610-632)

4 There are versions of the Old and New Testament now extant, which existed before Muhammad, for example, the Septuaguat, the Latin Vulgate, the Syriac, the Coptic, and the Armenian versions

5 The Hexapla, or Octapla of Origon, which dates four contures before Muhammad, gives various versions of the Old Testament Scrip

tures in parallel columns

6 The Syrian Christians of St Thomas, of Malabai and Travancore in the south of India, who were separated from the western world for centuries, possess the same Scrip

7 In the works of Justin Martyr, who hved from AD 10d to 167, there are numerous quotations from our sicred books, which prove that they were exactly the same as those we have now The same may be said

of other early Christian writers

Muhammadan controyersishes of the prosent day urgo that the numerous readings which exist in the Christian books are a proof that they have been corrupted. But these do not affect, in the least the main points at issue between the Christian and the Muslim The Divine Sonship of Christ the Father hood of God, the Crucifixion, Death, and Ro surrection of Christ, and the Atonement are all clearly stated in almost every book of the New Testament whilst they are rejected by the Quran

The most plausible of modern objections urged by Muslim divines 14, that the Chie tions have lost the Just which was sent down from heaven to Jesus, and that the New Tontament contains porely the Hades, or Sunach -the maditions handed down by Matthew. Mark Luke, John, Paul, and others It 16. of course a more assertion, unsupported by any proof but it appears to be a line of argument which commends itself to many modern Mushms

CREATION Arabic Khalgah. The following are the allusions to the Creation which ocour in the Qur'un, Surah 1 37 "Of old Wo (God) created the heavens and the earth and all that is between them in six days, and ne wearness touched Us" burah xh 8, 'Do youndoed disbelieve in Him who in two days created the earth? Do ye assign Him equals ? The Lord of the World is He And He nath placed on the earth the firm mountains which tower above it and He hath blessed it, and distributed its nourishments throughout it (for the cravings of all are alike), in four days. Then He applied Himself to the heaven, which was but smoke and to it and to the earth He said, "Come ye, in ebedience or against your will?" and they both said, "Wo come obedient" And He completed them as seven heavens in two days, and in each heaven made known its office, and We furnished the lower heaven with lights and guardian angels. This is the disposition of the Almighty, the all-knowing one." Saraf

xvi. 8 "He created the heavens and the earth to set forth his truth, high let Him be exalted above the gods they join with Him! Man hath He created out of a moist gorm, yet lo! man is an open caviller And the cattle! for you hath He created them, &c , Shall He who hath created be as he who hath not created? Will ye not consider?" Sarah xiii. 2 "It is God who hath reared the heavens without pillars, thou canst hohold, then seated Himself upon His throne and imposed laws on the sun and moon, each travelleth to its appointeth goal He ordereth all things Ho maketh His signs clear Haply yo will have firm faith in a meeting with your Lord And He it is who hath outstretched the earth, and placed on it the firm meuntains, and rivers and of every fruit He hath placed on it two kinds. He causeth the night to enshroud the day" Surah xxxv 12 'God created you of dust-then of the gorms of life—then made you two 'exes

According to the Traditions (Mishkat, xxiv o 1 pt. 8), God created the earth on Saturday, the hills on Sunday, the trees on Monday, all unpleasant things on Tuesday, the light on Wednesday, the beasts on Thursday, and Adam, who was the last of Creation, was created after the time of afternoon prayers on

Friday

CREED The Muhammadan Creed, or Kalımatı ish-shahādah (shortly Kalımah) 18 the well-known formula -

"I testify that there is no deity but (iod, and Muhammad is the Apostle of God"

It is the belief of Muhammadans that the first part of this creed, which is called the naf i wa isbat, namely, "The is is no derty but God," has been the expression of behof or every prophet amos the days of Adam, and that the second portion has been changed according to the dispensation, for example, that in the days of Moses it would be "There is no dorty but God and Moses is the Converser with God ' In the Christian dispensation it was "There is no deity but God, and Jesus is the Spirit of God."

Jabur relates that Muhammad said "the keys of Paradise are bearing witness that

there is no deity but God

The recital of the Kalimah, or Creed 19 the first of five pillars of practical religion in Islam, and when anyone is converted to Islam he is required to repeat this formula and the following are the conditions required of every Muelim with reference to i'

I That it shall be repeated aloud, at

least once in a life-timo 2 That the meaning of it shall be fully

undorstood 8 That it shall be believed in 'by the beart.

That it shall be professed until death

5 That it shall be recited correctly 6 That it shall be always professed and declared without hesitation.

(Sharna 'l- Wuqiyah)

OREMATION BURNING THE DEAD ]

CRESCENT The figure of the crescent is the Turkish symbol, and hence it has been regarded by Europeans as the spe-cial omblem of the Muhammadan religion, although it is unknown to the Muhammadans of the East This figure, however, did not originate with the Turks, but it was the symbol of sovereignty in the city of Byzan tium previous to the Muslim conquest, as may be seen from the medals struck in honour of Augustus Trajan and others. The crescent has been the symbol of three dif ferent orders of knighthood, the first or which was instituted by Charles I, King of Naples, AD 1268, the second in 1448 by René of Anjon, the third by Sultan Selim in 1801. It must have been adopted by Muhammadans for the first time upon the overthrow of the Byzantine Empire by Muhammad If and it is now generally used by the Turks as the insignia of their creed

CROCODILE Arabic The flesh of a crocodile is unlawful for food to a Muhammadan (Hamilton's Ilidayah, IV 74)

CROSS, The Arabac As-Salib The Qur'an demes the erucifixion of our blessed Lord [CRUCIFIXION] and it is related by al Waqidi that Muhammand had such a repugnance to the form of the cress that he broke everything brought into his house with that figure upon it (Muir, m 61) According to Aby Huranah, the Prophst and "I swear by he iven it is near, when Jesus the Son of Mary will descend from heaven upon your people, a just king and He will break the cross, and kill the swine (Mishkat, xxiii c vi) Tho Imam Abu I usul says that if a cross or a crucifix is stolen from a church, amputation (the punshment for theft) is not incorred but if it is stolen from a private dwelling it is theft. (Hamilton's Hidayah vol ii p 90)

ORUCIFIXION The Crucifixion of the Lord Jesus Christ is denied by the teaching of the Qui'an [JERL SCHRIST] It is a primehracht sanotioned by the Muhammadan religion for highway robbers (Bamilton's Hidayah, vol 11 131)

A striking instance CRUELTY of the orusity of Muhammad's character occurs in a tradition given in the Sahihu ! Bulliars (p 1019) Anas relates, 'Some of the people of the tribe of 'Ukl came to the Prophet and embraced Islam, but the air of at Madiash did not agree with them, and they wented to leave the place And the Prophet ordered them to go where the camels given in alms were assembled, and to druk their milk which they did, and recovered from their But after this they became apoarchness states, and renounced Islam, and stold the cameis Then the Prophet sent some people after them, and they were sexed and brought

back to al-Madinah Then the Prophet ordered their hands and their feet to be cut off as a punishment for theft, and their eyes to be pulled out But the Prophet did not stop the bleeding, and they died" And in another it reads, "The Prophet ordered hot irons to be drawn across their eves, and then to be cast on the plan of al-Madinah and when they asked for water it was not given them, and they died "

Su William Mur (vol 17 p 307) savs Magnahimity or moderation are nowhere discernible as features in the conduct of Muhammad towards such of his enemies as failed to tender a timely allegiance. Over the bodies of the Quraish who fell at Badr he

prisoners, accused of no crime but of scepticism and political opposition, were deliberately executed at his command. The Prince of Khaibar, after being subjected to inhuman torture for the purpose of discovering the treasures of his tribe, was, with his cousin, put to death on the pretext of having trea-cherously concealed them, and his wife was led was captive to the tent of the conqueror Sentence of exile was enforced by Muhammad with rigorous severity on two whole lewish tribes at al-Madinah, and of a third likewise his neighbours the women and children were sold into distant captivity, while the men, amounting to several hundreds, exulted with savage satisfaction, an' several personal personal savage satisfaction, an' several personal savage satisfaction.

D.

ادابة الارض) Let "The Reptile of the Earth" A moneter who snall arise in the last day, and shall cry unto the people of the earth that mankind have not bolieved in the revelations of God (vide Qur'an, Sûrah xxvu 84) "And when sentence falls upon them we will bring forth a beast out of the earth that shall speak to them and sav, 'Men of our signs would not be suro'" According to the Traditions he will be the third sign of the coming resurrec tion, and will come forth from the mountain of Sufah (Meshkat, xxiii c iv ) Both Salo and Rodwell have confounded the Dabbatu 1-Arz with Al-Jassasah, the spy mentioned in a tradition by Fatimah (Mishkat xxiii c iv ), and which is held to be a demon now in existence [AL-JASSASAH] For i description of the Dabbah see the article on the RESURRECTION

DABÜR (ديور) "The West wind? A term used by the sufis to express the lust of the flesh, and its overwhelm ing power in the heart of man (Abdu r-Bazzāq's Dictionary of Suf : Terms )

DAHHA (lass) Plural of the Persian &s, ten The ten days of the Muharram, during which public mourning for 'All and his sons is observed by Shrah Muhammadans (Wilson's Glossary of Indian Terms)

AD-DAHR (الدهر) "A long space of time" A title given to the Lxxvith chapter of the Qur'au, called also Suratu 'I-Insan, "The Chapter of Man" The title is taken from the first verse of the chapter 4 Did not there pass over man a long space of tune?"

DAHRI (دهری) One who believes in the eternity of matter and asserts that the duration of this world is from eternity, and demes the Day of Resurrection and Judg

ment an Atheist (Ghryāsu 'l Lughāt, in lorn)

DAIN (نين) A debt contracted with some definite term fixed for repayment as distinguished from qurz, which is used for a loan given without any fixed term for repayment [DEBT]

(دجال) DAJJĀI، (دجال)  $L_{t}$ The name given in the Hadis to lying cortain religious impostors who shall appear in the world a term equivalent to our use of the word Antichrist Muhammad is related to have and there would be about thirty

The Masshu d Dajjal, or the lying Christ," it is said, will be the last of the Dajjals for in account of whom refer to article on MASHIU 'D DAJJAL.

DALIL (دليل) "An argument, a proof" Dalil burhan, "a convincing argu "An argument, a ment" Dali qut i, 'u decisive proof

DAMASCUS Arabic Dimashq According to Jalalu 'd din Suyuti Damas Jerusalem being the first, and some have thought it must be the "Iram of the columns" mentioned in the Qur'an, Sürah laxxix 6, although this is not the view of most Muslim writers [IRAM] Damasons is not mentioned in the Qur'an With regard to the date of the erection of the city, Muhammadan historians differ Some say it was built by a slave named Dimashq, who belonged to Abraham, having been given to the patriarch by Nimrod, others say Dimashq was a slave belonging to Alexander the Great, and that the city was built in his day

Damascus was taken by Khalid in the reign of the Khalifah 'Umar, A.H 18, and it became the capital of the Umaiyade Khalifahe under Mu'awiyah, A.H. 41, and remained the chief city of lelam until the fall of that dynasty, A.H 182, when the Abbassides moved their capital first to al-Küfah and then to Bagdad

The great mosque at Damascus was creeted by 'Abdu 'I-Malik ibn Marwan, the fifth Khalifah of the Umaiyades It was commenced a H 86, and finished in ten years, being creeted on the runs of an ancient Greek temple and of a Christian church

The secount as given by Islaiu d din Suyūķi, in his History of the Temple of Jerusalem, is our our and interesting, showing that for a time the Muslims and Christians wor shipped in the same building together

"Here (in Damuscus) all the servants of God joined, and built a church to worship God in Some say however, that this church wes built by the Oreeks for 'Abdu 'liah Ibn 'Abbas, baving marched against Damascus and besieged it, demolished the walls after he had entered the city by storm. Then there fell down a stone having certain keters inscribed thereon in the Greek language. They therefore sent to bring a certain mank who could read Greek, but he said, Bring me in pitch the impression of the letters on the stone, which he found to be as follows We anto thee, mother of shamo' Pious is he who inflicts upon thee with usury the ill which God designs for thee in retribution Woo unto thee from five eyes who shall destroy thy wall after four thousand years ' Now, 'Abdu'ilah's entire name was Abdu Ilah Ibn 'Alı Ibn 'Abdı Than Ibn 'Abbas Ibn 'Abdu 'l-Muqalhb

'Again, the historian Ibn Isabir says When God had granted unto the Muslims the possession is conquerors of the whole of Syria He granted them among other cities that of Damascus with its dependencies Thus God sent down His mercy upon them, and the commander-in chief of the army (hesioging Damascus), who was either Ahū 'Ubaidah or, as some say, Khalid Ibn al-Walid, wrote a treaty of capitulation and articles of sur render By these he settled and appointed fourteen churches to remain in the hands of the Muslims The church of which we have spoken above was left open and free for future consideration. This was on the pleathat Khalid had entered the city at the swords point by the eastern gate, but that the Christians at the same time were allowed to surrender by Abū 'Ubaidab, who entered at the western gate, opened under articles This caused dissension, but at length it was agreed that half the place should be regarded as having capitulated and half as stormed

"The Muslims therefore took this church and Abū 'Uhaidah made it into a mosque lie was afterwards appointed Emir of Syria, and was the first who prayed hore, all the company of Companions praving after him in the open area now called the Companions. Tower, but the wall must then have been cut through, hard by the leaning tower if the Companions really prayed in the 'blossed presenct' At his the Christians and Muslims entered by the same gate which was 'the gate of Adarston and Prayer,' over against the Qiblish, where the great tower now

stands Afterwards the Christians changed and went into their church by the gate facing the west, the Muslims taking the right-hand mosque But the Christians were not sufferred to chant aloud, or recite their books or strike their bells (or clappers), in order to honous the Companions with reverence and fear Also Mu'āwiyah built in his days a house for the Amīr, right opposite the mosque Hero he built a green chapol This pulace was noted for its perfection Here Muswiyah daelt forty years, nor did this state of things change from AH 14 to AH 86 But Al Walid Ibn 'Abdu 'l-Malik began to think of dostroying the churches, and of adding some to those already in the hands of the Muslims, so as to construct one great mosque, and this because some of the Mushims were sore troubled by hearing the recitations of the Christians from the Gospel, and then uplifted veices in prayer signed therefore, to remove them from the Muslims and to annex this spot to the other, so as to make one great mosque Therefore he called for the Christians, and asked them whether they would depart from those places which were in their hands, receiving in exchange greater portions in hea thereof, and also retaining four churches not mentioned in the treaty—the Church of Maria, the Church of the Grucified, just within the eastern gate, the church Tallu i Habn, and the Church of the Giorious Mother, occupied proviously by the burnishers This, however, they vahe-mently refused to do Therenpon the Rhalifah said, 'Bring me then the treaty which you possess since the time of the Com panions' They brought it, therefore, and it was read in al Walld's presence, when, lol the Church of Thomas, outside the gate of Thomas hard by the river did not enter into the treaty, and was one of those called 'the greater of churches left upon' (for future disposal) 'There' he said 'this will I destroy and convert it into a mosque' said, 'Nay let it slone, O commander of the Faithful, evon although not montioned among the churchos, for we are content that you take the chapel of the church To this agreement, then, he hold them and received from them the Quinhah (or chapel vault, dome) of the church Then he summoned workmen able to pull down, and assembled all the smirs, chiefs, and great men. But the Christian bishops and priests coming, said, 'O commander of the Faithful, we find in our books that whoseever shall demolish this church will go mad Then said the Khali fall, 'And I am very willing to be mad with God a mapiration, therefore no one shall demolish it before me' Then he ascended the western tower, which had two spires, and contained a monastic cell Here he found a monk, whom he ordered to descend, The monk making difficulties, and lingering al Walid took him by the back of his neck, and ceased not pushing him until he had thrown him down stairs ascended to the most lofty spot in the church, above the great sitar, called 'the Alter of

the Martyrs.' Here he seized the ends of his sash, which was of a bright yellow colour, and fixed them into his belt. Taking, then, an axe into his hand, he struck against tho very topmost stone, and brought it down Then he called the amirs, and desired them to pull down the building as quickly as pos-sible. Hereupon all the Muslims shouted, Hereupon all the Muslims shouted, God is great i three times, also the Christians loudly cried out with their wailing and woe upon the steps of Jarrun where they had assembled. Al-Walid therefore desired the commander of his guard to inflict blows upon them until they should depart, which he did. The Muslims then demolished all that the Christians had built in the groat square here—alters and buildings and closstersuntil the whole square was one flat surface He then resolved to build a splendid pile unrivalled for beauty of architecture, which none could hereafter eurpass Al-Walid therefore commissioned the most emment architects and mathematicians to build the mosque, according to the model they most preferred. His brother chiefly moved and stirred him up to this undertaking, and next to hun presided Sulaiman 'Abdu 'l-Malik It is said that al-Walid sent to the king of Greece to demand stone-masons and other workmen, for the purpose of building this mosque in the way he desired, sending word, that if the king refused, he would overrun his territory with his army, and reduce to utter rum every church in his dominions, even the Church of the Holy City, and the Church of Edessa, and utterly destroy every vestige The king of of the Greeks still remaining Greece, sent, therefore, numerous weakmen with a lotter, expressing honseli thus thy father knoweth what then doost, and permite it, then truly I accuse him of disgraceful conduct, and blame him more than thee If he understandeth it not, but thou only art conscious then I blame thee above him When the letter camo to al-Walid, he wished to reply unto it, and assembled several per sons for consultation One of these was a well-known poet, who said 'I will answer him, O Commander of the Faithfull out of the Book of God' So said al-Walid, 'Where, then is that answer?' He replied this verse, David and Solomon, lol they assume a right to the corn-held, a right to the place where the people are shearing their sheep Also, we are witnesses of their decree, for Solomon hath given us to understand it, and both (David and Solomon) have come to us as judges and learned men' Al-Walid, by this reply, caused great surprise to the king of Grosos Al-Firsnk alludes to this in these verses .

"I have made a separation between the Christians and their churches, and between the people who shine and those who are in darkness."

"I neglected for a season thus to apportion their happiness, I being a precrastinating vindicator of their grievances"

dieator of their grievances"
"Thy Lord hath made thee to resolve upon removing their churches from those mosques wherein good words are recited"

"Whilst they were together in one place, some were praying and prostrating themselves on their faces, slightly separated from others who behold I were adoring God and idols"

"How shall the people of the Cross units to ring their bells, when the reading of the Qur'an is perpetually intermingled?"

"I resolved then to remove them, just as did those wise men when they decreed themselves a right to the seed-field and the flocks"

"When al-Walid resolved to build the chapel which is in the midst of the closser, called the Vulture's Chapel' (a name given to it by the country-people, because the porticos on each side look like two winge), he dug deep at the four corners of the intended chapel until they came to sweet and impid water Here they first placed the foundation of the wall of the vineyard Upon this they built with stone, and when the four corners were of sufficient height, they then built thereon the chapel, but it fell down again Then said al-Walid to some one of the mathomaticians, who well knew the pian of the Valtures Chapel, I wish you to build this chapel, for the injunction of God hath been given me and I am confident that no one but thyself may build it' He therefore built the four corners, and covered them with wicker, and disapposed for a whole year, al-Walid not knowing where he was After a year, al-Walid dag down to the four corner foundations Then he (ie the architect) said, Do not be in a hurry, O commander of the Faithful! Then he found the mathematician, who had a man's head with bim came to the four corners and uncovered the wicker work, and lo! all that had been built above the earth had fallen down, until they were on a level with the earth So he said, 'From this (work have I come)' Then he preceeded to build and hrmly fixed and supported a beautiful fabric

"Some porson also sail al-Walid wished to construct a brilliant chapel of pure gold, whereby the rank of the mosque might be magnified Hereupon the superintendent said unto him, You cannot effect this.' Upon which al-Walid struck him lifty blows with a whip, saying, 'Am I then incapable of effecting this?' The man replied, 'Certainly' ing this?' Then he said, 'I will, then, find out a way to know the truth Bring forth all the gold know the trnth Bring forth all the gold thon hast', which he did and al-Walid maited it, and formed it into one large brick, which contained one thousand pieces of gold But the man said, 'O Commander of the Faithfull we shall require so many thousand bricks of this sort, if thou dost possess them nor will this suffice for our work Al-Walid seeing that he was true and just, presented him with fifty dinars, and when al-Walid roofed the great precinct, he adorned the roof, as well as the whole extent of 'he pave ment, with a surface of gold. Some of al-Walid's family also said unto him, 'They who come after thee will emulate thee in rendering the outer roof of this mosque more commodious every year' Upon this al Walid ordered all the

lead of the country to be collected together, in order to construct therewith an exterior outward covering, answering to the interior which should be light upon the roof, and on the side-posts that supported the roof So they collected lead throughout all Syria and many other countries, and whilst they wore returning, they met with a certain woman who possessed a weight of lead—a weight of many talents. They began to chaffer with the woman for it, but she refused to sell it, except for its weight in silver So they wrote to the Commander of the Faithful in forming him of this, who replied. Buy it from her, even for its weight in silver' When, then, they offered this sum unto her, she said, 'Now that you have agreed to my proposal, and are satisfied to give the weight in silver, I give the weight as an offering unto God to serve for the reef of the mosque? Heroupon they marked one corner of the weight with the impression of a seal, 'This is God's? is Gods' Some say the woman was an Israelite, some say that they sought for lead in open ditches or holes, and came to a stone sepulchie, within which was a leaden sepuichre, whence they hought forth a dead body, and laid it on the ground Whilst diagging it out, the bead fell to the ground, and the neck being broken, much blood flowed forth from the mouth which terrified them so much, that they rapidly fled tway This 19 said to have been the hurial-place of King Saul Also, the guardian of the mesque como unto al Walid and said O Commander of the Faithful' men say that al Walid hath ex pended the money of the treasury unjustly. Hereupon al-Walid de-red that all the people should be summoned to prayer all were assembled al-Waltd mounted the pulpit and said 'Such ind such reports have reached me' Then be said, 'O 'Umar Ibn al-Muhājir' stand up and produce the money of the treasury Now it was carried upon mulos Therefore pieces of hide being placed in the midst, beneath the chapel he poured out all the gold and silver, to such a height that those who stood on either side could not see one another Scales being then brought out, the whole was weighed when it was found that the amount would suffice for the public use for three years to come, even if nothing were added to the amount Then all the people rejoiced praising and glorifying God for this Then said the Khalifah, O people of Damascus I you boast among mon of four things, of your air, of your water, of your cheerfulness, and of your gracefulness Would that you would add to these a fifth, and become of the number of those who plaise God, and are liberal in his service. Would God, and are liberal in his service that, thus changing, you would become thankful suppliants

In the Qiblah of this mosque were three golden scimitars, enamelled in lapis lazuli. Upon each soimitar was engraved the following sentence. In the name of God, the Merciful and Compassionate! There is no god but God. He is the everliving, the self-subsisting Being, who never

slumbers nor eleeps There is no god but God He has no partner We will never adors any but our Lord, the one God Onr faith 14 Islam, and our Prophet is Muhammad This mosque was built, and the churches which stood on the site of the chapel were demonshed, by order of the servant of God the Commander of the Faithful, al-Walid Ibn 'Abdu 'l Malık Ibn Marwan in the month Zū'l-Qa'dab, a H. 86' Upon another tablet was unscribed the whole of the first chapter of the Quran Hers also were depicted the stars then the morning twilight, then the spiral course of the sun, then the way of living which obtained after the arrival of the Faithful at Damascus, Also, it is said, that all the floor of this mosque was divided into small slabs, and that the stone (carving) of the walls extended to the utmost pinabove this were splendid enamelled knobs of green, 1ed, blue and white, whereby were figured and expressed all countries and regions, especially the Kaibah, above the tower, also all the countries to the right and left (cf Makkah), and all the most boautiful shinks and frees of every region, famous ei her for their fruits or flowers. The roof nad cornices of gold Here was suspended a chem of gold and silver, which branched off into seven separate lights. In the tower of the Companions were two stones-beryls (nome say they were the jewels called pearls), they were called 'Tre Little Ones' When the candles were put out, they inflamed the eyes by their brilliant light. In the time of al-Amin Ibn ar-Rashid, Sulaiman, captain of the guard was sent by that Khalifah to Damascus, to steal those stones and bring them to him, which he did When al-Ma'niun dis-covered this he sent them to Damascue, as a proof of his brother's misconduct afterwards again vanished, and in their place is a glass vessel in this mosque all the gates from the dome (sallery) unto the en trance, are open, and have uo bars or locks Over each is a loose curtain. In like manner there is a curtain upon all the walls as far as the bases of the golden vine, above which are the enumelled knobs. The capitals of the pillars were thickly covered with dead gilding Here were also small galleries, to look down from, enclosed on the four sides of the akirting wall Al-Walid also built the northern minaret, now called 'the Bride-groums Tewer As to the western gallery, that existed many ages before, in each corner of this was a cell, raised upon very lofty walls, and used by the Greeks as an observatory The two northern of these fell, and the two opposite remained. In the year 740, part of the eastern had been burnt. It then fell down, but was built up anew out of the Christians' money, because they had meditated the destruction (of it) by fire It then was restored after a most beautiful plan. This is the tower (but God knows) upon which Jesus son of Maria will alight, for Muhammad is reported to have said, 'I saw Jesus son of Maria come forth from near the

white minaret, east of the mosque, placing his hands upon the wings of two angels, firmly bound to him. Upon him was the Divine glory (the Shechinah) He was marked by the red tinge of baptism. This is the mark of original sin' lesus (it is also said) shall come forth from the White Tower by the eastern gate, and shall enter the mosque Then shall the word come forth for Jesus to ught with Antichrist at the corner of the city, as long as it shall please God Now, when this mosque (the slaves' inneque) was completed, there was not to be found upon the face of the earth a building more beau tiful, more splendid, more graceful, than this On whatever side, or area, or place, the spec tator looked, he still thought that side or spot the most preferable for boauty In this mosque were certain talismans, placea therein since the time of the Greeks, so that no veno mons or stinging creature could by any means obtain entrance into this euclosure, neither sorpent, scorpion, bostle, noi spider They say, also, that neither sparrows not pigeous built their nests there, nor was anything to be found there which could annoy people or all, of those talismans were hurnt by the fire that consumed the mosque, which fire took place in the night of Shaban An 461 Al-Walld frequently prayed in the mesque. One night (it is related) he said to his people. I wish to pray to-night in the mesque, let no one remain there whilst I pray therein.' So when he came unto the gate of the Two Moments, he desucd the gato to be opened, and entering in, he saw a man standing between the gate of the Two Momenta and the gate of St George, praying He was rather neares to the gate of St George than to the other So the Khalifah said unto his people, Did I not charge you that no one should remain whilst I was play-ing in the mosque?' Then one of them said, O Commander of the Faithful! this is St George, who prays every night in the mosque' Again, one prayer in this mosque equals thirty thousand prayers

' Again A certain man, going out of the gate of the mosque which is non the Jairun niet Ka'b the scribe who said, 'Whither bound! He replied 'To the Baitu I Mu qaddas, therein to pray' Then said Kab, 'I will show you a spot whosever prayeth shall receive the same blessings as if he prayed in the Baitu 'l Muqaddas man, therefore, went with him. Then Kab showed but the space between the little gate from whence you go to Abyssmus that is, the space covered by the sich of the gate containing about one hundred yards, to the west, and said, 'Whose prayeth within those two points shall be regarded as praying within the Baita i-Muquddas Now, this spot a said to be a spot fit to be sought by pilgrims Here, it is asserted, is the bend of John son of Zachanes (Peace be with lum') For al-Walid Ibn Muslim being desired to show where John's bead was to be found pointed with his hand to the plastered pillar—the fourth from the east corner Zaid Ibn Wakad

says, 'At the time it was proposed to build the mosque of Damascus, I saw the head of John, son of Zacharias, brought forth from undermeath one of the corners of the chapel. The hair of the head was unchanged ' He says in mother place, 'Being nominated by al-Walid superintendent of the building, we found a cave of which discovery we informed al Walid He came, therefore, unto us at night, with a wax taper in his hand Upon descending we found an elaborately carved little shrine, three within three (ie within the first a second, within the second a third). Within this last was a sarcophagus, and within this a casket, within which was the head of John, son of Zacharias Over the casket was written, 'Hore is the head of John, son of Zacharias Peace be with him!" al-Walids command we restored the head to the spot whence it had been taken. The pillars which are above this spot are inclined obliquely to the others to distinguish the place. There is also over it a pillar with a head in plaster' He asserts again, that when the happy event occurred of the conquest of Damascus a certain person went up the stairs which led to the church, then standing where the mosque now stands Here the blood of John, son of Zaoharias was seen to flow in torrents and to boil up, nor did the blood sink down and bocome still until that seventy thousand had been slain over him. The spot where the head was found is now called al-Sakasak (perhaps, the Nail of the Narrow Cave)

"In the days of 'Umar, the Christians requested that be would confirm their claim to the right of meeting in those places which al Walid had taken from them and converted into mesques. They, therefore, claimed the whole inner area as their own from 'Umar The latter thought it right to restore them what al-Walid had taken from them, but upon examination he found that the churches without the suburbs were not comprehended in the articles of sutrepiler by the Compa nions, such, for example as the great Church of the Monastery of Observants of Carmelites. the Church of the Convent behind the Church of St Thomas, and all the churches of the neighbouring villages 'Umai therefore gave them the choice ofther to restore them the churches they demanded, demolishing in that case all the other churches or to leave those churches unmolested and to receive from them a full consent to the free use of the open space by the Muslims To this latter propossi they, after three days deliberation, agreed, and proper writings were drawn up on both sides. They gave the Muslims a deed of grant, and Uniar gave them full security and assurance of protection Nothing was to be compared to this mesque is said to be one of the strongholds of Paradiso, and that no inhalutant of Damascus would long for Paradise when he looks upon his besutiful mosque. Al Ma mun came to Damascus in company with his brother al-Mutasum, and the Quzi Yahya Ibn Aksam Whilst viewing the mosque he said, 'What is

the most wondrous sight here?' His brother said, 'These offerings and pledges.' The Qāzī said, 'The marble and the columns 'Then said al Ma'mūn, 'The most wondrous thing to me is, whether any other could be built at all like this'" (Hist Temple of Jerusalem, by Jalālu'd din, translated by Reynolds, p. 407)

DANCING Arabic Rags
Dancing is generally held to be unlawful,
although it does not appear to be forbidden
in either the Qur'an or the Traditions, but
according to al Bukhārī (Arabic ed p 135),
the Prophet expressly permitted it on the
day of the great festival Those who hold it
to be unlawful quote the following verse from
the Qui'an, Sūr ih xvii 39, "Walk not proudly
on the earth," as a prohibition, although it
does not seem to refer to the subject.

The Sufis make dancing a religious exercise, but the Sunni Muslims consider it unlawful (*Hidayatu's-Sā'il*, p 107)

DANIEL Arabic Danival prophet celebrated amongst Muhammadans as an interpreter of dreams He is not mentioned in either the Quran or the Traditions, but in the Qasasu 'l-Ambiya' p 281, it is etated that in the roign of Bukhin Nassar (Nebuchadnezzor) he was imprisoned and when he was in prison, the king had a dream which he had forgotten, and bearing that Daniel was an interpreter of dreams, he sent for him When Daniel was in the presence of the King he refused to prostrate, saving, it was lawful to prostrate alone to the Loid Almighty For this he nearly lost his life, but was spared to interpret the king's dream, which was as follows "He saw a great idol, the head of which was of gold, above tho navel of silver, below the navel of copper, the legs of iron, and the feet of clay And aud denly a stone fell from heaven upon the idel and ground it to powder, and muxed all the substances, so that the wind blew them in all directions, but the stone grew gradually, and to such an extent that if covered the whole earth " The interpretation of it, as given by Daniel is said to be this The idol represented different nations, the gold was the kingdom of Nebuchadnezzar, the silver the kingdom of his son, the copper the Romans, the iron the Persians, and the clay the tribe Zauzan, from which the kings of Persia and Rome should be descended, the great stone being a roligion which should spread itself over the whole earth in the last day

DAR ()(3) "A house, dwelling, habitation, land, country" A word which is used in various combinations, eg

ad Der The abode—the city of al-Madinah

ad-Daram The two abodes—this world and the next

Darw'l-udab A seat of learning, a university

The shade which re-

Daru'l-baga' The abode which remainsth—heaven.

Daru'l-fana The abode which passeth away—earth

Daru'l-ghurur The abode of delusion—the world

Dāru'l-hum The vale of tears—the earth

Duru 'l-18tila' The abode of temptation—the world

Daru'l-khilafah The seat of the Imam or
Khalifah—capital
Daru'l-kutub Alibrary

Dāru 'l-kutub' A library
Dāru 'l-khuld' The home of eternity—
Paradise

ad Dāru'n-na'ım The blossed abode—Paradise

Daru 'I-quza' The Qazi's court
Daru 'sh-shufa' A hospital

The abode of joy -- Paradise

Daru 'z-zarb A mint.

Daru z-ziyafah A banqueting room

DARU L BAWAR. DARU T HARR DARU

[DARU L BAWAR, DAPU T HARB DARU L-MLAM, DARU L QAHAR, DAHU S SALAM, DARU S SALTANAH, DARU S SAWAB.]

DARGAH (a) A royal court (Persian). In India it is a term used for a Muhammadan shi ine or tomb of some isputed hely person, and which is the object of pilgrimage and adoration (Wilson's Clossary of Indian Ferms)

DARU 'L-BAWAR (مار البوار) Lat "The abode of perdition." A term used for hell in the Quran, Suran xiv 33 "And have made their people to alight at the abode of perdition"

DARU 'L-HARB (-), "The land of wariare According to the Dictionary Chiyasu I-Laghat, Daru 'l harb is "a country brionging to infidels which has not been subdued by Islam' According to the Camüs it is 'a country in which peachast not been picclaimed between Muslims and unbelievers"

In the Futawa' Alumgiri, vol. 11 p 854, 1t 18 written that a Daru I harb becomes a Daru Y Islam on one condition, namely, the promulgution of the edicts of Islam. The Imam Muhammad, in his book called the Ziyadah, says a Daru 'l Islam again becomes a Daru 'l harb, according to Abu Hanifah, on three conditions, namely (1) That the edicte of the unbelievers he promulgated and the edicts of Islam be suppressed, (2) That the country in question be adjoining a Dars I harb and no other Muslim country lie between them (that is, when the duty of Jihad or religious was becomes incumbent on them, and they have not the power to carry it on) (3) That no protection (aman) remains for either a Muslim or a zimmi, viz that amanu 'l-awwal, or that first protection which was given them when the country was first conquered by Islam. Tho imams Yusuf and Muhammad both say that when the edicts of unbelievers are promulgated in a country, it is sufficient to consti-

In the Raddu 'l-Mukhtar, vol in p 891, it is stated, "If the edicts of Islam remain in force, together with the edicts of the unbelievers, then the country cannot be said to be

a Dāru 'l-karb'" The important question as to whether a country in the position of Hindustan may be considered a Dāru 'l-Islām or a Dāru 'l-karb has been fully discussed by Dr W W Hunter, of the Bengal Civil Service, in his work entitled, Indian Musulmāns, which is the result of careful inquiry as to the necessary conditions of a Jihād, or a Crescentade, instituted at the time of the excitement which existed in India in 1870-71, in consequence of a Wahhābī conspiracy for the overthrow of Christian rule in that country. The whole matter, according to the Sunni Musulmāns, hinges upon the question whether India is Dāru 'l-harb, "a land of warfare," or Dāru 'l-Islām, "a land of Islām."

The Muftis belonging to the Hanifi and Shaff's sects at Makkah decided that, "as long as even some of the peculiar observances of Islam prevail in a country, it is Duru'l Islam"

The decision of the Mufti of the Mäliki sect was very similar, being to the following effect. "A country does not become Dāru 'l harb as soon as it passes into the hands of the infidels, but when all or most of the injunctions of Islam disappear therefrom."

The law doctors of North India decided that "the absence of protection and liberty to Musulmans is essential in a Jihād, or religious war, and also that there should be a probability of victory to the armies of Islam"

The Shi'ah decision on the subject was as follows "A Jihād is lawful only when the armies of Islām are led by the rightful Imām, when arms and ammunitions of war and experienced warriors are ready, when it is against the enemies of God, when he who makes war is in possession of his reason, and when he has secured the permission of his parents, and has sufficient money to meet the expenses of his informer."

expenses of his journey"

The Sunnis and Shi'ahs alike believe in the eventual triumph of Islam, when the whole world shall become followers of the Prophet of Arabia, but whilst the Sunnis are, of course, ready to undertake the accomplishment of this great end, 'whenever there is a probability of victory to the Musulmans" the Shi'ahs, true to the one great principle of their sect, must wait until the appearance of a rightful Imam [JIHAD]

DARU 'L-ISLAM (حار الله Land of Islam." According to the Raddu'l-Mukhtar, vol. 111. p 391, it is a country in which the edicts of Islam are fully promulgated

In a state brought under Musiums, all those who do not embrace the faith are placed under certain disabilities. They can worship God according to their own customs, provided they are not idelaters; but it must be done without any ostentation, and, whilst churches and synagogues may be repaired, no new place of worship can be erected. "The construction of churches, or synagogue,, in Muslim territory is unlawful, this being forbidden in the Traditions, but if places of worship helonging to Jews, or Christians, be destroyed, or

fall into decay, they are at liberty to repair them, because buildings cannot endure for ever"

Idol temples must be destroyed, and idolatry suppressed by force in all countries ruled according to strict Muslim law (Hediyah vol. 11 p 219)

For further particulars see article DARU

"The abode that abideth" An expression which occurs in the Qur'an, Surah z. 42 "O my people! this present life is only a passing joy, but the life to come is the mansion that abideth."

"The abode of peace" An expression which occurs in the Qur'an, Sürah vi 127 'For them is a duelling of peace with their Lord! and in recompense for their works, shall He be their protector"

DARU'S-SALTANAH (Liberty of the seat of government" A term given to the capital of a province, or a Muslim state

DARU 'S-SAWAB (دار الثواب)
The house of recompense 'A name given to the Jannatu 'Adn, or transfer of Eden, by the commentator al-Balzāwi

DARVESH, DARWISH (كوريث A Persian word for a religious mondicant A dervesh. It is derived from the word dar, "a door', fit one who goes from door to door Amongst roligious Muhammadans, the darvesh is called a fagir, which is the word generally used for religious mendicant orders in Arabic books. The subject is, therefore, considered in the article on FAGIR.

DAUGHTERS Arabic Bief, pl Banit, Heb Bath (D). In the law of inheritance, the position of a daughter is secured by a verse in the Qur'an, Surah iv 12 "With legard to your children, God has commanded you to give the sons the portion of two daughters and if there be daughters, more than two, then they shall have two-thirds of that which their father hath left, but if she be an only daughter she shall have the half"

The Strajiyah explains the above as follows -

"Daughters begotten by the deceased take in three cases half goes to one only, and two thirds to two or more and, if there be a son, the male has the share of two females, and he makes them residuaries. The son's daughters are like the daughters begotten by the deceased, and they may be in aix to two or more, on failure of daughters begotten by the deceased with a single daughter of the deceased, they have a sixth, completing (with the daughter's half) two-thirds, but, with two daughters of the deceased, they have no share of the inheritance, unless there be, in an equal degree with, or in a lower

degree than them, a boy, who makes them residuaries. As to the remainder between them, the male has the portion of two females, and all of the son's daughters are

excluded by the son himself

"If a man leave three son's daughters, some of them in lower degrees than others, and three daughters of the son of another son, some of them in lower degree than others, and three daughters of the son's son of snother son, some of them in lower degrees than others, as in the following table, this is called the case of tashbih

| First set     | Second set    | Third set     |
|---------------|---------------|---------------|
| Son           | Son.          | Son           |
| Son, daughter | Son.          | Son           |
| Son, daughter | Son, daughter | Son           |
| You daughter  |               | Son, daughter |
|               | Son, daughter | Son, daughter |
|               |               | Son, daughter |

"Here the eldest of the first line has none equal in degree with her, the middle one of the first line is equalled in degree by the eldest of the second, and the youngest of the first line is equalled by the middle one of the second, and by the eldest of the third line . the youngest of the second line is equalled by the middle one of the third line, and the roungest of the third set has no equal in degree. When then hast comprehended this, then we say the eldest of the first line has a morety the middle one of the first line has n sixth together with her equal in degree, to make up two-thirds, and those m lower degree a never take anything, unless there be a son with them, who makes them residua-110s, both her who is equal to him in degree, and her who is above him, but who is not entitled to a share, those below him are excluded " (Ramsay s ed As-Siranyah)

The age of puberty, or majority, of a daughter is established by the usual signs of womanhood but in the absence of these signs, according to Abu Hanifah, she is not of age until she is eighteen But the two Imams, Muhammad and Yusuf, fix the age at fifteen, and with this opinion the Imam ash-Shaff's

BKICON

With regard to a daughter's freedom in a marriage contract, Shaikh Abdu ! Haqq in his commentary on the Traditions (vel m p 106), saye, "All the learned doctors are agreed that a viigin daughter until she has arrived at the age of puberty, is entirely at the disposal of her father or lawful guardian but that in the event of a woman having been left a widow after she has attained the age of puberty, she is entirely at liberty to marry whom she likes." There is however, he says, some difference of opinion as to the freedom of a girl who has not been married and has arrived at the age or puberty Hanifah rules that she is entirely free from the control of her guardian with regard to her marriage, but ash Shaff's sules otherwise Again, as regards a widow who is not of age. Abu Hanifsh says she cannot marry without her guardiens permission, but ash Shad'i says she is free

According to the teaching of the Prophet, "a virgin daughter gives her consent to mar-riage by silence." He also taught "that a woman ripe in years shall have her consent asked, and if she remain silent her silence is consent, but if she do not consent, she shall not be forced " But this tradition is also to be compared with another, in which he said, "There is no marriage without the permission of the guardians" (Miskkät, xiii c iv pt 2) Hence the difference between the learned doctors on this subject.

The author of the Akklag-s-Jalali says it is not advisable to teach girls to read and write. and this is the general feeling amongst Muhammadans in all parts of the world, although it is considered right to enable them to recite the Qur'an and the liturgical

The father or guardian is to be blamed who does not marry his daughter at an early age, for Muhammad is related to have said, "It is written in the Book of Moses, that whoscevor does not marry his daughter when she hath reached the age of twelve years is responsible for any sin she may commit."

The ancient Arabs used to call the angels the "daughters of God," and objected strongly, as the Badāwis do in the present day, to female offspring, and they used to bury their infant daughters alive. These practices have hammad reprobates in the Qur'an, Surah zvi. 59 "And they ascribe daughters unto God! Glory be to Him! But they desire them not for themselves. For when the birth of a daughter is announced to any one of them dark shadows settle on his face and he is sad, he hideth him from the people because of the ill tidings Shall he keep it with disgrace, or bury it in the dust? Are not their judgments wrong?"

Mr Rodwell remarks on this verse "Thus Rabbinism teaches that to be a woman is a great degradation. The modern Jew says in his Daily Pravere fol 5, 6, "Blessed art thou, O Lord our God! King of the Universe! who

hath not made me a woman."

الرومة) DŪMAH A fortified town held I v the Christian chief Ukaidar, who was defeated by the Mushm general Khalid, and by him converted to Muhammadailiam, A.H 9 But the mercenary character of Ukaidar's conversion led him to revolt after Muhammad's death (Muir's Life of Mahomer vol. iv p 191)

DAVID Arabic Dawid, Dawud A king of Israel and a Prophet, to whom God revealed the Zabur, or Book of Psalms [Zabuz.] He has no special title or kalimah, as all Muslims are agreed that he was not a law-giver or the founder of a dispensation The account of him in the Qur'an is exceedingly meagre. It is given as follows, with the commentator's a lemarks translated in italics by Mr Lane — And God gave him (David) the kingship

over the children of Israel, and wisdom, after the death of Samuel and Saul, and they [namely these two gifts] had not been given together to any one before him, and He taught him what He pleased, as the art of making coats of mail, and the language of birds. And were it not for God's repelling men, one by another, surely the earth had become corrupt by the predominance of the polytheists and the slaughter of the Muslims and the rum of the places of worship but God is beneficent to the peoples, and hath repelled some by others."

(Sürah n. 227)

" Hath the story of the two opposing parties come unto thee, when they ascended over the walls of the oratory of David, having been prevented going in unto him by the door, because of his being engaged in devotion? When they went in unto David, and he was frightened at them, they said, Fear not we are two oppos ing parties It is said that they were two parties of more than one each, and it is said that they were two individuals, angels, who came as two litigants, to admonish David who had ninety-nine wires, and had desired the wife of a person who had none but her, and married her and taken her as his wife [One of them said.] One of us hath wronged the other, therefore judge between us with truth, and be not unjust, but direct us into the right way Verily this my brother in religion had nine-and-ninety ewes and I had one ewe, and he said, Make me her keeper And he over-came me in the dispute —And the other confessed him to have spoken truth -[David] said, Verily he hath wronged thee in demand ing thy ewe to add her to his ewes, and verily many associates wrong one another, except those who believe and do righteous deeds and few indeed are they -And the two unyels said, ascending in their [proper or assumed] forms to heaven. The man half passed sentence against himself So Daind was admonished And David perceived that We had tried him by his love of that woman, wherefore he asked pardon of his Lord, and fell down bowing himself (or prostrating himself), and repeated So We forgave him that, and verily for him [was ordained] a high rank with Us (that is, an increase of good fortune in this world,, and [there shall be for him] an excellent retreat in the world to come" (Surah xxxvii 20-24)

"We compelled the mountains to glorify Us, with David and the birds also, on his commanding them to do so, when he experienced languar, and We did this And We taught him the art of making coats of mail (for before his time plates of metal were used) for you among mankind in general, that they might defend you from your suffering in warring with your enemies—Will ye then, O people of Mecca, be thankful for My favours, believing the apostles?" (Surah xxi

79, 80)

Sale observes that Yahya the commentator, most rationally understands hereby the divine revelations which David received from God, and act the art of making coats of mail—The cause of his applying himself to this art is thus related in the Mirātu 'z-Zamān —He used to go forth in disguise and when he found any people who knew him not he ap

proached them and asked them respecting the conduct of David, and they praised him and prayed for him but one day, as he was asking questions respecting himself as usual God sent to him an angel in the form of a human being, who said, "An excellent man were David if he did not take from the public treasury" Whereupon the heart of David was contracted, and he begged of God to render him independent so He made iron soft to him and it became in his hands as thread , and he used to still a coat of mail for four thousand [pieces of money-whether gold or silvor is not said], and with part of this he obtained food for himself, and part he gave in alms, and with part he fed his family Hence an excellent coat of mail is often called by the Araba" Duwudi" ie "Davidean' (See Lane's translation of The Thousand and One Nights chap viii note 5)

David, it is said, divided his time regularly, setting apart one day for the service of God, another day for rendering justice to his people, another day for preaching to them,

and another day for his own affairs

DA'WA (حوى) A claim in a lawsuit. A claim or demand (See Hamilton's Hidayah vol iii p 63)

DA'WAH (5,e.) Let "A call, invocation (see of God's help)" A term used to express a system of incantation which is held to be lawful by orthodes Muhammadans, whilst seler, "magic," and kahnauh, " fortunetelling," are said to be unlawful the Pro-

phot having forbidden both

From the Muslim books it appears that Muhammad 14 believed to have sanctioned the use of spells and meantations, so long as the words used were only those of the names of God, or of the good angels, and of the good gonn although the more strict amongst them (the Wahliabis, for example ) would say that only an invocation of God Himself was lawful—teaching which appears to be more in accordance with that of Muhammad, who is related to have said, "There is nothing wrong in using spells so long as you do not associate anything with God" (Mishkat, xxi c 1) It is therefore clearly lawful to use charms and amulets on which the name of God only is inscribed, and to invoke the help of God by any ceremony, provided no one is associated with Him

The science of dawah has, however, been very much elaborated, and in many respects its teachers seem to have departed from the original teaching of their Prophet on the sub

ject

In India the most popular work on derwak is the Iawakiru I-Khamsah, by Shaikh Abii I-Mnwayyid of Gnjerat, A.E. 956, in which he says the aciones is used for the following purposes (1) To establish friendship or enmity between two persons (2) To cause the cure, or the sinkness and death, of a person. (3) To secure the accomplishment of one's wishes, both temporal and spiritual (4) To obtain defeat or victory in battle

This book is largely made up of Hindu customs which, in India, have become part of Muhammadanism but we shall endeavour to confine ourselves to a consideration of those sections which exhibit the so colled science as it exists in its icition to Islam

In order to explain this occult science, we shall consider it under the following divisions

1 The qualifications necessary for the 'amil.

or the person who practices it

2 The tables required by the teacher, and then nees

3 An explanation of the terms nisāb, zakai. ushr, quff davr, has khatm, and suriu'l 13thuh, and their tises

4 The metheds employed for commanding

the presence of the genu
I When anyone enters upon the study of the science, he must begin by paying the utmost attention to cleanliness. No dog, or cat, or any stranger, is allowed to enter his dwellingplace and he must purify his house by hurning wood-aloes, partiles, and other awestscented perfumes He must take the utmost care that his body is in no way defiled and he must bathe and porform the legal ablutions constantly A most important preparation for the exercise of the art is a forty-days fast (chilla), when he must sleep on a mat spread on the ground, sleep as little as possible, and not enter into general conversation Exor custs not unfrequently repair to some cave or retired spot in order to undergo complete abatinence

The diet of the exercist must depend upon

the kind of asma, or names of God he intends to recite If they are the asma'u' palaligah or "terrible attributes" of the Almighty, then he must refrain from the use of meat, figh eggs, honey, and musk If they are the asma'u 'l-jamāliyak, or "amiable attributes he must abstain from butter, curds, vinegar. salt, and ambergrise If he intends to recite both attributes, he must then abstain from such things as garlie, omons, and assafetids

It is also of the utmost importance that the . roreist should eat things which are lawful, always speak the truth, and not cherish a proud or haughty spirit. He should be careful not to make a display of his powers before the world, but treasure up in his bosom the knowledge of his acquirements. It is considered very dangerous to his own life for a novice to practice the science of exercism

II Previous to reciting any of the names on attributes of God for the establishment of friendship or enmity in behalf of any person, it is necessary to ascertain the initials of his or her name in the Arabic alphabet, which letters are considered by exorcists to be connected with the twelve signs of the zodiac, the seven planets, and the four elements The following tables, which are taken from the Tuwāhi u 'l-Khamsah, occur, in a similar form, in all books on exorcism, give the above combinations, together with the nature of the perfume to be burnt, and the names of the presiding genius and guardian angel. These tables may be considered the key to the whole acience of exorcism

| Letters of the Alphabet arranged according to the Abjud [ABJAD], with their respective number | 1 1            | ب 2                 | 8                                 | د 4            | 5 &             |
|-----------------------------------------------------------------------------------------------|----------------|---------------------|-----------------------------------|----------------|-----------------|
| The Special Attributes of Names of God                                                        | الله<br>Allāh  | باقی<br>Bagı        | icine*                            | دياں<br>Dayyān | هادي<br>Häda    |
| The Number of the Attribute                                                                   | 66             | 113                 | 114                               | 65             | 20              |
| The Meaning of the Attribute                                                                  | God            | Fternal             | Assembler                         | Reckoner       | Guide           |
| The Class of the Attribute                                                                    | Termble        | Amiable             | 1 erribte &<br>Amable<br>combined | Termble        | Amiable         |
| The Quality. Vice, or Virtue of the Letter                                                    | Friendship     | Love.               | Love                              | Enmity         | Enmity          |
| The Elements. (Arba ah 'Anaşır)                                                               | Fire           | Air                 | Water                             | Earth.         | Fire            |
| The Perfume of the Letter                                                                     | Bluck Aloes    | Sugar               | Cinnainon                         | Red Sandal     | White<br>Sandal |
| The Signs of the Zodisc (Buru))                                                               | Hamal<br>Rum   | Jaura<br>Twins      | Soratun<br>Crab                   | Saur<br>Bull   | Hamul<br>Rom    |
| The Planets (Kawākib)                                                                         | Inhal<br>Solum | Mushtari<br>Jupiter | Mirri/4                           | Shams<br>Sup.  | Zuhrah<br>Venus |
| The Genii (Juan )                                                                             | Qayupüsh.      | Danûsh              | Nulūsh                            | Twayüsh        | Hűsh            |
| The Guardian Angels (Musenkkel)                                                               | israfil        | Jıbrā'il.           | Kalka'il                          | Dardā'il       | Durbā'īl        |

| Letters of the Alphabet arranged according to the Abiad [ABJAD], with their respective number | 6 ,                                    | 7 3             | 8 2                 | 9 1                | ى 10                            |
|-----------------------------------------------------------------------------------------------|----------------------------------------|-----------------|---------------------|--------------------|---------------------------------|
| The Special Attributes or Names of God.                                                       | ولي<br>Wali                            | زکی<br>آگھا۔    | Haqq                | Tahir              | yanı<br>Yasın                   |
| The Number of the Attribute                                                                   | 46                                     | 37              | 108                 | 215                | 130                             |
| The Mesning of the Attribute                                                                  | Friend.                                | Parifier        | Truth               | llolv              | Chief                           |
| The Class of the Attribute                                                                    | Amiable                                | Combined        | Combined            | Termble            | Amiable                         |
| The Quality, Vice, or Virtue of<br>the Letter                                                 | Lovo                                   | Love            | Hatrod.             | Dean e             | Attraction                      |
| The Elements (Arba'uh 'Anāşıı )                                                               | Air                                    | Water           | Earth               | Fire               | Aiı                             |
| The Perfume of the Letter                                                                     | Camphor                                | Honey           | Saffron             | Yusk.              | Rose<br>Leaves                  |
| The Signs of the Zodiac (Buriy)                                                               | Jauza<br>Twins                         | Saratān<br>Crab | ludy<br>Goat        | Hamul<br>Ram       | Mizan<br>Scalos                 |
| The Planets (Kawākıb)                                                                         | ' <i>U<sup>t</sup>tārsd</i><br>Mercury | Qamar<br>Moon   | Zuhal<br>Saturn     | Mushtan<br>Jupiter | Marri <u>kh</u><br>Mare         |
| The Genu (Jinn)                                                                               | Puyüsh                                 | Карйыл          | 'Avūsh              | Badvűsh            | Shahbush                        |
| The Guardian Angel. (Muwakkil)                                                                | Raftma'îl                              | Sharkā il       | Tankafil            | labmā'ıl           | Sarakiku il                     |
| Letters of the Alphabet arranged according to the Abjud [ABJAD] with their respective number  | له 20                                  | 30 J            | 49 p                | 50 U               | س 60                            |
| The Special Attributes or Names of God                                                        | کافی<br>Küfi                           | Intel           | Walt!               | 1 , 32             | Saint                           |
| The Number of the Attribute                                                                   | 111                                    | 129             | 90                  | 256                | 180                             |
| The Meaning of the Attribute                                                                  | Sufficient                             | Benignant       | hing                | Light              | Hearer                          |
| The Class of the Attribute                                                                    | Amiable                                | Amusble         | Terrible            | Amiable            | (ombined                        |
| The Quality, Vice or Virtue of the Letter                                                     | Love                                   | Separation      | Love                | liatred            | Desire                          |
| The Elements ( Arbu ah 'Anāşır )                                                              | Water                                  | Earth           | Fire                | Air                | Water                           |
| The Perfume of the Letter                                                                     | White rose<br>leaves                   | Арріея          | Quince              | Hyacinth           | Different<br>kinds of<br>Scents |
| The Signs of the Zodiac (Burig)                                                               | 'Aqrab<br>Scorpion                     | Saur<br>Bull    | And<br>Lier         | Mizăn<br>Scales    | . <i>Qnus</i><br>Archer         |
| The Planets<br>(Kau ākīb)                                                                     | Shams<br>Sun                           | Zuhrah<br>Venus | 'l tarid<br>Mercuiy | Qamar<br>Moon      | Zuhal<br>Satura                 |
| the Genu (Jinn)                                                                               | Kadyűsh                                | Advūsh          | Majhush             | Damals üsh         | Facensh                         |
| The Guardian Angels (Muwakkil)                                                                | Kharură'il                             | Tață'il.        | Ruyail              | Hulā's)            | Ham-<br>wakii                   |

| Letters of the Alphabet arranged according to the Abjad [ABJAD], with their respective number     | ع 70                | 80                |               | ٤             | 90            | ص            | 100               | J        | 200                       | '  |
|---------------------------------------------------------------------------------------------------|---------------------|-------------------|---------------|---------------|---------------|--------------|-------------------|----------|---------------------------|----|
| The Special Attributes or Names of God                                                            | علی<br>' <i>Ali</i> |                   | فتاح<br>attāl |               | Şan           | nad          | Qā                |          | ب,<br>Rabb                | 1  |
| The Number of the Attribute                                                                       | 110                 |                   | 489           |               | 13            | 4            | 808               | 5        | 202                       | ٦  |
| The Meaning of the Attribute                                                                      | Exalted             | 0                 | penc          | 1             | Es<br>bhs     |              | Power             | rful     | Lord.                     |    |
| The Class of the Attribute                                                                        | Terrible            | Λı                | nıab          | e             | Terr          | ıble         | Comb              | med      | Terrible.                 |    |
| The Quality, Vice, or Virtue of the Letter                                                        | Riches              | F                 | utpit         | У             | Latu          | nacy         | Des               | 110      | Friend-<br>ship           |    |
| The Elements (Arba ah Anāşır)                                                                     | Earth               |                   | huc           |               | A             | 11           | Wat               | er       | Earth                     | _  |
| The Perfume of the Letter                                                                         | White<br>Pepper     | N                 | lnu           | t             | Ni            | neg          | Oraz              | ge.      | Rosewate                  | )l |
| The Signs of the Zediac (Burn)                                                                    | Sun bulah<br>Virgin | •                 | Asad<br>Lion  |               | M:            | -            | H:<br>F16         |          | Sumbula<br>Vurgin         | ł. |
| The Planets (Kawākth)                                                                             | Mn hturi<br>Jupiter | 1                 | irri<br>Mar   | h             |               | ims<br>10    | Zuk               |          | 'Utûrid<br>Mercury        |    |
| The Genn (Jinn)                                                                                   | Kashpush            | L                 | aj yu         | slı           | Kale          | přsh         | Sham              | 3 usb    | Rahūsb                    | •  |
| The Guardian Augels<br>(Muwakkil)                                                                 | Lumail              | Sa                | 1 010         | 9 <b>'1</b> Ì | Abj           | mu īl        | *Itr              | ล'าใ     | Amwāki                    | l. |
| Letters of the Alphabet arranged<br>according to the Abod [ABIAD]<br>with their respective number | 300                 | ا م <i>م</i><br>ا | 490           |               |               | 5 <b>0</b> u | ڪ                 | 6        | 00 (                      | ,  |
| The Special Attributes or Names of God                                                            | هفیع<br>Shafi'.     |                   |               | واب<br>سي     |               |              | ābst              |          | خالق<br>Khālıq            |    |
| The Number of the Attribute                                                                       | 460                 |                   |               | 409           |               | :            | 903               |          | 781                       |    |
| The Meaning of the Attribute                                                                      | Accepta             | r                 | Fo            | rg1v          | 10            | St           | able              |          | Creator                   |    |
| The Class of the Attribute                                                                        | Amiable             |                   | A             | ובוני         | nle           | Te           | rrible            |          | Combined                  |    |
| The Quality, Vice or Virtue of<br>the Letter                                                      | Eamity              |                   |               | epl<br>nes    |               | H            | tred              |          | Love                      |    |
| The Elements (Artrah Anastr)                                                                      | Fire                |                   |               | Air           |               | W            | ater              |          | Eas th                    |    |
| The Perfume of the Letter                                                                         | White Alo           | es                | A             | mb            | er            | Whit         | e Alon            | 3        | Violet                    |    |
| The Signs of the Lodisc (Buru)                                                                    | 'Aqrab<br>Scorpior  |                   |               | Dal<br>orın   | w<br>g Pot    |              | Hūt.<br>Fish      |          | Jady<br>Gost              |    |
| The Planets (Aawākib)                                                                             | Qamar<br>Moon.      |                   |               | Tuh<br>atu    |               |              | ushtari<br>apiter |          | Mirri <u>kh</u> .<br>Mars |    |
| The Genu. (Jinn.)                                                                                 | Tashyūs             | h                 | L             | a ky          | ûsh 'Lwahyûsh |              |                   | Dālāyūsh |                           |    |
| The Guardian Angels. (Mewakkil)                                                                   | Amra'i              | L                 | 1             | ari           | 171.          | М            | ikā'il            |          | Mahkā'īl                  |    |

| Letters of the Aiphabet arranged according to the Abjad [ABJAD], with their respective number | د 700          | 800 🚓                    | 900                | 1000                |
|-----------------------------------------------------------------------------------------------|----------------|--------------------------|--------------------|---------------------|
| The Special Attributes or Names of God.                                                       | SIJ<br>Zehr.   | Zārr                     | Zāher              | ghafur              |
| The Number of the Attribute                                                                   | 921            | 1001                     | 1106               | 1285                |
| The Meaning of the Attribute.                                                                 | Rememberer     | Punisher                 | Evident            | Great<br>Forgiver   |
| The Class of the Attribute                                                                    | Combined.      | Terrible                 | Terrible           | Amuable             |
| The Quality, Vice, or Virtue of the Letter                                                    | Hatred         | Hatred.                  | Enmity             | Conva-<br>lescence. |
| The Elements<br>(Arba'ah 'Anāşır)                                                             | Fire           | Air                      | Water              | Earth               |
| The Perfume of the Letter                                                                     | Sweet<br>BasiL | Laburnam                 | Jasmine            | Cloves              |
| The Signs of the Zodiac (Burig)                                                               | Qaus<br>Archer | Dalw<br>Watering<br>Pot. | Hüt<br>Fish.       | Hüt<br>Fish         |
| The Planets, (Kawākıb)                                                                        | Shams<br>Sun   | Zuhrah<br>Venns          | 'Uţārıd<br>Moroury | Qamar<br>Moon.      |
| The Genii<br>(Jina.)                                                                          | Twakapüsh,     | Ghayush.                 | Ghafûpûsh.         | ·Arkupüsh.          |
| The Guardian Angel.<br>(Muwakkil)                                                             | Hartë'il.      | 'Atā'īL                  | Nurā'īl.           | Nu <u>khā'īl</u>    |

The sex of the signs of the Zodiac (burig) has been determined as in the following table Between males and females exists friendship, between males and hermaphrodites sometimes friendship sometimes enmity, between females and hermaphrodites the most inveterate enmity—

| MALES                                     |                                                                            |                        | ETWALES                                        | HERMAPHRODITES.                 |                                                                |  |
|-------------------------------------------|----------------------------------------------------------------------------|------------------------|------------------------------------------------|---------------------------------|----------------------------------------------------------------|--|
| Ram<br>Laon<br>Scorpion<br>Fish<br>Archer | Burg-t-Hamal<br>Burg-t-Asad.<br>Burg-t-'Agrab<br>Burg-t-Hüt<br>Burg-t-Qavs | Bull<br>Scalos<br>Crab | Burj i-Saur<br>Burj i Misán<br>Burj-i-Saratán. | Twins Virgin Goats Watering Pot | Bury-s-Jauze'<br>Bury-s-Sumbulah<br>Bury-s-Jady<br>Bury-s-Dalw |  |

Astrologists have determined the relative dispositions of the planets (kawākib) to be as follows —

| Venus   | Venus   | Jupiter | Jupiter | Sun     | Jupiter | Sun     | Friendship           |
|---------|---------|---------|---------|---------|---------|---------|----------------------|
| and     |                      |
| Saturn  | Moon.   | Venus   | Sun.    | Moon    | Moon.   | Venus   |                      |
| Moon    | Saturn  | Jupiter | Mars    | Venus   | Mars    | Sun     | Mixed Friendship and |
| and     | Enmity or Indiffer-  |
| Mercury | Mercury | Mercury | Mercury | Mercury | Venus   | Mercury | ence                 |
| Saturn  | Saturn  | Mars    | Mars    | Saturn  | Jupiter | Jupiter | } Enmity.            |
| and     |                      |
| Sun.    | Moon.   | Moon.   | Sun     | Sun.    | Mars.   | Saturn. |                      |

The four elements (arba'ah anasır) stand in relation to each other se follows -

|        | and Water<br>and Fire.  | Earth and Earth<br>Air and Air | Friendship                                  |
|--------|-------------------------|--------------------------------|---------------------------------------------|
| Pire : | and Air                 | Air and Water,                 | Mixed Friendship and Enmity or Indifference |
|        | and Water<br>and Earth. | Earth and Water                | Enmity                                      |

As an illustration of the use of these tables, two persons, Akram and Rahimah, contemplate a matrimonial alliance, and wish to know if it will be a happy union or otherwise.

The exercist must first accertain if the elements (arba'ah 'asiarr), the signs of the zodiac (buru), and the planets (kawakib), are amicably or immicably disposed to each other in the cases of these two individuals, and also if there is a combination expressed in the ism or name of God connected with their initial letters

In the present instance the initial letter of Akram is alif, and that of Rahimah, ra, and a reference to the foregoing tables will produce the following results—

|                                               | Akram. (اکرم)               | Rahimah<br>(Å+4-)           |
|-----------------------------------------------|-----------------------------|-----------------------------|
| Initial letter<br>The quality of              | Aht t                       | Rāj                         |
| the letter The element The stimbute           | Friendship<br>Fire<br>Alläh | Friendship<br>Earth<br>Rabb |
| The quality of<br>the attribute<br>The planet | Terrible<br>Saturn          | Terrible<br>Mercury         |
| The sign of the zodiac The perfume.           | The ram. Black aloes        | The virgin.                 |
| The genrus<br>The angel                       | Qayupüsh.<br>Israfil        | Rahush.<br>Amwākil.         |

In considering this case, the exercist will observe that there is a combination in the attributes of God, both belonging to the asma'u l'-jalaliyah, or terrible attributes There is also a combination in the quality of the letters, both implying friendship Their respective planets, Saturn and Mercury, show a combination of either mixed friendship and enmity, The sign of the or, perhaps, indifference zodiac, the ram being a male, and that of the virgin a hermaphrodite, show a possible alternation of friendship and enmits between the parties. The elements, fire and earth, boing opposed, imply entity It therefore appears that there will be nothing against these two persons, Akram and Rahimah forming a matrimomal alliance, and that they may reasonably expect as much happiness from their union as usually fails to the lot of the human race Should the good offices of the express be requested, he will, by incantation, according to the table given, appeal to the Almighty as Alläh and Rabb, call in the aid of the geni Qayipush and Rahūsh, and of the guardian angels, Isrāfīl and Amwākīl The perfumes he will burn in his numerous recitals will be black aloes and rose-water, and so bring about a speedy increase in the happiness of the persons of Akram and Rahīmah!

III. As we have already explained, the incentations used by exorcists consist in the recital of either the names or attributes of God, or of certain formulæ which are given in books on the subject. In the Jawahiru 'l-Khansah, there were many forms of meantation, but we select the following one to illustrate the subject.—

Subhānaka! lā īlāha īllā anta! Rabbakulls-shai'm! wa wārīgahu! wa rāzīgahu! wa rāhīmahu!

Glory be to Thee! There is no deity but Thee! The Lord of All! and the Inheritor thereof! and the Provider therefor! and the Merciful thereon!

This incantation consists of forty-four letters, exclusive of vowel points, as is shown by the following table —

|          | •        |                     |               |
|----------|----------|---------------------|---------------|
| 1        | س        | Sin                 | 60            |
| 2<br>3   | Ţ        | Вā                  | 2             |
| 3        | 5        | Hā                  | 8             |
| 4        | 3 ) to 1 | Alıf<br>Nün         | 1             |
| 5        |          | Nun                 | 50            |
| 6        | ă        | Kāf                 | 20            |
| 7        | 7        | Lām                 | 30            |
| 8        | ĭ        | Alıf                | 1             |
| 9        | 1        | Alıf                | 1             |
| 10       |          | Lām                 | 30            |
| 11       | م        | Hā                  | 5             |
| 11<br>12 | 7        | Alıf                | ĭ             |
| 12       | ì        | Lām                 | 80            |
| 13<br>14 | 7        | Lām<br>Lām          | 80<br>30<br>1 |
| 15       | ۲        | Alıf<br>Alıf<br>Nün | ĩ             |
| 10       |          | Alıf                | í             |
| 16       | •        | Min                 |               |
| 17       | 9        | Nun                 | 50            |
| 18       | w        | Tā                  | 400           |
|          |          |                     |               |

| 19        | ,             | Rā        | 200                    |
|-----------|---------------|-----------|------------------------|
| 20        | Y             | Bā        | 2                      |
| 21        | Ų             | Bā        | 2                      |
| 22        | الع           | Kāf       | 20                     |
| 23        | .1            | Lam       | 30                     |
| 24        | 3             | Lām       | 30                     |
| 25        |               | Shin      | 300                    |
| 26        |               | Ya        | 10                     |
| 27        | ) } 9         | Hanizah   | 1                      |
| 27<br>28  |               | Wau       | $\hat{\boldsymbol{6}}$ |
| 29        | ,             | Wau       | 6                      |
| 30        | ?             | Alıf      | ĭ                      |
| 31        |               | Rá        | 200                    |
| 32        | ر<br>دف<br>هر | Sã        | 500                    |
| 38        | _             | Hã        | 5                      |
| 34        |               | Wau       | 6                      |
| 35        | ,             | Rã        | 200                    |
| 36        | ₹             | Alıf      | 200                    |
|           |               | Zá        | 7                      |
| <b>37</b> | ز<br>ق<br>هر  | Za        |                        |
| 38        | ي             | Qar       | 100                    |
| 39        | هر            | Qār<br>Hā | 5                      |
| 40        | ,             | wau       | - 6                    |
| 41        | ļ             | Rā        | 200                    |
| 42        | 1             | Alıf      | 1                      |
| 43        | t             | Hã        | 8                      |
| 44        | •             | Mim       | 40                     |
| 45        | <b>A</b>      | Ha        | 5                      |
|           |               |           | 2613                   |
|           |               |           | ~~~~ .                 |

In reciting such an invocation, units are reckoned as hundreds tens as thousands, han drods as tens of thousands, and thousands as hundicus of thousands

In the above formula -Its meab, or fixed estate, is the number of letters (te 45) put 4 500 into thousands -Its zakut, or alms in the half of the misab added to itself, 4 :00 and 2 250 -6 750 Its 'ushr, or tithes, is half of the above half added to the zukāt, 7,875 6,750 and 1,125 = Its guft or lock, w half of 1,125 = 563 Its dur, or circle is obtained by adding to its juff the sum of the 'ushr and then doubling

| the total —                          |                |               |
|--------------------------------------|----------------|---------------|
| 568<br>7 875                         |                |               |
| 1 010                                |                |               |
| <del></del>                          | 8,438<br>8,438 |               |
| Its bugl, or gift, is the            | fixed          | 16,876        |
| number its khaim, or scal, is the    |                | <b>7,00</b> 0 |
| number<br>Its surviv 'l-vabah, or br |                | 1,200         |

answer, is the fixed number

Total 56 764

12,000

After the exorcist has recited the formula the above number of times, he should, in order to make a reply more certain, treble the meab, making it 135,000, and then add 2,613, the value of the combined number of lettors, making a total of 137,618 rocatals The number of these recitals should be divided as nearly as possible in equal part for each day's reading, provided it be completed within By a rehearsal of these says our forty days author, the mind of the exorcist becomes completely manaported, and, whether asseep or awake, he finds himself accompanied by spirits and boni' ( jinn) to the highest heavens and the lowest depths of carti. Those spirits then reveal to him hidden mysteries, and render souls and spirits obedient to the will of the express

IV If the exorcist wish to command the

presence of genuin behalf of a certain person, it is generally supposed to be effected in the fellowing manner He must first of all, shut himself up in a room and fast for forty days He should beamen the chamber with red othro and having purit d himself, should sit on a small curpet and proceed to call the genna or denion He must however, first find out what spread genn are required to effect his purpose. If for example he is about to call in the aid of these spirits in hehalf of a pirson named Bantani (acla) he will find out, hist, the special gent presiding over the name the lefters of warel are omitting the vowel points RHRAM Upon rafer ence to the table it will be seen that they are Danush Hush, Ranneh, Quyupneh, and Mar bush. He must then find out what are the special names of God influend by these setters which we find in the table are al Buge

"the kreinar, al Hade the Guide as Rabb the Lord Allah ! God, al Mulik, " the hing " He must then incertain the power of he I there make amy the number of times for the accital, which will be thus -

| В,    | 2   | equal | to     | 200    |
|-------|-----|-------|--------|--------|
| Н,    | ō   | **    |        | 500    |
| ĸ,    | 200 | 11    |        | 20,000 |
| ١,    | 1   | 15    |        | 100    |
| M     | 40  | •     |        | 4,000  |
| Total |     |       | 24,800 |        |

The express should then, in order to call in the help of the genn recite the following formula, not fewer than 24,800 times

Y : Danushu! for the sake of the Eternal

Yu Hushu' for the sake of the Guide! Ya Rahushu' for the sake of the Lord! Yā Qayupāshu! for the sake of Allah! Yn Majbushu' for the sake of the King l

The exercist will perform this recital with his face turned towards the house of the object he wishes to affect and burn the perfumes indicated according to the table for the letters of Bahram's name.

There are very many other methods of performing this exorcism, but the foregoing will suffice as a specimen of the kind of ser-TICE [MAGIC]

DAY. The Muhammadan day commences at sun-set, our Thursday evening, for example, being the beginning of the Mushm Friday The Alabic Yaum denotes the day of twenty-four hours, and Nahār, the day in contradistinction to the night (Unl) The days of the week are as follows—

Yaumu 'l-ahad, first-day, Sunday Yaumu 'l ışnain, second day, Monday Yaumu 's-şalāsā', third day, Tuesday Yaumu 'l-arbā', fourth day, Wodnesday Yaumu 'l-khamus, Thursday

Yaumu 'l-jum'ah, Day of Assembly, Frid sy Yaumu 's-sabt, Sabbath-day, Saturday

Of the days of the week, Monday Wednesday, Thursday, and Friday, are esteemed good and auspicious, the others evil (Qānūn-i-Islām, p 40d.) Friday is the pecual day appointed by Muhammad for meeting in the chief mosque for public worship [FRIDAY]

## DAY OF JUDGMENT [RESUR

DEATH Arabic Mout, Wafat It is distinctly taught in the Qur'an that the hour of death is fixed for overy living creature

Surah xvi 63 "If God were to punish men for their wrong-doing, He would not leave on the earth a single hving creature but He respites them until a stated time and when their time comes they cannot delay it an hour nor can they hasten it"

hour nor can they hasten it "
Surah in 182 "Every soul must taste
death, and ye shall only be paid your hire on

the day of resurrection "

Surah L 17 "The agony of death shall come in truth, that is what thou didst shun."

In the Traditions Muhammad has trught that it is sinful to wish for death "Wish not for death, not even if thou art a doer of good works for peradventure thou mayest increase them with an increase of life. Nor even if thou art a sinner for with increase of life thou mayest beam God's pardon."

One day the Prophet and "Whosever loves to meet God, God will love to meet him, and whoever dislikes to meet God, God will dislike to meet him" Then 'Ayuhah said 'Trely we all dislike death and consider it great afficient "The Prophet tephed, 'Thou dost not understand me When death comes near a believer, then God gives him a spirit of resignation, and so it is that there is nothing which a believer likes so much as death"

Ai-Barn' ibn 'Azib one of the Companions

I came out with the Prophet at the inneral of one of the assistants, and we arrived just at the grave, before they had intered the body and the Prophet at down, and we sat around him with out heads down and were so silent, that you might say that birds were sitting upon our heads. And there was a stick in the Prophet's hand with which he kept striking the ground. Then he maked his head and said twice or three to his companions, 'Seek the protection of God from the

punishments of the grave' After that he said 'Verily, when a Muslim separateth from the world and bringeth his soul to futurity, angi is descend to him from the celestial regions, whose faces are white You might say their faces are the cun, and they have a shroud of the shrouds of paradise, and perfumes therefrom So they sit apart from the doccased, as far as the eyes, can see which the Angel of Death (Malaiu 'l-Maut) comes to the deceased and sits at his head, and says, "() pare soul, come forth to God's pardon and pleasure" Then the soul comes out, usuing like water from a bag, and the Angel of Death takes it, and when he takes it, the angels do not allow it to remain in his hands for the twinkling of an eye But when the ingel of Death has taken the coul of a servant of God, he resigns it to his assistants, in whose hands is a shroud, and they put it into the shroud and with the perfumes, whon a fragrance issues from the soul like the smell of the best musk that is to be found on the face of the earth. Then the angels carry it upwards, and they do not pass by any ooncourse of angels who do not say, " What is this pure soul, and who is owner of it?" And they say, " Such a one, the son of such a one," calling him by the best names by which he was known in the world, till they reach the lowe t region of heaven with him And the angels ask the door to be opened for him, which is done. Then angels follow it through each heaven the angel of one region to those of the next, and so on till it reaches the seventh heavon, when God save, "Write the name of My servant in 'Illiyan, and return him towards the earth, that is, to his hody which is buried in the earth, because I have created man from earth and icturn him to it. and will bring him out from it again as I brought him out at first" Then the souls are returned into their bodies, when two angels [MUNKAR and NAKIR] come to the dead man and cause him to sit up, and say to him, . Who is the Lord?" He replies, My Lord 19 God." Then they say, "What is thy religion?' He says, 'Islam." Thon they say, 'What is this man who is sent to you?" (1 e the Prophet) He says, 'He is the Prophet of God' Then they say, "What is your proof of his mission ?" He says, "I read the book of God and believed in it, and I proved it to he true' Then a voice calls out from the celestial regions "My servant hath spoken true therefore throw for him a bed from Paradise, and diess him in clothes from Paradisc and open a door for him towards Paradise 'Then peace and perfumes come for him from Paradise and his grave is enlarged for him as far as the eye can see Then a min with a beautiful face comes to him, elegantly dressed, and perfumed, and he says, · Be joyful in that which hath made thee so, this is the day which was promised thee Then the dead person says to him, 'Who art thou for thy face is perfectly boautiful." And the man replies, 'I am thy good deods then the dead person cries out, ' () Lord, hasten the resurrection for my sake !

"" But,' continued the Prophet, 'when an infidel dies, and is about to pass from the world and bring his soul to futurity, blackfaced angels come down to him and with them sackcloths. Then they sit from the died as far as the eve can soe, after which the Angel of Death comes in order to sit at his head, and says, "O impure soul! come forth to the wrath of God". Then the soul is disturbed in the infidel's body. Then the Angel of Death draws it out as a hot spit is drawn out of wet wool.

". Then the Angel of Death takes the soul of the infidel, and having taken it, the angels do not allow it to remain with him the twinkling of an eye, but they take it in the sackcloth, and a disagreeable smell sames from the soul, like that of the most fetid careass that can be met with upon the face of the earth Then the angels carry it upwards and do not pass by any assembly of angels who do not ask whose filthy soul is this. They answer such an one, the son of such an one, and they mention him by the worst names that he bore in the world, till they arrive with it at the lowest heaven, and call the door to be opened, but it cannot be done the Prophet repeated this verse 'The doors of the celestral regions shall not be opened for them, nor shall they enter ento paradise till a camel passes through the eye of a needle. Then God says 'Write his history in Sillin,' which is the lowest earth, then his soul is thrown down with violence Afterwards the Prophet repeated this verse 'Unite no partner with God, for whoever unsteth gods with God in like that which falleth from high and the birds snatch: may or the wind wafteth it to a dis-tant place. Then his soul is replaced in his body and two angels [MUNKAR and NAKIR] come to he a and set him up, and say, Who is thy Lord ' He says, 'Alas' alas! I do Then they siv, 'What is thy He says, 'Alas' alas' I do And they say to him, 'What is not know religion? not know' the condition of the man who is sent down to you? He says 'Alas' alas' I do not know Then a voice coines from above, saying, 'He heth theresore spread a bed of hie for him and open a door for him towards holl the heat and hot winds of hell come to him, and his grave is made fight upon him so as to squeeze his ribs And a man with a hideous countenance comes to him shockingly dressed. of a vile smell, and he save, 'Be joyful in that which maketh thee miserable this is the day that was promised thee' Then the dead man says 'Who art thou' Thy face Then the is hideous, and brings wickedness He says, I am thy impure actions Then the dead person says, 'O Lord delay the resurrection on my account !

The ceremonies attending the death of a Muslim are described as follows by Jairr Sharif in Heiklots Qunua-1-Islam, as follows—

Four or five days previous to a sick man's approaching his dissolution, he make his will in favour of his son or any other person and the presence of two or more witnesses, and either

delivers it to others or retains it by him it he likewise appoints his executor When about to expuse any learned reader of the Qur'an is sent for, and requested to repeat with a loud voice the Surah Ya Sin (or chap xxxvi) in order that the spirit of the man, by the hearing of its sound, may experience an easy concentration. It is said that when the spirit was commanded to enter the body of Adam, the soul having looked into it once, observed that it was a bad and dark place and unworthy of its presence! Then the Just and Most Holy God illuminated the body of Adam with "lamps of light," and commanded the spirit to re-enter. It went in a second time beheld the light and saw the whole dwelling, and said, "There is no pleasing sound here for me to listen to" It is generally understood from the best works of the mystics of the East, that it was owing to this circumstance that the Almighty created music. The holy spirit on hearing the sound of this music became so delighted that it entered Adam's body Commentators on the Qui an expositors of the Traditions and divince have written that that sound resembled that produced by the repeating of the Smatu Ya Sm, it is therefore advisable to read at the hour of death this chapter for tranquillising the soul

The Kalimati 'sh-shahadah [CRFRD] is also read with an audible voice by those present. They do not require the patient to read it himself, as at such a time he is in a distressing situation, and not in a fit state of mind to repeat the Kalimah.

Most people he insensible and cannot even speak, but the prous retain their mental facul ties and converse till the very last The following is a most crious religious rule amongst us vis that if a person desire the patient to repeat the Kalimali, and the sick man expire without being able to do so, his faith is considered dubious whilst the man who directed him so to do thereby means guilt It is therefore best that the sitters-by read it in anticipation of the hope that the sick man, by hearing the sound of it, may bring it to his recollection and repeat it either alond or in his own mind In general, when a per son is on the point of death they pour short in made of sugar and water, down his throat to facilitate the exit of the vital spark and some procure the holy water of the Zamzan vell at Makkah The moment the apprit has fled, the mouth is closed because, if left open, it would present a disagreeable spec The two great toes are brought in tacle contact and fastened together with a thin alip of cloth to prevent the legs remaining apart They burn perfumes near the corpse the individual have died in the evening, the shrouding and burial take place before mid night if he die at a later hour, or should the articles required not he procurable at that late hour, he is buried early on the fol lowing morning The sooner the sepulchral rites are performed the better, for it is not proper to keep a corpse long in the house and for this reason the Prophet said that

if he was a good man, the sooner he is hursed the more quickly he will reach heaven, if a bad man, he should be speedily buried, in order that his unhappy lot may not fall upon others in the house, as also that the relatives of the deceased may not, hy holding the corpse, weep too much or go without food. There are male and female washers, whose province it is to wash and shroud the corpse for payment. Sometimes, however, the relatives do it themselves In undertaking the operation of washing, they dig a hole in the earth to receive the water used in the process, and prevent its spreading over a large surface, as some men and women consider it bad to tread on such water Then they place the corpse on a bed, country-cot, plank, or straw Some women, who are particular in these matters, are alraid even to venture near the place where the hody has been washed Having stripped the corpse and laid it on its back, with its head to the east and feet to the west, they cover it with a cloth-reaching, if it be a man, from the navel to the calves of the legs, if a woman, extending from the chest to the feet—and wash it with warm or with cold water. They raise the body gently and rub the abdomen four or five times, then pour plenty of water, and wash off all the dirt and filth with soap, &c by means of flocks of cotton or cloth, after which, laying the body on the sides, they wash them, then the back, and the rest of the body, but gently, because, life having but just departed, the body is still warm and not insensible to pain After this they wash and clean it well, so that no offensive smell may remain. They never throw water into the nostrils or mouth, but clean them with wicks of cloth or cotton. After that they perform uuzu' for him, te they wash his mouth, the two upper extremities up to the elbows, make musah [MASAH] on his head, and throw water on his feet, these latter constituting the four parts of the wuxu ceremony [ablutions] Thoy then put some camphor with water into a new large earthen pot, and with a new earthen pot they take out water and pour it three times, first from the head to the feet, then from the right shoulder to the feet, lastly from the left shoulder to the feet Every time that a pot of water is poured the Kalimatu 'sh-shahadah is repeated, either by the person washing or another Having hathed the body and wiped it dry with a new piece of cloth, they put on the shroud The shroud consists of three pieces of eloth, if for a man, and hve if for a Woman

Those for men comprise, 1st, a lingi, or szär, reaching from the navel down to the knees or ankle-joints, 2nd, a qamis, or kurta, or alfä, its length is from the neck to the knees or ankles, 3rd, a lifafah, or shoot, from above the head to below the feet Women have two additional pieces of cloth one a sinah-band, or breast-band, extending from the arm-pits to shove the ankle-joints the other a damsi, which encircles the head once and has its two ends dangling on each side. The manner of shrouding is as follows

having placed the shronds on a new mat and fumigated them with the smoke of perfumes. the lifefah is spread first on the mat, over it the lungi or sear, and above that the quants, and on the latter the sinah-band, if it be a woman, the damni is kept separate and tied on afterwards The corpse must be carefully brought by itself from the place where it was bathed, and laid in the shrouds Surmah is to be applied to the eyes with a tent made of paper rolled up, with a ring, or with a pice, and camphor to seven places, viz on the forehead, including the nose, on the palms of the hands, on the knees nd great toes, after which the different shrouds are to be properly put on one after another as they lay The colour of the shroud is to be white, no other is admissible. It is of no consequence, however, if a coloured cloth is spread over the bier, which, after the funeral, or after the fortieth day, is given away to the fagir who resides in the burying-ground, or to any other person, in charity Previous to shrouding the body, they tear shreds from the cloths for the purpose of tying them on, and after shrouding the body, they tie one band above the head, a second below the feet, and a third about the chest, leaving about aix or seven fingers' breadth of cloth above the head and below the feet, to admit of the ends Should the reliot of the being fastened deceased be present, they undo the cloth of the head and show her his face, and get her, in presence of two witnesses, to remit the dowry which he had settled upon her, but it is preferable that she remit it while he is still alive Should the wife, owing to journeying, be at a distance from him, she is to remit it on receiving the intelligence of his demise

Should his mother be present, she likewise says, "The milk with which I suckled thee I freely bestow on thee", but this is merely a custom in India, it is neither enjoined in books of theology nor by the law of Islam Then they place on the corpse a flower sheet or merely wreaths of flowers [GRAVE, BURJAL]

DEATH, EVIDENCE OF The Muhammadan law admits of the evidence of death given in a court of justice being merely by report or hearsay. The reason of this is that death is an event of such a nature as to admit the privacy only of a few. But some have advanced that, in cases of death, the information of one man or woman is sufficient, "because death is not seen by many, since, as it occasions horror, the sight of it is avoided."

If a person say he was present at the burnal of another, this amounts to the same as an actual sight of his death. (Hedayah, vol iv p 678)

DEBT. In Muhammadan law there are two words used for debt. Dam (دين), or money borrowed with some fixed term of payment, and qarz (قرض), or money lent without any definite understanding as to

its repayment Imprisonment for debt is

allowed. (Hadayah, vol 11 p 624)
Upon the decease of a debtar, the law demands that after the payment of the funeral expenses his just dobts must be paid before payment of legacies

To engage in a Jihad or religious war, is said by Muhammad to remit every sin except that of being in debt FIHAD DAIN, QARE

DECORUM, or modesty of demeanour between the sexes is strictly enjoined in Muslim law, and a special chapter is devoted to it in the Durru I-Mulhtar and other works on Muhammadar law

A man is not allowed to look at a woman except at her hands and face nor is he allowed to touch her But a physician in permitted to exercise the duties of his provission without

restriction

A judge in the exercise of his office mar look in the face of a woman, and witnesses are under the same necessity

DECREES OF GOD, The Arabic [FREDESTINATION] Qadar or Taydir

Written deeds are, ac-DEEDS cording to Mahammidan law, of three kinds L Mustabin-e-marsem, or regular documents, such as are executed on paper, and have a regular title, superscription, &c, which us equivalent to oral declaration, whether the person be present or absent. If Mustabin-1ghair-i-marsum, or irregular documents such as are not written on paper, but upon i wall or the leaf of a tree, or upon paper without any title or supersoription of signiture III. Ghar s-mustabin, writings which are not documents in any sense, such as are de lineated in the air or in the water by the motious of a dumb porson

DEFENDANT Arabic mudda'a Int "A claim (مدعى علية) alarhı (مدعى

apon him'

The author of the Hidayah vol in p 63) says a defendant is a person who, if ue should wish to avoid the hightion, is compellable to sustain it some have belined a plaintiff, with respect to any article of property, to be a person who, from his being discused of the said article, has no right to it but by the establishment of proof, and a defendant to he a person who has a plea of right to that

he a person who has a pion of region of it.

The Imam Muhammed has said that a reason who denies. This is correct but it requires a skill and knowledge of jurisprudence to distinguish the denier in a stut, as the reality and not the appearance is efficient, and it frequently happens that a person is in appearance the plaintiff, whilst in reality he is the defendant. Thus a trustee, when he says to the owner of the doposit, "I have restored to you your deposit," appears to be plaintiff, maxmuch as he pleads the return of the deposit, yet in reality he is the defendant, since he demes the obligation of responsibility, and hence his assertion, corroborated by an oath must be credited

DELIBERATION (Arabic ta'anni (15) is enjoined by Mu-hammed in the Traditions. He is related to have said "Dehberation in your under takings is pleasing to God and hurry ("ajaluh) is pleasing to the devil" "Doliberation is best in everything except in the things con corning eternity" (Hodig-1-Termize)

Arabic Tufan DELUGE, The The story of the deluge us (الوفان) The story of the deluge is given by Muhaminad in his Qui'an, to the Atabians as a " seriet history, revealed to them (Surah x1 51) The fallusions to it in the Qur an -The following are the

Sürah lxix 11 -"When the Flood rose high, we bare you in

the Ark.

"That we might make that event a warn ing to you and that the retiming car might ratein it.

Sürah hv 9

"Before them the people of Noah treated the truth as a he Our servent did they change with talsehood and said Demoniac " and be was rejected

"Then cued he to his Lord, 'Verily, they mevail against me come then therefore to

TAY SUCCOUP

be we opened the gates of Heaven with water which fell in torrenta,

And we caused the earth to break forth with springs and the r waters met by settled decros

"And we bare him on a revel made with

planks and nails

Under our eyes it floated on a recompense to him who had been rejected with un-

"And we left it a sign but, is there any one who receives the warning

' And how great was my vengenuce and my menace t

Smab x: 89 -

And it was revenled unto Noab none of thy p opk shall believe save they who have believed theady heretore be not thou grieved as their doings

"But build the Aik under our eve and after one reveletion and plead not with me for the evil doors for they are to be

drowned

"So he built the Aik, and whenever the chiefs of his people passed by they laughed him to scorn said he 'Though ye laugh at us, we trnly shall laugh at you, even as ye laugh at us, and in the end ye shall know "On whom a pusishment shall come that

shall shame him, and on whom shall light a

lasting punishment

" Thus was it until our sentence came to pass and the earth's surface houled up said, 'Carry into it one pair of every kind and thy family, except him on whom sentence hath before been passed, and those who have believed But there believed not with him except a few

' And he said, 'Embark ve therein the name of God be its course and its riding at anchor! Truly my Lord is right Gra-

cious, Merciful

"And the Ark moved on with them amid waves like mountains and Noah called to his son-for he was apart- Embark with us, O my child! and he not with the unbehavers

"He said, 'I will be take me to a mountain that shall secure me from the water' said, None shall be secure this day from the decree of God, save him on whom He shall have mercy' And a wave passed between them, and he was among the drowned
"And it was said, O Earth! swellow up

thy water', and 'cease, O Heaven' And the water abated, and the decree was fulfilled, and the Ark rested upon al-Judi, and t was said, 'Avaunt' ve tribe of the wicked'

"And Noah called on his Lord and said, O Lord' verily my sen is of my family and thy promise is true, and th u art the most just of judges

"He said, 'O Nosh! verily, he is not of thy family in this thou actest not arigh: not of me that whereof thou knowest nought I warn thee that then become not of the ignorant '

"He said 'To thee verity Omy I sta, do I repair lest I sak that of thee wherein I have no knowledge unless thou forgive me and be merciful to me I shall he one of the lost'

It was said to him, O Noah! debark with peace from Us, and with blessings on thee and on peoples from those who are with thee but as for part, we will suffer them to enjoy themselves, but afterwards they shall suffer s grievous punishme it from us to be inflicted

This is a secret history which we reveal Thou didst not know them, thou nor to thee.

thy people before this '

## [DEVILS, PLNII] DEMONS

DEPORTMENT Arabic 'ılmu 'l-mu āsharah (dala) Persian nishast u burkhāst The Tindition.sts tako some pains to explain the precise manner in which then Prophet walked, sat, slopt, and rose, but then accounts are not always uni form and consistent For example, whilst 'Abbad rolates that he saw the Prophet sleeping on his back with our leg over the other, Jähir says the Prophet distinctly forbade it

Modesty of deportment is enjoined in the Qur'an, Surah zvu. 89 "Walk not proudly on the earth," which the commentators say means that the believer is not to toss his head or his arms as he walks Surali xxv. 64 "The servants of the Merciful One are those who walk upon the earth lowly, and when the ignorant address them say, 'Peace !"

Faqir Jani Muhammad As'ad, the author of the celebrated ethical work, the Alkling 1-Joieft, gives the following advice as regards

general deportment .

"He should not hurry as he walks, for that me a sign of levity, norther should be be unressonably tardy, for that is a token of dul ness Let him noither stalk like the overbearing, not agitate himself in the way of women and outside but constantly offer ve the middle course Let him avoid going often backwards and forwards, for that betokens bewilderment, and holding his head downwards, for that indicates a mind over come by sorrow and anxiety in riding, no less, the same medium is to be observed. When he sits, let him not extend his feet, nor put one upon another. He must never kuesi except in deference to his king, his precertor, and his father, or other such person hun not rest his head on his knee or his hand, for that 14 a mark of dejection and indolence Veither let bim hold his neck awry, nor indulge in foolish tricks, such as playing with his fingers or other joints Let him avoid twisting round or stretching himself In spitting and blowing his nose, let him be careful that no one sees or hears him, that he blow it not towards the Qiblah, nor upon his hand. his shirt, or sleeve lappet

When he enters an assembly, let him sit neither lower nor higher than his proper station If he be himself the head of the party, becau sit is he likes, for his place must be the inghest wherever it may be If he has madacatently taken a wrong place, let him exchange it for his own as soon as he dis covers his mistake, should his own be orcupied, he must return without disturbing others

or anni ying himself

In the presence of his male or female domestics lot him never bare anything but his hand, and his face the parts from his knee to his ni vel let him never expose at all neither in public nor private, except on occasions of noce-sity for ablation and the like. (Vide Gen ix 20, Lov xvii. 6, xx 11, Dont xxu 30)

He must not sleep in the presence of other persons, or he on his back, particularly as the habit of snorms is thereby encouraged.

"Should sleep overpower him in the mids! of a party let him get up, if possible, or else disp.I the drowsmess by relating some story, entoring on some debate, and the like But if he is with a set of persons who sleep themselves, let him either bear thom company or leave them

"The upshot of the whole is this Let him so beliave as not to incommode or disgust others and should any of these observances appear troublesome, let him reflect, that to be formed to their contraries would be still more odnus and still more unpleasant than any pains which their acquirement may cost him ' Ahlay : Jalah, Thompson's Transistion, p 292)

DEPOSIT (Arabic voadi'ah ديعة, pl wadar'), in the language of the law, signifies a thing entrusted to the care of another The proprietor of the thing 18 called mudi, or depositor, the person on trusted with it is muda', or trustee, and the proporty deposited is wadituh, which lite isly means the leaving of a thing with mother

According to the Hidayah, the following are the rules of Islam regarding deposits

A trustee is not responsible for deposit unless he transgress with respect to it. If therefore it be lost whilst it is in his care, and the loss has not been occasioned by any fault of his, the trustee has not to make good the loss, because the Prophet said, "an honest trustee is not responsible"

A trustee may also keep the deposit himself or he may entrust it to another, provided the person is a member of his own family, but if he gives it to a stranger he renders

himself responsible

If the deposit is demanded by the depositor, and the trustee neglects to give it up, it is a transgression, and the trustee becomes

responsible

If the trustee mix the deposit (as of grain, oil, &c) with his own property, in such a manner that the property cannot be separated, the depositor can claim to share equally in the whole property. But if the mixture be the result of accident, the proprietor becomes a proportionate sharer in the whole

If the trustee deny the deposit upon demand, he is responsible in case of the loss of it. But not if the denial be made to a stranger, because (says Abū Yūsui) the denial may be made for the sake of preserving it

In the case of a deposit by two persons, the trustee cannot deliver to either his share, except it be in the presence of the other. And when two persons receive a divisible article in trust, each must keep one half, although these restrictions are not regarded when they are held to be inconvenient, or contrary to custom

DEVIL, The The devil is believed to be descended from Jann, the progenitor of the evil gonii He is said to have been named 'Azāzīl, and to have possessed authority over the animal and spirit kingdom But when God created Adam, the devil refused to prostrato before him, and he was therefore expelled from Eden The sentence of doath was then pronounced upon Satan, but upon seeking a respite, he obtained it until the Day of Judgment, when he will be destroyed (Vide Qur'an, Surah vil. 13) According to the Qu'ran, the devil was created of fire, whilst Adam was created of clay There are two words used in the Qur'an to denote this groat spirit of evil (1) Sharian (מַשֵּלוּ, זְהַשָּוֹי), an Arabic word derived from shain, ' opposition," ιε "one who opposes, (2) Iblus (ωμλί, διάβολος), "devil," from bulas, "a wicked or profligate porson," ie "the wicked one." The former expression occurs in the Qur'an fifty-two times, and the latter only ning, whilst in some verses (e g Surah it 32-84) the two words Shartan and Ihlis occur for the same personality According to the Manna'u l'-Bihar, shartan denotes one who is far from the truth, and iblis one who is with out hope

The following is the teaching of Muhammad in the Traditions concerning the machinations of the devil (Mishkat, book 1 c ni)— "'Verily, the devil enters into man as the blood into his body

""There is not one amongst you but has an angel and a devil appointed over him? The Companious said, 'Do you include yourself in this?' He said, 'Yes, for me also, but God has given me victory over the devil, and he does not direct me except in what is good.'

"There is not one of the children of Adam, except Mary and her son (Jeeus), but is touched by the devil at the time of its birth, hence the child makes a loud noise from the

touch

"Devil rests his threne upon the waters, and sends his armies to excite contention and strife amongst mankind, and those in his armies who are nearest to him in power and rank, are those who do the most mischief One of them returns to the devil and says, 'I have done so and so' and be says, 'You have done nothing', after that another tomes, and says, 'I did not quit him till I made a division between him and his wife', then the devil appoints him a place near himself, and eass. You are a good assistant'

"The devil sticks close to the sons of Adam, and an angel also, the business of the dovil is to do evil, and that of the angel to toach him the truth, and he who meets with truth and goodness in his mind, let him know it proceeds from God, and let him praise God, and he who finds the other, let him seek for

an asylum from the devil in God

"Then the Prophet read this verse of the Quran 'The devil threatens you with poverty if to bestow in charity, and orders you to pursue averice, but God promises you

grace and abundance from charity'

"'Usman and 'O Prophet of God' indeed the devil introlos himself between me and my prayers and my reading perplexes me fhen the Prophet said, This is a demon called Khunzab, who casts doubt into prayor wher you are aware of it, take protection with God, and spit over your left arm three times' 'Usman said, 'Be it so' and all doubt and perplexity was dispelled"

DEVIL, The Machinations of the [WASWASAR.]

DIBAGHAH (Lette) "Tanning" According to the Traditions, the skins of animals are unclean until they are tanned. Muhammad said, "Take nothing for any animals that shall have died until you tan their skins" And again, "Tanning purifies (Mishkat, book in c xi 2)

## DIMASHQ (دمشق) [DAMASCUS ]

DIN (22) The Arabic word for "religion" It is used especially for the religion of the Propheta and their inspired books, but it is also used for idolatrous religion [RELIGION]

A gold com of one misque weight, or ninetysix barley grains, worth about ten shillings According to Mr Hussey (Accent Weights, p 142), the average weight of the Roman denarii, at the end of the Commonwealth was saxty grains, whilst the English shilling contains eighty grains. Mr Lane, in his Alabic diotionary, says, "its weight is seventy-one barley-corns and a half, nearly, reckoning the doing as eight grains of wheat and two-fifths,

but if it be said that the daniq is eight grains of whoat, then the dinar is sixty-eight grains of wheat and four-sevenths. It is the same as the misgal." The dinar is only mentioned once in the Qur'an, Surah ii 66 "And some of them if thou entrust them with a dinar, he will not give it back." It frequently occurs in books of law





A GOLD DINAR OF HERACLIUS, AD 621

WEIGHT SIXTY GRAINS ACTUAL SIZE



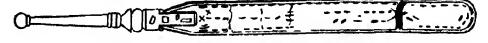
A GOLD DINAR OF THE CITY OF GHAZNI, AH 616 ACTUAL BIZE

(درهم) DIBHAM Greek δραχμή A silver com, the shape of which resembled that of a date stone During the caliphate of 'Umar, it was changed into a circular form, and in the time of Zubair, it was impleased with the words Allah, 'God," barakah 'blessing" Hajiaj stamped upon it the chapter of the Qur'an called I hlas (exil), and others shy he imprinted it with his own name Various accounts are given of their weights, some saying that they were of ten, or mno, or six, or five miggals, whilst others give the weights of twenty, twelve, and ten qurats, asserting at the same time that 'Umar had taken a dirham of each kind, and formed a com of fourteon quaits, being the third part of the aggregate sum (Blochmann's Am :-Akbars, p 36)
The dirham, although it is frequently men

The dirham, although it is frequently mentioned in books of law, only occurs once in the Qur'an, Surah xii 20, "And they sold him (Joseph) for a mean price, dirhams counted out, and they parted with him cherply"

DIRRAH (5,3) Vulg durrah A scourge made either of a flat piece of leather or of twisted thongs, and used by the public censer of morals and religion, called the muhinsh. This securge is inflicted either for the comission of the daily prayer, or for the committal of sins, which are punishable by the law with the infliction of etripes, euch as fornication, scandal, and drunkenness. It is related that the Khalifah 'Umar punished his son with the durah for drunkenness, and that he died from its effects (Tarikh-i-Khamis, vol 11 p 252)

The word used in the Qur'an and Hadis for this scourge is joldah, and in theological works, saut, but dirrah is now the word generally used amongst modern Muslims



A DIRRAH USED BY A MUHTASIR IN THE PESHAWAR VALLEY.

DITCH, Battle of the Atabic Ghuzwatu 'l-Khandaq (عربة العند)
The defence of al Madinah against the Bunu Quraisah, A.H. 5, when a trench was dug by the advice of Salman, and the army of al-

Madinah was posted within it. After a month's siege, the enemy retired, and the almost bloodless victory is asonbed by Muhammad in the Quran to the interposition of Providence. Surah xxxiii 9 "Remember God's favours to you when hosts came to you

and we sent sgainst them a wind and hosts (of angels), that ye could not see, but God knew what ye were doing." (Mun's Laje of Makomet, vol. nit p 258)

DIVINATION. Kahānah, or fortelling future events, 18 unlawful in Islām

Mu'awiyah ibn Hākim ielates "I said to the Prophet, O Messonger of God we used to do seme things in the time of ignorance of which we are not sure now. For example, we used to consult diviners about future events." The Prophet said, 'Now that you have embraced Ishim you must not consult them.' Then I said, 'And we used to take had omens?' The Prophet said, 'If from a bad omen you are thrown into perplexity, let it not hinder you from doing the work you had intended to do.' Then I said, 'And we used to draw lines on the ground?' And the Prophet said, There was one of the Prophet who used to draw lines on the ground, therefore if you can draw a line like him it is good, otherwise it is vain."

'Avishah says "the people asked the Prophet about diviners, whether they spoke true or not And he said 'You must not believe anything they say' The people then said 'But, O Prophet I they sometimes tell what is true?' The Prophet replied, 'Because one of the genu steals away the truth and carries it into the diviner's ear, and the diviners mix a hundred lies to one truth'

[MAGIC]

DIVORCE Arabic talaq (Mb) In its primitive sense the word talaq means dismission, but in law it signifies a religious from the marriage tie

The Muhammadan law of divorce is founded upon express injunctions contained in the Qur'an, as well as in the Traditions and its rules occupy a very large section in all Muhammadan works on jurisprudence

L The teaching of the Quran on the subject

is as follows — Sûrah ii 226 –

"They who intend to abstain from their wives shall wait four months, but if they go back from their purpose, then vorily God is Gracious, Merciful

"And if they resolve on a divorce then verily God is He who Herroth, knoweth

"The divorced shall with the result until they have had their courses thrice, nor ought they to concoal what God high created in their wombs, if they believe in God and the last day, and it will be more just in their bushands to bring them back when in this state, if they desire what is right. And it is for the women to act as they (the husbands) act by them, in all farmess, but the men are a step above them. God is Mighty, Wies.

"Ye may give sontonce of divorce to your wives twice Kaep them honourably, or put them away with kindness But it is not allowed you to appropriate to yourselves aught of what ye have given to them, unless both fear that they cannot keep within the bounds set up by God. And if ye feat that they can-

not observe the ordnances of God, no blame shall attach to either of you for what the wife shall herself give for her redemption. These are the bounds of God therefore overstep them not, for wheever overstoppoth the bounds of God, they are ovil doern

"But if the husband give sentence of divorce to her a third time, it is not lawful for him to take her again, until she shall have married another husband, and if he also divorce her then shall no blame attach to them if they isturn to each other, thirking that they can keep within the bounds fixed by God. And these are the bounds of God, He maketh them clear to those who have knowledge

"But when ye divorce women, and the time for sending them away is come, either retain thom with generosity, or put them away with generosity but retain them not by constraint so as to be unjust towards them. He who doth so, doth in fact injure himself. And make not the signs of food a jest, but remember God's favour towards you and the Bock and the Wisdom which He hath sent down to you for your warning, and foar God, and know that God's knowledge embraceth everything.

"And when we divorce your wives and they have waited the prescribed time, hinder them not from marrying the husbands when they have agreed among themselves in an innourable way. This warning is for him among you who believe the God and in the last day. This is most pure for you, and most decont. God knoweth, but yo know not

Mothers when divorced shall give suck to their children two full yours if the father disire that the sucking be completed; and such maintenance and clothing as is fair for them, shall devolve on the father No person shall be charged beyond his means. A mother shall not be pressed unfairly for her child, not a futbor for his child And the same with the fathers heir But if they choose to wear the child by consent and by bargam, it shall be no fault in them And if ye choose to have a nurse for your children, it shall be no fault in you, in case ye pay what ye promised her according to that which is fair. Fear God, and know that God seeth what ye do

"It shall be no trime in you if yo divorce your wives so long as ye have not consummated the marriage, nor settled any dowry on them. And provide what is noedful for them—he who is in ample circumstances according to his means, and he who is straitened, according to his means—with fairness. This is binding on those who do what is right.

But if yo divorce them before consummation, and have already sattled a dowry on them, ye shall give them helf of what yo have settled, unless they make a release, or he make a release in whose hand is the marriage tie. But if yo make a release, is will be nearer to piety "

Sürah ixv 1 -

"O Prophet! when ye divorce women,

divorce them at their special times. And reaken those times exactly, and fear God your Put them not forth from their houses, nor allow them to depart, unless they have commutted a proven adultery. This is the precept of God, and whose transgresseth the precept of God, assuredly imperilletit his own self. Thou knowest not whether, after this, God may not cause something now to occur which may bring you together again.

"And when they have reached their set time, then either keep them with kindness, or in kindness part from them And take up right witnesses from among you and bear witness as unto God This is a caution for him who believeth in God and in the latter And whose feareth God, to hun will He grant a prosperous issue and will provide for him whence he reckoned not upon it

"And for him who puttern his trust in Him will God be all-sufficient God truly will attain his purpose For everything bath God

borred a borrusan

"As to such of your wives as have no hope of the recurrence of their times if ye have doubts in repard to them, then rickon three months and let the same be the term of those who have not yet had them And as to those who are with child, their period shall he until they are delivered of their hurden God will make His command easy to Him who fearath Hun

" Lodge the discreed wherever ve lodge, recording to your means and distress them not by putting them to straits. Aid if they are pregnant, then be at charges for them till they are deliver if of their burden and if they suckle your chikiren then pay them their hire and consult imong vouselves, and act generously. And if borein yo meet with obsticles then let and ar female suckle for lum

The teachery of Mahammud on the П general subject of Dir ice is expressed in the Traditions as fall was

"The thing which is lawful but dist ked by

God is divorce "

"The woman who asks her husband to divorce her without a cause the smell of

Paradise is torbidden bei

There are three things which whether done in joke or in earnest, shall be considered serious and affectual, ramoh marriage divorce, and taking a wife back

Livery divotee . In ful except a mad-

man s"

"Cursed be the second took and who makes the wife (divorced) lawful for her first hus band, and cursed he the first husband for whom she is made lawful"—(Mishkel xiii XV)

III. Sunni Muhammadan Doctors are no' agreed as to the Moral Status of Invorce

The Imam ash-Shafi'i, referring to the three kinds of divorce (which will be afterwards explained), says "They are unexceptions." tiensblo and legal because divorce is in itself a lawful act, whence it is that certain laws

have been instituted respecting it, and this legality prevents any idea of danger being annexed to it But, on the other hand, the lman Abn Finnsah and his disciples say that divorce is in itself a dangerous and disapproved procedure, as it dissolves marriage, an metitution which involves many circumstances both of a spuritual as well as of a temporal nature Nor is its propriety at all admitted, but on the ground of urgency of release from an unsuitable wife And in reply to ash-Shafi'i, they say that the legality of divorce does not prevent its being considered dangerous, because it involves matters of both a spiritual and temporal character

The author of the Sharhu l- Wigayah, p 108, says — Divorce is an abominable transaction in the sight of God, therefore such an act should only take place from necessity, and it is best to only make the one sentence of divorce (i.e. luluqu'l-ahum)

IV The Sunni Law of Divorce -Divorce may be given either in the present time or may be referred to some future period. It may be pronounced by the husband either before or after the consummation of the marrage It may be either given in writing or rerbaily

The words by which divorce can be given are of two kinds -Sarid, or "express," as when the reveland says "Thou art divorced, and knaysh, or 'metaphorical,' as when he vays "Thou art free, then art out off, voil yourself! Arise sock for a mate," &c &c

Divoice is divided into talagu 's-sumah, or that which is according to the Quran and the Traditions, and tulique 'l-bade or a novel or heterodox divorce which, although it is considered lawful, is not considered religious

Talagu's-sumah is either the ahsan, or " the most laudable" or hasan the " laudable" method Talaga 'Lahran, or the most laudable" methou of divorce, is when the husband once expressly pronounces to his enjoyed but unpregnant wife the sentence "Thou art di vorced when she is in tubr or a state of purity during which he has had no carnal convection with her and then leaves her to complete the prescribed 'idduh, or 'period of three months" Until the expustion of the eddoh, the divorce . revocable, but after the period is complete at in irreversible, and if the muserud wishes to take his wife back. they must go through the ceremony of marringe But if must be observed that after the tulugu I auton, the woman is not, as in the other kinds of divorce, compelled to marry unother man, and be divor ed before she can return to her former husband. All that is required is a re-mairinge. The author of the Hidagah save this mode of divorce is called ahsan, or "most laudable" because it was usually adopted by the Comparious of the Prophet and also because it leaves it in the powe of the husbard to take his wife back. and she thus remains a lawful subject for remarriage to him Some Luropean writers on Muhammindanism have overlooked this fact in condenining the Muslim system of divorce

The talagu 'l-hasan, or "laudable divorce,'

is when the husband repudiates an enjoyed wife by three sentences of divorce, either express or metaphorical, giving one sentence in each tule, or "period of purity" Imam Mälik condemns this kind of divorce, and says it is irregular But Abū Hanīfah holds

it to be sasan, or "good"

The talāgu 'l-badı', or " urregular form of divorce," is when the husband repudiates his wife by three sentences, either express or metaphorical, given them one at a time "Thou art divorced! Thou art divorced! Thou art divorced! Thou art free! Thou art free! Even holding up three fingers, or dropping three stones, is held to be a sufficiently implied divorce to take legal effect. The Muslim divorce to take legal effect who thus divorces his wife is held, in the Hidayah, to be an offender against the law, but the divorce, however irregular, takes legal effect

In both these kinds of divorce, badi' and hasan, the divorce is revocable (raji') after the first and second sentences, but it is irrevocable (bain) after the third sentence After both hasan and badi divorces, the divorced wife cannot, under any circumstances, return to her husband until she has been married, and enjoyed, and divorced by another husband. Muhammadan doctors say the law has metituted this (somewhat disgraceful) arrangement in order to prevent divorces other than

talagu 'l-ahsan

A husband may divorce his wife without any misbehaviour on her part, or without assigning any cause The divorce of every husband is effective if he be of a sound understanding and of mature ago, but that of a boy, or a lunatic, or one talking in his sleep,

is not effective

If a man pronounce a divorco whilst in a state of mebriety from drinking fermented liquor, such as wine, the divorce takes place Repudiation by any husband who is same and adult, is effective, whether he be free or a slave, willing, or acting under compulsion, and even though it were uttered in sport or jest, or by a mere slip of the tongue, instead of some other word (Fatāwa-i-'Alumgeri, vol 1. p 497)

A sick man may divorce his wife, even

though he be on his death-bed

An agent or agents may be appointed by a husband to divorce his wife

In addition to the will and caprice of the husband, there are also certain conditions which require a divorce

The following are causes for divorce but

- generally require to be ratified by a decree from the  $Q\bar{a}zi$  or 'judge"—

  (1) Jubb That is, when the husband has been by any cause deprived of his organ of generation. This condition is called majhub In this case the wife can obtain instant divorco if the defect occurred before marriage of evident madness and leprosy are treated in the same way Divorce can be obtained at
- (2) 'Unnah, or "impotence" (This m cludes ratq, "vulva impervia cœunti", and

quen, "vulva anteriore parte enascens") In cases of impotency in either husband or wife, a year of probation can be granted by the judge

(B) Inequality of race or tribe. A woman cannot be compelled to marry a man who be-longs to an inferior tribe, and, in case of such a marriage, the elders of the superior tribe can demand a divorce, but if the divorce is not demanded, the marriage contract remains.
(4) Insufficient dower If the stipulated

dowry is not given when demanded, divorce

takes place

(5) Refusal of Islam. If one of the parties embrace Islam, the judge must offer it to the other three distinct times, and if he or she refuse to embraco the faith, divorce takes

place

imprecation" That 18, (6) La'n, or when a husband charges his wife with adultery, the charge is investigated, but if there is no proof, and the man swears his wife is guilty, and the wife swears she is innocent a divorce must be decreed

(7) Ila, or "vow" When a husband makes a vow not to have carnal intercourse with his wife for no loss than four months, and keeps the vow inviolate, an irreversible

divorce takes place

(8) Reason of property If a husband become the proprietor of his wife (a slave), or the wife the proprietor of her husband (a slave), divorce takes place

(9) An invalid marriage of any kind, arising from incomplete nikāh, or "marriage core-mony," or from affinity, or from consangumity (10) Difference of country For example, if a husband flee from a dāru 'l-karb, or "land

of enmity," : e " a non-Muslim country, daru 1-Islam, or "country of Islam," and his wife rofuso to perform higrah (flight) and to

accompany him she is divorced

(11) Apostasy from Islam The author of the Ruddu I-Mukhtar (vol 11 p 648) says "Whon a man or woman apostatises from Islam, then an unmediate dissolution (faskh) of the marriage takes place, whether the apostasy bo of the man or of the woman, without a decree from the Qozi" And again. (p 645), "If both husband and wife apostatise at the same time, their marriage bond remains, and if at any future time the parties again return to Islam, no re-marriage is necessary to constitute them man and wife, but if one of the parties should apostatise before the other, a dissolution of the marriage takes placo spso facto

Mr J B S Boyle, of Lahore, says "As relevant to this subject, I give a quotation from Mr Currie's excellent work on the Indian Criminal Codes, p 445 The question is as to the effect of apostasy from Islam upon the marriage relation, and whether sexual intercourse with the apostate renders a persur hable to be convicted for adultery under Section 497 of the Indian Penal Code B, Mahommedans, married under the Mahommedan law, are converted to Christianity The wife, B, is first converted, but continues to live with her husband, subsequently the husband, A., is converted Subsequent to the conversion of B., A. and B., still living together as husband and wife, both professing Christianity, B. has sexual intercourse with C Will a donviction hold against C. under Section 497? Both Macnaghten and Baillie say the marriage becomes dissolved by apostany of either party, and Grady, in his version of Hamilton's Hiddynk, p 66, says "If either husband or wife apostatize from the faith, a separation takes place, without divoice, according to Abū Hancefa and Abū Yoosuf Imām Mahommed alleges if the apostasy is on the part of the husband

"Apostasy annuls marriage in Hancefa's epinion, and in apostasy separation takes place without any decree of the magistrate Cases which might decide this point have been lately tried both at Lucknow and Allahabad at the former place in re Afzul Hosem v Mades Bryum, and at the latter Zuburdurt Khan v Wife But from certain remarks to Khan v Wife be found in the judgment of the High Court, N W P, the Courts of Oudh and N W P, appear to differ on the most essential point. The point before the Oudh Court was (Hadee Begum's plea) that her marriage contract was dissolved by reason of her own apostast, a sufficient answer to a suit brought by her Mahommedan husband for restitution of conjugal rights, ar Does the apostasy of a Ma hommedan wife dissolve a marriage contract against the express wish of a Mahommedan husband in dar-oul-harb (land of was)? for India, it is contended, is not, under its present administration, dos-nol-Islam (land of safety) The Oudh Court held (admitting that apos-tasy by the husband dissolved the marriage and freed the wife) that apostasy by the wife did not free her if her husband sued for restitution of conjugal rights They argued that apostasy by the wife, without the wish of the husband, could not be entertained, in fact, that as regards her husband's volution, tho spostasy could not exist, and would not be recognisod That a suit for restitution of conjugal rights before the competent court of the time, seemed to them to be equivalent of the suit before the Cazee (Judge) Tho Oudh judges, in the absence of distinct precedent, say they fell back on the customs of the people amongst whom they lived The Oudh Court evidently considered there was an essential difference between apostasy of a man and apostasy of a woman, of the husband or the wife, also between apostasy to a faith in a book and apostasy to the idol worship Mahommed and his followers renounce Does such an essential difference exist? The point before the High Court N W P was Can a Mahommodan professing Christianity subsequent to his marriage with a Mussulmani, according to the Mahommedan law, obtain a decree for dissolution of that marriage under Act IV of 1869, his wife having subsequently to him professed Christianity, and they under their new faith having lived together as man and wife? or whother the wife's contention is sound, that her marriage was cancelled by her husband's apostasy?

They held the apostasy of the husband dissolved the marriage to This the Oudh Court admits, but the peint before the Oudh Court was not before the High Court, N W P, neverthelass from comments made by the High Court, N W P, on the Oudh decision, they evidently did not agree with the finding come to by the latter Court, on the point before it

"Now, Mr Currie asks in the above extract, does such an essential difference exist between apostasy to a book—that is, to a kituise faith—and apostasy to idol worship? Answering this question necessitates a few remarks upon the judgments above mentioned. According to Mahommedan law, a man may

ing this question necessitates a few remarks upon the judgments above mentioned cording to Mahommedan law, a man may lawfully marry a katabeeah, but marriage with a Pagan or polytheist is unlawful But the principle in Mahommedan law is, that when one of the parties turns to a state of religion that would render the marriage con tract illegal If it were still to be entered into, what was legal before is made void hommedan woman, becoming a kitubeach, does not render the mairiage word, for there is nothing to render the marriage contract illegal if it were still to be entered into, but if the Mahammedan woman becomes an idol atress, the marriage is void, for the woman has turned to a state of religion that would render the marriage contract illegal if it were still to be entered into a Mahonimedan woman, becoming a Christian, consequently, would not be separated from her husband, because she belongs to the religion of the book, that is, a kitabec faith. If a kitabeeuh becomes an idolatress, the marriage is dissolved, but if she change from one religion to another, and still remain a kitabeeah, the marriage is not vitiated bo far the Oudh Court is correct in its decision, that the Mahommedan wife's conversion to Christianity did not render the mar riage null and word, but that a suit for restitution of conjugal rights would lie; and taking the case of C having sexual intercourse with B. the wife of A converted to Christianity, a conviction under Section 497, Indian Penal Code, would hold good But with all deference, I do not think that the Oudh Court is correct when it states that apostasy by the wife without the wish of the husband could not be entertained, in fact, that as regards her husband's volution, the apostasy could not exist and would not be recognised '

"So far as regards a woman's apostatising to a ketabee faith, this holds good, but if a woman turies to Paganism, spec facto the marriage is void and does not depend upon the voltion of the husband (having regard to the principle we have adverted to above), so that the husband under such circumstances could not maintain a suit for conjugal rights, nor would a conviction hold good against C, under Section 497, Indian Penal Code for sexual intercourse with B, the wife of A, who has apostatised to Paganism. The decision of the two Courts, however, seem correct, on the principles of Mahommedan law, as to the offect of a husband apostatising from Islam

By Mahommedan law, a marriege by a female Moslem with a man not of the Mahommedan faith is unlawful applying the principle quoted before, the man having turned to a state of religion that would render the contract illegal if it were still to be entered into, the marriage is void. The spostasy of the husband dissolves the marriage tie, conscquently there does exist an essential difference between apostasy of a man and of a woman, of the apostasy of the husband or the wife, also between apostasy to a faith in a book, that is, a revealed religion having a book of faith and apostasy to the idol wor-ship Mahommed and his followers renounce The law allows a person the right to cease to be a Mahommedan in the fullest sense of the word, and to become a Christian, and to claim for himself and his descendants all the rights and obligations of a British subject " (Hogg v Greenway, &c. 2, Hyde's Reports, 8 Manual of Laws relating to Muhammadans and their Relations of Life)

V In addition to the forms of divorce already explained, there are three others of a peculiar nature, called khula' mubara'ah, and

gıkar

The form of divorce known as khula', is when, a husband and wife disagreeing, or for any other cause, the wife, on payment of a compensation or ransom to her husband, is permitted by the law to obtain from him a release from the marriage tie The khulu' is generally effected by the husband giving back the dower or part thereof When the aversion is on the part of the husband, it is generally held that he should grant his wife's request without com pensation, but this is purely a matter of conscience and not of law

Mubara ah is a divorce which is offected by

a mutual release

Zihār, from zahr, "back ' is a kind of divoice which is effected by a husband likening his wife to any part or member of the body of any of his kinswomen within the proinbited degree As for example if he were to say to his wife, "Thou art to me like the back of my mother" The motive of the husband in saying so must be examined, and if it appear that he meant divorce, his wife is not lawful to him until he have made expla tion by freeing a slave, or by fasting two months, or by feeding aixty poor men Qur an, Sürah lvm 4)

(For the Sunni Law of Divorce, see the Hidayah and its Commentary, the hifayah, Durru 'l Mukhtar and its Commentary, the Raddu P Mukhtar the katawa 1-'Alumguri Hamilton's English Edition, Hidayah, I agoir

Law I ectures, 1873)
VI The Shi'ah law of Devorce differs only in a faw particulars from that of the Sunnis According to Shi'ah law, a man must be an adult of understanding, of free oboice and will, and of design and intention, when he divorces his wife A marked contract to the ilcence and liberty allowed by the Sunni Nor can the Shiah divorce be effected in any language of a metaphorical kind It must be express and be pronounced in Arabic (if the husband understand that language) and it must be spoken and not written. divorce amongst the Shi'ahs does not take effect if given implicatively or ambiguously, whether intended or not. It is also absolutely necessary that the sentence should be pronounced by the husband in the presence of two just persons as witnesses, who shall hear and testify to the wording of the divorce.

(For the Shi'sh law of divorce, see Shiratu Lislam, Tahriru Lislam, Mafatih, Mr. Neil Baillies Digest of Muhammadan Law, Imamah Code, Tagore Law Lectures, 1874)

VII Computed with the Mosaic Law When compared with the Mosaic law, it will be seen that by the latter, divorce was only sanctioned when there was "some unclearmess" in the wife, and that whilst in Islam a husband can take back his divorced wife, in the law of God it was not permitted. See Deut xxiv 1-4

When a man bath taken a wife and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her, then let him write her a bill of divorcement, and give at in her hand, and send her out of his house

. And when she is departed out of his house,

she may go and be another man's wife

"And if the latter husband hate her, and waite hor a bill of divorcement and giveth it in her hand and sendeth her out of his house, or if the latter husband die, which took her to be his wife,

"Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled, for that is abomination before the Lord and thou shalt not cause the land to an which the Lord thy God giveth thee for an inheritance"

The ground of divorce in the Mosaic law was ' some uncleanness in her " There were two interpretations of this by the Jewish doctors of the period of the New Testament The School of Shammar seemed to limit it to a moral deimquoncy in the woman, whilst that of Hillel extended it to trifling causes Our Lord appears to have regarded all the lesser causes than formication as standing on too weak a ground

Mitt v 32 'But I say unto von, that whosoever shall put away his wife, saving for the cruse of fornication, causeth her to commit adultery and whosoever shall marry her

that is divorced committeth adultery "
It will be seen that Muhammad adopted the teaching of the School of Hillel, omitting the bill of divorcement, which was enjoined in Deut xxiv 3, thereby placing the woman entirely at the will sud caprice of her husband Burkhardt tells us of an Arab, forty-five

years old, who had had fifty wives, so that he must have divorced two wives and married two fresh ones on the average every year We have cases of Muhammad's own "Companions' not much better I his is the natural and legitimate effect of the law

Sir William Mun (Life of Mahomet, vol 111 305) says "The idea of conjugal unity is ntterly unknown to Mahometans, excepting when the Christian example is by chance fellowed, and even there, the continuance of the bond is purely dependent on the will of the husband. . I believe the morale of Hindu society, where polygamy is less enconraged, to be sounder, in a very marked degree, than that of Mahometan society "

DIWAN (Oles) (1) In Muhammadan law, the word signifies an account of record book, and also the bags in which the Qāzī's records are kept (2) It is also a court of justice, a royal court (3) Also a mimster of state, the chief officer in a Muhammadan state, a finance minister (4) In British courts a law-suit is called diwāns, when it refers to a civil suit, in contradistinction to faujdāri, or "criminal suit" (5) A collection of edes is called a diwān, e g Diwān-thāfiz, "the Peems of Hāfiz"

DIYAH (40) A pecuniary compensation for any offence upon the person [FINES]

DOGS (Arabic kalb, pl kilāb, Heb 175) are unclean animals, for according to a tradition by Abū Hurairah, Muhammad said that when a dog dinks in a vessel it must be washed seven times, and that the first clean sing should be with earth (Mishkāt, book in c ii pt 1)

"Most people believe that when a dog howls near a house it forebodes death, for, it is said, a dog can distinguish the awful form of Azia'il, the Angel of Death" (Burton's

Arabia, vol 1 p 290)

Ibn 'Umr says that dogs used to come into the Masjid at Makkah in the time of the Prophet, but the Companions never purified

the mosque when the dog was dry

The Imam Abu Yusuf holds that the sule of a dog that bites is unlawful, whilst the linam ash Shafi i has said that the sale of a dog is absolutely illegal, because the Prophet said the wages of whoredom and the price of a dog are forbidden. Abu Hamifah helds that dogs which are trained to hunt or watch may be lawfully sold (Hamilton's Hidayah vol ii p. 543)

It is lawful to hunt with a trained dog, and the sign of a dog being trained is that he catches game three times without killing it. The dog must be let slip with the ejaculation. The dog must be let slip with the ejaculation the great God! "when all game served by him becomes lawful food. This custom is founded upon a verse in the Qur'an, Surah v 6: "Lawful for you are all good things and what ye have taught beasts of prey to catch, training them like dogs, yo teach them as God taught you. And mention the name of God over it."

Rules for hunting with dogs will be found in Hamilton's Hiddigal, vel iv p 170

DOG STAR Sirius, or the dog star, was an object of worthip amongst the ancient Arabs, and is mentioned in the Qur an, under the name of ask-Shira, Sarah lin 50 "He (God) is the Lord of the Dog Star"

DOWER. Arabic, mahr (-+-), Dower is considered by Heb (מהר) some lawyers to be an effect of the marriage contract, imposed on the husband by the law as a mark of respect for the subject of the contract—the wife, while others consider that it is in exchange for the usufruct of the wife, and its payment is necessary, as upon the provision of a support to the wife depends the permanency of the matrimonial connection. Thus, it is indispensable a fortiors, so much so, that if it were not mentioned in the marriage contract, it would be still incumbent on the husband, as the law will presume it by virtue of the contract itself, and award it upon demand being made by the wife such case, the amount of dower will be to the extent of the dowers of the women of her rank and of the ladies of her father's family Special beauty or accomphaliments may, however to pleaded for recovering a larger award thin the customary dower, where the amount of dower is not mentioned in the contract There is no limit to the amount of dower, it may be to a very large amount, considering the position and circumstance of the budegroom, but its minimum is never less than ten dishains, so where it is fixed at a lesser amount the law will angment it up to ten dulums The dower need not invar ably be in currency, or even in inetal, everything, except carrion, blood, wine, and hog Also the bridegroom s own labour, if he is a free min, being hold by the law to be a good dower

Dower is generally divided into two parts, termed mu'und, prompt," and mu'und, "deformed" The mu'and portion is exigible on entering into the contract, while the mu'ajjul part of the dower is pavable upon dissolution of the contract. Although the first part is payable, and is sometimes paid, at the time the contract is entered into, vet it has been the general practice (at least in India) to leave it unpaid, and so like an on-demand obligation it remains due at all times—the wife sright to the same not being extinguished by lapse of time. The wifes (or her guardians) object in leaving the exigible part of the dower unrealised, seems to be that there may always exist a valid guarantce for the good treatment of her by her husband women of the respectable classes reserve their right and power to demand their exigible dowers till such time as occasion should require the exercise thereof The custom of fixing heavy dowers generally beyond the husband's means, especially in India, seems to be based upon the intention of checking the husband from uli-treating his wife, and, above all, from his mairying another woman, as also from wrongfully or causelessly di-vorcing the former For in the case of divorce the woman can demand the full payment of the dower In the event of the death of the husband, the payment of the dower has the first claim on the estate after funeral expenses, the law regarding it as a just debt (Tugore Law Lectures, 1873, p 841, Hidayak, vol 1 p 122)

DREAMS Arabio hulm (مسلم), ا manām (مسلم), rūyā' (مام)) The term used for a bad dream is hulm, and for an ordinary dream manam, raya' being used to express

a heavenly vision. [RUYA.]
According to the traditions, the Prophet is related to have said, " A good dream is of God a favour and a had dream is of the devil, therefore, when any of you dreams a dream which is such as he is pleased with, then he must not tell at to any but a beloved friend, and when he dreams a bad dream, then let him seek protection from God both from its evil and from the wickedness of Satan, and let him spit three times ever his left shoulder, and not mention the dream to anyone, then, verily, no evil shall come nigh him " "The truest dream is the one which you have about day break.' "Good dreams are one of the parts of prophecy" (Mishkat, xxi o iv)

Arabic hbas (الساس) DRESS Decent apparel at the time of public worship is engined in the Qui an, Surah vii 29 "O children of Adam 1 weat your goodly appared when we repair to any mosque." Excess in apparel and extravagance in dress are reproved, Suish vii 25 'We (God) have sent down raiment to hide your nakedness, and splended garments, but the rannent of party this is the best "

According to the Hidayah (vol iv p 92), a dress of silk is not lawful for men, but women are permitted to wear it Men are prohibited from wearing gold ornuments, and also ernaments of silver, otherwise than a The custom of keeping silver signet ring. The custom of keeping handkerchiefs in the hand, except for neces-

sary use is also forbidden

The following are some of the sayings of the Prophet with regard to dress, as recorded in the Traditions. Mishkat, xx c 1 God will not look at him on the Day of Resurrection who shall wear long garments from pride" "Whoever woars a silken garment in this world shall not wear it in the next" "God will not have compassion upon bim who wears long trousers (se below the unkle) from pride" "It is lawful for the women of my people to wear silks and gold ornaments, but it is unlawful for the men." "Wear white clothes, because they are the cleanest, and the most agreeable, and bury your dead in white clothes

According to the Truditions, the dress of Muhammad was exceedingly simple. It is said he used to wear only two garments the zzar, or "under garment" which hung down three or four mebes below his knees, and a mattle thrown over his shoulders two robes, with the turban, and white cotton drawers, completed the Prophet's wardrobe His dress was generally of white, but he also wore green, red, and yellow, and sometimes a black woollen dress. It is said by some tia ditionists that in the taking of Makkah he wore a black turban. The end of his turban used to hang between his shoulders And he used to wrap it many times round his head It is said, "the edge of it appeared below like the soiled clothes of an oil dealer

He was ospecially foud of white-striped yamani cloth He once prayed in a silken dress, but he cast it aside afterwards saying. "it doth not become the faithful to wear alk" He once prayed in a spotted mantle, but the spots diverted his attention, and the garment was never again worn.

His sleeves, unlike those of the Eastern chogs or khaftan, ended at the wrist, and he never wore long robus reaching to his ankles

At first, he were a gold ring with the stone inwards on his right hand, but it distracted his attention when preaching, and he changed it for a silver one His shoes, which were often old and cobbled, were of the Haaramant pattern, with two thongs And he was in the habit of praying with his shoes on [SHOES.]

The example of Mulianimad has doubtless influence the customs of his followers in the matter of dress the fash on of which has remained almost the same in castein Muhammadan countries centuries past, for although there are varieties of diess n Fastern as well as in European countries, still there are one or two characteristics of dress which are common to all oriental nations which have embraced Islam, namely the turban folded round the head the white cotton drawers, or full trousers, tied round the waist by a nunming string , the quinus, or 'shirt,' the & titi, or " coat," and the lungs or " scarf" The gamis is the same as the ketoneth of the Hebrows, and the xirws of the Greeks, a kind of long shirt with short sleeves the ends of which extend over the trousors or drawers, reaching below the knees The Ihaftan nawers to the Hebrow העניל mes! (1 Sam

avail 4), a tunc worn as an outer garment The Jewish בכך heged, or שלכתלה simlah, mast have been sumlir, to the quadrangular piece of cloth still worn as a scarf in Central Asia, and called a runge and similar to the 'aba' of the Egyptians It is worn in various m sys, either wrapped sound the bony, or worn over the shoulders, and sometimes folded as a covering for the head

The dress of Muhammadana in Egypt is very minutely described by Mr Lane in his Modern Fappitans, vol 1 p 36

The dress of the men of the middle and higher classes of Fgypi consists of the iollowing articles. First a pair of full drawers of linea or cotton tied round the body by a running string or band, the ends of which are embroidered with coloured alka, though condescend a little below the knees or to the ankles, but many of the Arans will not wear long drawers because prohibited by the Prophet Next is worn a quints or "shirt," with very full sleeves, reaching to the wrist, it is made of buen of a loose open texture, or of cotton stuff, or of muslin, or silk, or of a mixture of silk and cotton in strips, but all white Over thus, in winter, or in cool weather, most persons wear a sudeyree, which

is a short vest of cloth, or of striped coloured silk, or cotton without sleeves. Over the shirt and the sudeyree, or the former alone, is worn a long vest of striped silk or cotton (called kaftan) descending to the ankles, with long elseves extending a few mohes beyond the fingers' eads, but divided from a point a little above the wrist, or about the middle of the fore-arm, so that the hand is generally exposed, though it may be concealed by the sleeve when necessary, for it is outstomary to cover the hands in the presence of a person of high rank. Round this vest is wound the girdle, which is a coloured shawl, or a long piece of white-figured muslin.

The ordinary outer robe is a long cloth coat, of any colour, called by the Turks jubbah, but by the Egyptians gibbeh the sleeves of which reach not quite to the wrist. Some persons also wear a benezsh, which is a robe of cloth with long sleeves, like those of the kaftan, but more ample it is properly a robe of curemeny, and should be worn over the other cloth cost, but many persons wear

it mustead of the qibbeh

Another robe called farage yek nearly resembles the benesh, it has very long sleeves, but those are not allt, and it is clinify worn by men of the learned professions. In cola or cool weather, a kind of black woollen cloak, called abayeh, is commonly worn. Sometimes this is drawn over the head.

In winter, also, many persons wrap a muslin or other shawl (such as they use for a turban) about the head and shoulders. The head-dress consists, first, of a small clove-fitting cotton cap, which is often changed next a tarboosh, which is a red cloth cap also fitting close to the head with a tassel of darkblue sitk at the crown, lastly, a long piece of white muslin generally figured, or a kashmere shawl, which is wound round the tarboosh. Thus is formed the turban. The



AN EGYPTIAN MAULAWI (LANE)

kashmere shawlie seldom worn except in cool weather. Some persons wear two or three tarbooshes one over another. A shereof (or descendant of the Prophet) wears a green turban, or is privileged to do so, but no other person, and it is not common far any but a shereof to wear a hight green dress. Stockings are not in use, but some fow persons in

cold weather wear woollen or cetton seeks. The shoes are of thick red morocco, pointed, and turning up at the toes. Some persons also wear inner shoes of soft yellow morocco, and with soles of the same, the outer shoes are taken off on stepping upon a carpet or mat, but not the inner, for this reason the former are often worn turned down at the heel.

The cestume of the men of the lower orders is very simple. These, if not of the very poorest class, wear a pair of drawers, and a long and full shirt or gown of blue linen or cotton, or of brown woollen stuff, open from the neck noarly to the waist, and having wide sleeves. Over this some wear a white or red woollen girdle, for which servants often substitute a broad red belt of woollen stuff or of leather, generally containing a receptacle for money. Their turban is generally composed of a white, red, or yellow



AN PRIPTIAN PEASANT (LAME)

woollen shawl or of a piece of course cotton or muslin wound round a tarboosh, under which is a white or brown felt cap, but many are so poor as to have no other cap than the latter, no turban, nor eyen drawers, nor shoes, but only the blue or brown shirt, or marely a fe viage, while many, on the other hand, wear a sudepiec under the blue shirt and some particularly servants in the houses of great men well a white shirt, a sudepiec, and a haftan, or gibbel, or both, and tre blue shirt over all the full sheeves of this shirt are sometimes drawn up by means of a cord, which

passes round each shoulder and crosses behind, where it is tied in a knot. This custom is adopted by servants (particularly grooms), who have cords of crimson or dark blue silk for this purpose

In celd weather, many persons of the lower classes wear an abayeh, like that before described, but occarser and sometimes (instead of being black) having broad stripes, brown and white, or blue and white, but the latter rarely Another kind of cloak, more full than the abayeh, of black or deep blue woollen stuff, is also very commonly worn, it is called diffeoyeh. The shoes are of red or yellow morocco, or of sheep-skin. Those of the groom are of dark red morocco. Those of the door-keeper and the water-carrier of a private house, generally yellow

The Muslims are distinguished by the colours of their turbane from the Copts and the Jews, who (as well as other subjects of the Turkish Sultan who are not Muslims) wear black, blue, gray, or light brown turbans, and generally dull-coloured dresses

The distinction of sects, families, dynasties, &c, among the Muslim Arabs by the colour of the turban and other articles of dress, is of very early origin. There are not many different forms of turbans now worn in Egypt, that worn by most of the servants is peruliarly formal, consisting of several spiral twists one above another like the threads of a screw. The kind common among the middle and higher classes of the tradesmen and other citizens of the metropolis and large towns is also very formal, but less so than that just before alluded to

The Turkish turban worn in Egypt is of a more elegant fashion. The byrian is distintinguished by its width. The Ulama and men of religion and letters in general used to weir, as some do still, one particularly wide and formal called a mukleh. The turban is much respected. In the houses of the more wealthy classes, there is usually a chair on which it is placed at night. This is often sent with the furniture of a bride, as it is common for a lady to have one upon which to place her head dress. It is never used for any other purpose

The dress of the women of the middle and higher orders is handsome and elegant Their shirt is very full, like that of the men, but shorter, not reaching to the knees, it is also, generally, of the same kind of material as the men's shirt, or of coloured crape, sometimes black A pair of very wide trou-sers (called shinityen) of a coloured striped stuff, of silk and cotton, or of printed or plam white muslin, is tied round the hips under the shirt, with a dikkeh, its lower extremities are drawn up and tied just below the knee with running strings, but it is sufficiently long to hang down to the feet, or almost to the ground, when attached in his manner Over the shirt and shintiyan is orn a long vest (called yelek), of the same material as the latter, it nearly resembles the kastan of the men, but is more tight to the body and arms, the sleeves also are longer, and it is made to button down the front from the bosom to a little below the girdle, instead of lapping over, it is open, likewise on each side, from the height of the hip downwards

In general, the yelek is cut in such a man ner as to leave half of the bosom uncovered, except by the shirt, but many ladies have it made more ample at that part, and according to the most approved fashion it should be of sufficient length to reach to the ground, or should exceed that length by two or three inches or more A short vest (called anteree) reaching only a little below the want, and exactly resembling a yelek of which the lower part has been cut off, is sometimes worn materd of the latter A square shawl, or an embroidered kerchief, doubled diagonally, is put loosely round the waist as a girdle, the two corners that are folded together hanging down behind, or sometimes he lady's girdle is folded after the ordinary Turkish fashion, like that of the men, but more loosely

Over the yelck is worn a gibbeh of cloth or velvet or silk, usually embroidered with gold or with coloured silk, it differs in form from the gibbeh of the men chiefly in being not so wide, particularly in the fore part, and is of the same length as the yelck. Instead of this, a jacket (called 'allah'), generally of cloth or velvot, and embroidered in the same manner as the gibbeh, is often worn.

The head-dress consists of a takeevel and tarboosh, with a square kerchief (called farocdeyel) of printed or painted mushin or one of crape, wound tightly round, composing what is called a rabtah. Two or more such korchiefs were commonly used a short time since, and still are sometimes to form the ladies.



AN EGYPTIAN LADY (MANE).

turban, but always wound in a high flat shape, very different from that of the turban of the men. A kind of crown, called kurs, and other ornaments, are attached to the ladies' head-dress. A long piece of white muslin, embroidered at each and with coloured silks.

and gold, or of coloured crape ornamented with gold thread, &c, and spangles, rests upon the head, and hangs down behind, searly or quite to the ground, this is called tarkak, it is the head-veil, the face-veil I shall presently describe. The hair, except over the forehead and temples, is divided into numerous braids or platts, generally from eleven te twenty-five in number, but always of an uneven number, these hang down the back. To each braid of hair are usually added three black silk cords with little ornaments of gold, &c, attached to them. Over the forehead the hair is cut rather short, but two full locks hang down on each side of the face, these are often curied in ringlets and sometimes plaited

Few of the ladies of Egypt wear stockings or socks, but many of them wear mezz (or inner shoes) of yellow or red morocco, sometimes embroidered with gold. Over these, whenever they step off the matted or carpeted part of the floor, they put on baboog (or slippers) of yellow morocco, with high-pointed toes, or use high wooden clogs or pattens, generally from four to nine inches in height, and usually ornamented with mother-of-pearl

or silver, &c

The riding or walking attire is called texgered. Whenever a lady leaves the house, she wears, in addition to what has been above



THE INDIAN BURKA

described, first, a large, loose gown (called tob or schleh), the sleeves of which are nearly equal in width to the whole length of the

gown, it is of silk, generally of a pink or rose or violet colour Next is put on the burka or face-veil, which is a long strip of white muchn concealing the whole of the face except the eyes, and reaching nearly to the feet. It is suspended at the top by a narrow band, which passes up the forehead, and which is sewed, as are also the two upper corners of the veil, to a band that is tied round the head The lady then covers herself with a habarah, which, for a married lady, is composed of two breadths of glossy, black silk, each ell-wide, and three yards long, these are sewed together, at or near the selvages (according to the height of the person) the seam running horizontally, with respect to the manner in which it is worn, a piece of narrow black ribbon is sewed inside the upper part, about six inches from the edge, to tie round



THE EGYPTTAN HABARAN

the head But some of them unitate the Turkish ladies of Egypt in holding the front part so as to conceal all but that portion of the veil that is above the hands. The unimarried ladies wear a habarah of white silk of a shawl. Some females of the middle classes, who cannot afford to purchase a habarah, wear instead of it an tesâr or tzâr, which is a piece of white calico, of the same form and size as the former, and is worn in the same manner. On the feet are worn short boots or socks (called khuff), of yellow morecoo, and over these the baboog. The dress of a large proportion of those women of the lower orders who are not of the poorest class, consists of a pair of trousers or drawers

(similar in form to the shintiyan of the ladies, but generally of plain white cotton or linen), a blue linen or cotton shirt (not quite so full as that of the men), reaching to the feet, a burks' of a kind of coarse black crape, and a Some dark blue tarksh of mushn or linen wear, ever the long shirt, or instead of the latter, a linen tob, of the same form as that of the ladies, and within the long shirt, some wear a short white shirt, and soure, a sudey-ree also, or an anteres The sleeves of the ree also, or an anteres tob are often turned up over the head, either te prevent their being incommodious, or to supply the place of a turbah In addition to these articles of dress many women who are not of the very poor classes wear, as a cover-ing, a kind of plaid, similar in form to the habarah, composed of two pieces of cotton, woven in small chequers of blue and white, er cross stripes, with a mixture of red at each end It is called milaych, in general it is



AN INDIAN ZANANA LADT

worn in the same manner as the habarab, but sometimes like the tarhah The upper part of the black burks' is often ornamented with false pearls, small gold coms, and other little flat ornaments of the same metal (called bark), sometimes with a coral bead, and a gold coin beneath, also with some coins of base silver and more commonly with a pair of chain tassels of brass or silver (called eyeon) attached to the corners A square black silk kerchief (called mobel), with a border of red and yellow, is bound round the head, doubled diagonally, and tied with a single knot behind, or, metead of thie, the tarboosh and faroodes-

vel are worn, though by very few women of the lower classes.

The best kind of shoes worn by the females of the lower orders are of red morocco, turned up, but generally round, at the toes The burks' and shoes are most common in Cairo, and are also worn by many of the women throughout lower Egypt; but in Upper Egypt, the burka' is very seldem seen, and shoes are scarcely less uncommon To supply the place of the fermer, when necessarv, a portion of the tarhah is drawn before the face, so as to conceal nearly all the countenance except one eve

Many of the women of the lower orders, even in the metropolis, never conceal their faces

I broughaut the greater part of Egypt, the most common dress of the women merely consists of the blue shirt or tob and tarhab In the southern parts of Upper Egypt chiefly above Akhmeem, most of the women envelop themselves in a large piece of dark-brown woollen stuff (called a hulalerych), wrapping it round the body and atturbing the upper parts together over each shoulder, and a piece of the same they use as a tarhab This dull dress, though picturesque, is almost as disguising as the blue tings which women in these parts of Egypt impart to their lips Most of the women of the lower orders wear a variety of trumpery ornaments such as ear-rings, necklaces, bracelets, &c , and sometimes a nose-ring

The women of Egypt deem it more moumbent upon them to cover the upper and hack part of the head than the face, and more requisite to concess the face than most other parts of the person. I have often eeen women but half covered with miserable rags. and several tumes females in the prime of womanhood, and others in more advanted age, with nothing on the body but a narrow

strip of rag bound round the hips

Mr Burckhart, in his Notes on the Bedouins and Wahabys (p 47), thus describes the dress of the Badawis of the desert ---

In summer the men wear a coarse cotton shirt, over which the wealthy put a kombor, or "long gown," as it is wern in Turkish towns, of silk or cotton stuff. Most of them, however, do not wear the kombar, but simply wear over their shirt a woollen mantle There are different sorte of mantles, one very thin, light, and white woollen, manufactured at Baghdad, and called mesoumy A coarser and heavier kind striped white and brown (worr over the mesoumy), is called ubba The Bughdad abbas are most esteemed, those made at Hamah, with short wide sleeves, are called boush (In the northern parts of Syria, every kind of woollen mantle, whether white, black, or striped noite and brown, or white and blue, are called meshiakh) I have not seen any blank abbas among the Asnexes. but frequently among the sheakhs of Ahl el Shemal, sometimes interwoven with gold, and worth as much as ten pounds sterling The Aeneses do not wear drawers, they walk and ride usually barefooted, even the richest of

them, although they generally esteem yellow boots and red shoes All the Bedoums wear on the head, instead of the red Turkish cap, a turban, or square kerchief, of cotton or cotton and silk mixed, the turban is called keffie, this they fold about the head so that one corner talls backward, and two other corners bang over the fore part of the shoulders, with these two corners they cover their faces to protect them from the sun's rays, or hot wind, or rain, or to conceal their features if they wish to be unknown The keffie is yellow or yellow mixed with green Over the keffle the Aeneres tle, instead of a turban, a cord round the head this cord is of camel's hair, and called akal. Some tie a handker-chief about the head and it is then called shuffe A few rich sheikha wear shawls on their heads of Damaseus or Baghaad manu facture, striped red and white; they some times also use red caps or takte (called in Syris tarboush), and under those they wear a smaller cap of camel's han called magraka (in Syria urkye, where it is generally made of f no cotton stuff)



A BEDOUT (BIDAWI) OF THE DESERT

The Acnezos are distinguished at first sight from all the Syrian Bedouins by the long treases of their hair. They never shave their black hair, but cherish it from infancy, till they can twist it in treases, that hang over the cheeks down to the breast these

tresses are called keroun Some few Acreses wear girdles of leather, others tie a cord or a piece of rag over the shirt Men and women west from infancy a leather girdle around the naked waist, it consists of four or five though twisted together into a cord as thick as one's I heard that the women tie their anger thongs separated from each other, round the wasst Both men and women adorn the girdles with pieces of ribands or amulets. The Aenezes called it hhakou, the Ahl el Shemal call it berein In summer the boys, until the age of seven or eight years go stark naked, but I never saw any young girl in that state. although it was mentioned that in the interior of the desert the girls, at that early age, were not more encumbered by clothing than their little buothers In winter, the Bedouins wear over the shirt a pelisse, made of several sheep skin- stitched together, many wear these skins even in summer, because experience has taught them that the more warmly a person is clothed, the less be suffers from the sun. The Arabs endure the inclemency of the rainy season in a wonderful manner While everything around them suffers from the cold, they sleep barefooted in an open ent, where the fire is not kept up beyond mid might Yet in the middle of summer an Arab sleeps wrapt in his mantle upon the burning sand, and exposed to the rays of an intensely hot wan The ladies' dress as a wide cotton ge on of a dark colour, blue, brown, or black , or their heads they wear a kerchief called shouter or metrouse, the young females having it of a red colour, the old of black. All the Ranalla ladios wear black silk kerchiefs, two vards square called shale kas, these are made at Damascus Silver rings are much worn by the Aeneze ladies, both in the eare and noses, the eni-rings they call terkse (pl. teraly) the small nose-rings shedre, the larger (some or which are three inches and a half in disinetor) thezain All the women puncture their lips and dye them blue, this kind of tattooing they call berioum, and apply it like wise in spotting their temples and foreheads The Serblan women puncture their cheeks breasts and arms, and the Ammour women their ankles Several men also adorn then arms in the same manner The Bedoum ladies half cover their faces with a darkcoloured veil called nekye, which is so tied as to conceal the ohm and mouth. The Egyptian women's veil (berkon) is used by the Kebly Arabs. Round their wrists the Aenezo ladies wear glass bracelets of various colouis, the rich also have silver bracelets and some wear silver chains about the neck Both in summer and winter the men and women go berefooted

Captain Burton, in his account of Zanzibar, (vol. 1 p 382), says —

The Arab's head-dress is a kummeh or kojiyyāh (red fez), a Surat calotic (ajiyyah), or
a white skull-cap, worn under a turban
(kilemba) of Oman silk and cotton religiously
mixed Usually it is of fine blue and white
cotton check, smbroidered and fringed with
broad red border, with the ends lianging in

unequal lengths over one shoulder coiffure is highly picturesque. The ruling family and grandees, however, have modified its vulgar folds, wearing it peaked in front, and somewhat resembling a tiara. The essential body-clothing, and the succedaneum for trousers is an szor (ague yaku Chini), or lein-cloth, tucked in at the wast, six to seven feet long by two to three broad The colours are brickdust and white, or blue and white, with a silk border striped red, black, and yellow The very poor wear a dirty bit of cotton girdled by a hakab or kundavi, a rope of plaited thongs, the rich prefer a fine embroidered stuff from Oman, supported at the waist by a silver chain None but the western Arabs admit the unovation of drawers (silvitoolt). The same or upper garment is a collar-less coat, of the best broad-cloth, leek-green or some tender colour being preferred. It is secured over the left breast by a silken loop, and the straight wide sleeves are gaily lined. The kizhão is a kind of waistcoat, covering only the bust; some wear it with sleeves, others without The dishdashes (in Kisawahib Khanzu), a narrow-sleeved shirt buttoned at the throat, and extending to midshin, is made of calco (baftah), American drill and other stuffs called dorsyah, tarebusus, and jamdan: Sailors are known by khuzerang: a coarse cotton, stained dingy red-yellow, with henna or pomegranate rind, and rank with wars (bastard saffron) and shark's oil.

Respectable men guard the stomach with a histin, generally a Cashmers or Bombay shawl; others wear sashes of the dust-coloured raw silk, manufactured in Oman. The outer garment for chilly weather is the long tight-eleeved Persian jubbah, jokhah, or caftan, of European broad-oloth Most men shave their heads, and the Shafels trim or

entirely remove the moustaches

The palms are reddened with henna, which is either brought from El Hejäz, or gathered in the plantations. The only ring is a plain cornelian seal and the sole other ornament is a talisman (here, in Kisawahili Hirim). The eyes are blackened with hohl, or antimony of El Shām—here, not Syria, but the region about Meccah—and the mouth crimsoned by betel, looks as if a tooth had just been knocked out.

Dr Eugene Schuyler, in his work on Turk-

estan (vol i. p 122), says -

The dress of the Central Asiatic is very simple. He wears loose baggy trousers, usually made of coarse white cotton stuff fastened tightly round the waist, with a cord and tassel, this is a necessary article of dress, and is never or rarely taken off, at all events not in the presence of another. Frequently, when men are at work, this is the only garment, and in that case it is gradually turned up under the cord, or rolled up on the legs, so that the person is almost naked. Over this is worn a long shirt, either white or of the feet, and with a very narrow aparture for the neck, which renders it somewhat difficult to put the head through. The sleeves are

long and loose Beyond this there is nothing more but what is called the chapan, varying in number according to the weather, or the whim of the person. The chapan is a loose gown, out very sloping in the neck, with strings to tie it together in front, and inerdinately large sleeves, made with an immense gore, and about twice as long as is necessary, exceedingly inconvenient, but useful to conceal the hands, as Assatio politeness dictates. In summer, these are usually made of Russian prints, or of the native alatcha, a striped cotton material, or of silk, either striped or with most gorgeous eastern patterns, in bright colours, especially red, yellow, and green I have sometimes seen men with as many as four or five of these gowns, even in summer. they say that it keeps out the heat winter, one gown will frequently be made of cloth, and haed with fine lamb-skin or fur The usual girdle is a large handkerchief, or a



AN AFGHAN UNIEF (A F Hole.)

small shawl, at times, a long souri wound several times tightly round the waist. The Jews in places under native rule are allowed no girdle, but a ort of rope or sord, as a mark of ignominy. From the girdle hang the accessory knives and several small bags and pouches, often prettily embroidered, for combs, money &c. On the head there is a skull-cap these in Tashkent are always embroidered with silk, in Bükhärit they are usually worked with silk, or worsted in cross stitch in gay patterns. The turban, called tehtipetch, or "forty turns," is very long, and if the wearer has any pretence to elegance, it should be of fine thin material, which is chiefly imported from England. It requires considerable experience to wind one properly round the head, so that the folds will be well made and the appearance fashionable. One extremity is left to fall over the left shoulder, but is usually, except at prayer time, theked in over the top. Should this end be on the right shoulder, it is said to be in the Afghām style. The majority of turbans are white particularly so in Tashkent, though white is

especially the colour of the mullahs and religious people, whose learning is judged by the size of their turbane. In general, merchants prefer blue, striped, or chequered material.



AN APGEAN MULIAR

At home the men usually go barefooted, but on going out wear either a sort of alippers with pointed toes and very small high fieels, or long soft boots, the sole and upper being made of the same material In the street one must in addition put on either a slipper or golosh, or wear riding-boots made of bright green horse hide, with turned up pointed toes and very small high heels

The dress of the women, in shape and fashion, differs but little from that of the men, as they wear similar trousers and shirts, thour,h, in addition, they have long gowns, usually of bright-coloured silk, which extend from the neck to the ground. They wear an immerable quantity of necklaces, and little amulets, pendenta in their hair, and ear-rings, and occasionally even a nose-ring This is by no means so ugly as is supposed a pretty girl with a torquoisoring in one nostril is not at all unsightly On the contrary, there is something piquant in it Usually, when outside of the houses, all respectable women wear a heavy black veil, reaching to their waists, made of woven horse-hair, and over that is thrown a dark blue, or green khalat, the eleves of which tied together at the ends, dangle behind. The theory of this dull dress is, that the woman desire to escape ob servation, and certainly for that purpose they have devised the most ugly and unseemly

costume that could be imagined They are. however, very inquisitive, and occasionally in bye-streets one is able to get a good glance at them before they pull down their veils.

The dress of the citizens of Porsis has been

The dress of the crizens of reference often described, both by ancient and modern travellers. That of the men has changed the within the last century. The turban, as a hoad-dress, is now worn by none but the Arabian inhabitants of that country The Persians wear a long cap covered with iamb's wool, the appearance of which is sometimes improved by being encircled with a cashmere shawl. The inhabitants of the principal towns are fond of dressing richly Their upper garments are either made of chintz, aik, or oloth, and are often trammed with gold or miver lace they also wear bro cade, and in winter their clothes are lined with furs, of which they import a great variety It is not customary for any person, except the king, to wear jowels but nothing can exceed the profusion which he displays of these ornaments, and his subjects seem peculiarly proud of this part of royal magnificance. They assert that when the monarch is dressed in his most aplended robes, and is seated in the sun, that the eye cannot gaze on the dazzling brilhancy of his attire

DRINKABLES Arabic ashribah (A,A) There is a chapter in the Traditions devoted to this enegeot and on-titled Babu'l Ashribah The example of Muhammad in his habit of drinking, having influenced the Eastern world m its habits, the following traditions are noticeable. Anas says "the Prophet has forbidden drinking water standing" and that he used to take breath thice times in drinking, and would say draking in this way cools the stomach quenches the thirst, and gives health and vigour to the body

Ibn Abbas says the Prophet forbade drinking water from the mouth of a leather

Umm Salimah says "the Prophet said, He who drinks out of a silver oup drinks of hell fire (Mishkat, book zix c. ini)

DRINKING VESSELS are four drinking vessels which Mus ims were forbidden by their Prophet to drilk out of (Mishkat, bk 1,0 L) huntam, a 'green vessel", dubba', a large gourd hollowed out, maqu, a cup made from the hollowed root of a tree; muzaffar a vessel opvered with pitch, or with a glatmous substance. These four kinds of vessels seem to have been used for drinking wine, hence the prohibition.

When a dog armks from a vessel used by man, it should be washed aeven times

(Mishkal, book ili c. ix pt 1)

DROWNING Arabic gharag (3.4) It is a strange anomaly in Muhammadan law, according to the teaching of Abu Hanifah, that if a person cause the death of another by mamersing him under water until he die. the effecte does not

amount to murder, and retaliation (quais) is not indurred The arguments of the learned divine are as follows First, water is analogous to a small stick or rod, as is seldom or ever used in murder Now, it is said in the Traditions that death produced by a rod 18 only manslaughter, and as in that a fine 18 merely incurred, so here likewise Secondly, retaliation requires the observance of a perfect equality, but between drowning and wound-ing there is no equality, the former being short of the latter with regard to damaging the body [MURDER.]

DRUNKENNESS Shurb (مرب) denotes the state of a person who has taken intoxicating liquor, whilst sukr (حكر) implies a state of drunkenness Wine of any kind being strictly forbidden by the Muslim law, no distmotion is made in the punishment of a wins-drinker and a drunkard. If a Muslim drink wine, and two witnesses testify to his having dene so, or if his breath smell of wine, or if he shall himself confess to having taken wine, or if he be found in a state of intoxication, he shall be beaten with eighty stripes, or, in the case of a slave, with forty stripes (Hidāyah, vol. ii. p 57, Mishkāt, bk xv o iv) [KHAME]

DRUZES A heretical mystic sect of Muhammadans, which arose about the beginning of the eleventh century in the mountains of Syria They are now chiefly found in the districts of Lebanon, and in the neighbourhood of Damascus They were founded by al-Hakim, the fanatical Khalifah of the Fățimite race, who reigned at Cairo, a sisted by two Persians named Hamzah and al-Darazi, from the latter of whom the sect derives its Dama

De Sacy, in his Exposé de la Reliquon des Druzes, gives the following summary of their belief -

"To acknowledge only one God, without seeking to penetrate the nature of His being and of His attributes, to confess that He can neither be comprehended by the senses nor defined by words, to believe that the Divinity has shown itself to men at different epochs, under a human form, without participating in any of the weaknesses and imperfections of humanity, that it has shown itself at last, at the commencement of the fifth age of the Hejira, under the figure of Hakim Amr Allah, that that was the last of His manifestations, after which there is none other to be experted, that Hakim disappeared in the year 411 of the Hejira, to try the faith of His cervants, to give room for the apostasy of hypocrites, and of those who had only embraced the true religion from the hope of worldly rewards, that in a short time he would appear again, full of glory and of majesty, to triumph over all his enemies, to extend His empire over all the earth, and to make His faithful worshippers happy for ever, to believe that Universa! Intelligence is the first of God's creatures, the only direct production of His omnipotence, that it has appeared upon the earth at the epoch of each

of the manifestations of the Divmity, and has finally appeared since the time of Hakim under the figure of Hamza, son of Ahmad: that it is by His ministry that all the other creatures have been produced, that Hames only possesses the knowledge of all truth, that he is the prime minister of the true religion, and that he communicates, directly or indirectly, with the other ministers and with the faithful, but in different proportions, the knowledge and the grace which he receives directly from the Divinity, and of which he is the sole channel, that he only has immediate access to God, and acts as a mediator to the other worshippers of the Supreme Being, acknowledging that Hamza is he to whom Hakim will confide his sword, to make his religion triumph, to conquer all his rivals. and to distribute rewards and punishments according to the ments of each one, to know the other ministers of religion, and the rank which belongs to each of them, to give to each the obedience and submission which is their due, to confess that every soul has been created by the Universal Intelligence, that the number of men is always the same, and that sculs pass successively into different bodies, that they are raised by their attachment to truth to a superior degree of excellence, or are degraded by neglecting or giving np religious meditation, to practise the seven commandments which the religion of Hamza imposes upon its followers, and which principally exacts from them the observance of truth, charity towards their brothren, the renunciation of their former religion, the most entire resignation and submission to the will of God, to confess that all preceding relagions have only been types more or less perfect of true religion, that all their ceremonial observances are only allegories, and that the manifestation of true religion requires the abrogation of every other creed Such 18 the abridgment of the religious system taught in the books of the Druzes, of which Hamza is the author, and whose followers are called Unitarians !

There is a very full and correct account of the religious behef of the Druzes in the Researches into the Religions of Syria, by the Rev J Wortabet, M.D. In this work Dr Wortabet gives the following Catechism of the Druzes, which expresses their belief with regard to Christianity .

"Q. What do ye say concerning the gospel which the Christians hold?

"A That it is true, for it is the sayings of the Lord Christ, who was Salman el Pharisy during the life of Mohammed, and who is Hamzeh the son of Ali-not the false Christ who was born of Mary, for he was the son of Joseph.

"Q Where was the true Christ when the

A He was among the disciples He uttered the truths of the gospel and taught Christ, the son of Joseph, the institutes of the Christian religion, but when Jesus disobeyed the true Christ, he put hatred into the hearts of the Jews, so that they crucified him.

"What became of him after the cracifixion?

"A. They put him into a grave, and the true Christ came and stole him, and gave out the report among men that Christ had risen out of the dead.

"Q. Why did he act in this manner?
"A. That he might establish the Christian religion, and confirm its followers in what he had taught them.

"Q. Why did he act in such a manner as to

establish error?

"A So that the Uniterians should be consealed in the religion of Jesus and none of them might be known

"Q. Who was it that came from the grave and entered among the disciples when the

doors were shut?

- "A The living Christ, who is immortal, even Hamzeh, the son and slave of our Lord
- "Q. Who brought the gospel to light, and presched it?
  - "A. Matthew, Mark, Luke, and John."
- "Q. Why did not the Christians acknowedge the unity of God?
- "A Because God had not so decreed.

"Q. Why does God permit the introduction of evil and infidelity?

"A. Because He chooses to mislead some

from, and to guide others, to the truth "Q. If infidelity and error proceed from Him, why does he punish those who follow them?

"A. Because when Hs deceived them, they

did not obey Him.

"Q. How can a deluded man obey, when he is ignorant of the true state of the case?

'A We are not bound to answer this question, for God is not accountable to his creatures for his dealings with them '

DU'A' (معام) "Prayer" The word de'a' is generally used for supplication, as distinguished from salāt, or the liturgical form of prayer, ag Qur'an, Surah ziv 42 "O my Lord! make me and my posterity to be constant in prayer (salāt) O our Lord! and accept my supplication (du'ā') [FRAYERS]

DU'A'-I-MA'SUR (رعاه ماتور)
Let "Recorded prayer" A term used for A term used for prayers which were offered up by the Prophet, and have been handed down in the Traditions

DU'A'U 'L-QUNUT (called also the Quantu 'l-Witr, "The prayer said standing" A form of prayer recited after the gardah in the night prayer Recated by some sects in the early morning It is found in the Traditions It is as follows—

"O God, we seek help from Thee, and for-giveness of sins

"We believe in Thee and trust in Thee

"We praise Thee We thank Thee are not unthankful

"We expel, and we depart from him who does not obey Thee

"We serve Thee only, and to Theo do we

pray
"We seek Thee, we prostrate ourselves and we serve Thee

"We hope for Thy mercy We fear Thy punishments.

"Surely Thy judgments are upon the infidels'

DUALISM Professor Palmer. following the remarks of al-Baixawi the commentator, says there is a protest against the dualistic doctrine that Light and Darkuess were two co-eternal principles, in the Qur'an, Sürah vi 1 "Praised be God who created the heavens and the earth, and brought into being the Darkness and the Light" (Palmer's Qur'an, vol 1 p. 115, al-Baişāwi sa

AD-DUKHAN (والمدال). "The Smoke" The title of the xxxvih chapter of the Qur'an, in which the words occur (9th verse) "Expect thou the day when the heaven shall bring a palpable smoke "

The name of DULDUL (JA), the Prophet's mule which he gave to 'Ali.

DUMB, The Arabic abkam ( ), pl. bukm

The intelligible signs of a dumb person suffice to verify his bequests and render them valid, he may also execute a marriage contract, or give a divorce, or execute a sale or purchase, or sue or incur punishment by signs, but he cannot sue in a case of quas, or retahation for murder This rule does not apply to a person who has been deprived of speech, but merely to one who has been born dumb (Hidayah, vol. iv p 568) A dumb person can also acknowledge and deny the faith by a sign.

AD-DURRATU 'L-BAIZĀ' الميضاء Lit "The pearl of light." term used by Sufi mystics to express the 'aqlu 'l-awu al, the first intelligence which God is said to have created at the beginning of the sumate world ('Abdu 'r-Razzāq's Dictionai y of Şūf'i Terms)

DURUD (פונים, a Persian word Arabic as-Salāt (العلوة) A benediction, imploring mercy A part of the stated prayer, recited immediately after the Tashah-hud whilst in the same posture. It is as follows "O God, have meroy on Muhammad and on his descendants, as Thou didst have mercy on Abraham and on his descendants! Thou art to be praised, and Thou art great! O God, bless Muhammad and his descendants as Thou didst bless Abraham and his descen-Thou art to be praised and Thou art great" The merits of this form of prayer are said to be very great, for, according to Anas, the Prophet said, "He who recites it will have blessings on his head ten times, ten sins will be forgiven, and he will be exalted tan steps " (Mishkat, book iv c xvil.) PRAYER.

ادوزغ) DŪZAKH The Persuan word for hell [HELL]

According to the Imam DYER Abū Hanīfah, a dyer of cloth is at liberty to detain it until he receive his hire for dyeing it, and if the cloth perish in his hands whilst it is detained, he is not responsible (Hidāyak, vol. iii. 820.)

DYING, The. Very special instructions are given in Muslim books as to the treatment of the dying. In the Durru'l-Mulitar (p. 88), the friends of the dying are recommended, if possible, to turn the head of the dying person towards Makkah, but if this be not convenient, his feet should be placed

in that direction and his head slightly raised. The Kalimate 'A-Shahadah should then be recited, and the Sürsh Y-Sin (xxxvi) and Sürstu 'r-Ra'd (xui) should be read from the Qur'an When the spirit has departed from the body, the mouth should be thed up and the eyes closed and the arms straightened, and the body should be perfumed, and no unclean person should be suffered to approach the corpse. Immediate steps should then be taken for the washing of the corpse. [DEATE]

E.

EAR-RINGS, NOSE-RINGS In the East it is the universal custom of Muhammadan women to wear ear-rings, and they are not unfrequently worn by young men and children. Gold ear-rings are, however, forbidden in the Traditions, for Abū Hurairsh relates that the Prophet said, "Whoever wishes to put into the ear or the nose of a friend a ring of hell fire, let him put in the ear or the nose of his friend a gold ring let your ornament be of silver" And Asmá' bint Yazid relates the same tradition. (Musikāt, book xx c 11, part 2)



EAR AND NOSE BINGS

EARTH, The Arabic are ((,d,)) Muhammad taught his followers that just as there are seven heavens [HEAVEK] one above another, so there are seven earths one beneath another, the distance between each of these regions being five hundred years' journey (Mackett, book xxiv c i. part 3)

In the Qur'an the earth is said to be stretched out like a carpet or bed (Sürah in 20, xiii 8, lxxviii 6), which expression the ancient commentators understood to imply that the earth was a vast plane, but circular, and (Sürah xxxix. 67) to be but a handful in the sight of God, which in the last day shall be changed into another earth (Sürah xiv 49)

The earth is believed by Muhammadan

writers to be surrounded by a great sea called al-Bahru l-Muhit, or the circumambient ocean, which is bounded by the mountains of The extent of the earth is said to be equal to a journey of five hundred years, two hundred years' journey being allotted to the sea, two hundred to the uninhabited desert, eighty to the country of Gog and Magog (Yājāj wa Mājāj) and the rest to the civilised world Certain terra incognition in the midst of the mountains of Qaf are said to be inhabited by the jinn, or genii According to some, Makkah (or Jerusalem according to others) is situated in the centre of the earth. On the Muhit is the 'Arshu'l-Iblis, or "Throne of Satan." The western portion of the Muhit is often called the Bahru'z-Zubnat, or "Sea of Darkness," and in the south-west corner of the earth is the Fountain of Life of which al-Khizr drank, and in virtue of which he still lives, and will live till the Day of Judgment. The mountains of Qaf which bound the great sea Muhit, form a circular barrier round the whole earth, and are said to be of green chrysolite, the colour of which the Pro phet said imparts a greenish tint to the sky The general opinion is that the mountains of Qai bound our earth, but some say there are countries beyond, each country being a thousand years' journey

The seven earths, which are five hundred years' journey from each other, are situated one beneath the other, and each of these seven regions has its special occupants. The occupants of the first are men, genn, and animals, the second is occupied by the suffocating wind which destroyed the infidel tribe of 'Ad (Sürah laix 6), the third is filled with the stones of hell, mentioned in the Qur'an (Sürah in 22, lavi. 6) as "the fuel of which is men and stones", the fourth by the sulphur of hell, the fifth by the serpents of hell, the sixth by the scorpious of hell, which are in size and colour like black mules, and have tails like spears, and the seventh by the devil and his angels. Our earth is said to be supported on the shoulders of an angel, who stands upon a rock of ruby, which reck is supported on a huge bull with four thou-

sand eyes, and the same number of ears, noses, mouths, tongues, and feet, between every one of each is a distance of five hundred years' journey. The name of this bull is Kujūta, who is supported by an enormous fish, the name of which is Bakamūt

The above is but a brief outline of the Muhammadan belief as regards the earth's formation, but the statements of Muhammadan commentators are so wild on the subject, that it seems quite useless to quote them as authorities, for they contradict each other in endless variety

EARTHQUAKE, The. Arabic as-Zalzalah (1941) The title of the xorxth Sürah of the Quran, in which it is stated that an earthquake will take place at the commencement of the signs of the last

day -"When the Earth with her quaking shall quake

" And the Earth shall cast forth her bur-

dens, "And man shall say, What suleth her?

"On that day shall she tell out her

"Because thy Lord shall have inspired her

"On that day shall men come forward in throngs to behold their works,

"And whosoever shall have wrought an atom's weight of good shall behold it,

"And whosoever shall have wrought an atom's weight of evil shall behold it "

EATING According to the Traditions, Muhammadans have been enjoined by their Prophet to est in God's name, to

neturn thanks, to eat with their right hand, and with their shoes off, and to lick the plate when the meal is finished. The following are some of Muhammad's precepts on the subject

EATING

"The Devil has power over that food which is eaten without remembering God."

"Repeat the name of God. Est with the right hand and eat from before you."

"When a man comes into a house at mealtime, and remembers the name of God, the devil says to his followers, 'There is no place here for you and me to-night, nor is there any supper for us."
"When anyone eats he must not wash his

fingers until he has first licked them.

"Whoever eats a dish and links it afterwards, the dish intercedes with God for him "

"When victuals are placed before you, eat them with your shoes off, because taking off your shoes will ease your feet" ("Abdu "l-Haqq adds, " and do it out of respect to the food") food

"Whoever eats from a plate and licks it afterwards, the dish says to him, 'May God free you from hell as you have freed me from the devils licking me '"

Qatadah says that Anas said Prophet did not est off a table, as is the manner of proud men, who do it to avoid bending their backs" (Mishkat, Arabic ed., Babu 'l-Af'ımah )

The following directions are given for eating, by Faqir Muhammad As'ad, the author of the Akhlaq-s-Jalali. (Thompson's English Translation, p 294) -

"First of all, he should wash his hands,



mouth, and nose. Before beginning he should say, 'In the name of God' (Bismillāh); and after ending he must say, 'Giory to God' (Al-hands hillāh). He is not to be in a hurry to begin, unless he is the master of the feast, he must not dirty his hands, or clothes, or the table-linen, he must not eat with more than three fingers, nor open his mouth wide, not take large monthfuls, nor swallow them hastily, nor yet keep them too long unswallowed. He must not suck his fingers in the course of eating, but after he has eaten, he may, or rather ought, as there is scripture warrant for it.

"Let him not look from dish to dish, nor smell the food, nor pick and choose it. If there should be one dish better than the rest, let him not be greedy on his own account, but let him offer it to others. He must not spill the grease upon his fingers, or so as to wet his bread and salt. He must not eye his comrades in the midst of his mouthfuls Let him eat from what is next him, unless of fruit, which it is allowable to eat from every quarter What he has once put into his mouth (such as bones, &o ), he must not replace upon his bread, nor upon the table-cloth, if a bone has found its way there, let him remove it unseen. Let him beware of revolting gestures, and of letting anything drop from his month into the cup Let him so behave, that, if anyone should wish to eat the relics of his repast, there may be nothing to revolt him

"Where he is a guest, he must stay his hand scener than the master of the feast; and whenever the rest discontinue eating, he must act in concert with them, except he be in his own house, or some other where he constitutes part of the family. Where he is himself the host, he must not continue esting when the rest have stayed their hands, so that something may be left for anyone who chances to famoy it.

"If he has coossion to drink in the course of his meal, let him do it softly, that no noise in his throat or mouth may be audible to others. He must not pick his teeth in the view of the company, nor swallow what his tengue may extract from between them, and so of what may be extracted by the toothpick, let him throw it aside so as to disgust

no one

"When the time comes for washing his hands, let him be exceedingly careful in cleansing his nails and fingers Similar must be his particularity in washing his lips, mouth, and nostrils. He must not void his rhenin into the basin, even the water in which his mouth has been rinsed, let him cover with his hand as he throws it away.

"Neither must be take the turn from others in washing his hands, saving when he is master of the entertainment, and then he

should be the first to wash '



WASHING THE HANDS

EATING WITH JEWS OR CHRISTIANS. In Muhammadan countries, where the people have not been brought in contact with Hindus, with caste prejudices, Muslims never hesitate to eat with Jews and Christians, provided the drink and victuals are such as are lawful in Islam Since the British occupation of India, the question has often been raised, and few Muhammadans will eat with Englishmen. Syud Ahmad Khan,

CSL, has written a book, in which he proves that it is lawful for Muhammadans to eat with both Christians and Jews, and his arguments would seem to be in accordance with the teaching of the Qur'an. Sürah v 7 "Lawful for you to-day are the good things, and the food of the people of the Book (i.e. Jews and Christians) is lawful for you, and your food is lawful for them."

Al-Barzawi, commenting on this verse,

says: "This verse includes all kinds of food, test which is slain lawfully (zabh) or not, and this verse is of common application to all the people of the Book, whether Jews or But on one occasion Khalifah Christians 'All did not observe its minnetions with regard to the Bann Taghlib, a Christian tribe, because he said these people were not Christians, for they had not embraced anything of Christianity except wins-drinking And he does not include amongst the people of the book, the Majūsis, although he included the Majusis with the people of the Book when he took the poll-tax from them, seconding to a tradition which Muhammad gave regarding the Majusis, viz. 'Treat the Majusis as you would treat the people of the Book, out do not marry with them, nor est what they slay" (Tafsire'l-Barzāwi, p 216)
The commentators, al Kamālān, say the

only question raised was that of animals elain by Jews and Christians, and the learned are all agreed that animals slain by them are (Tafsıru 'l-Jalalaın wa'l-Kamalaın,

p 98)
The following Hadis is given in the Sahih Muslim on the subject Abu Sa'labah related, "I said, O Prophet of God ! Verily we live in a land belonging to the people of the Book (ie Jews or Christians), is it lawful for us to eat out of their dishes? The Prophet replied, The order for dishes is this if you can get other dishes, then eat of them but if ye cannot, then wash those of the people of the Book and eat from them "

The Imam Nawawi, the commentator on the Sahih Muslim, says Abu Da'ud bas given this Hadis in a somewhat different form to that in the text. He says 'Abū Satlahah relates, we were passing through the country of the people of the Book (i.e. Christians), and they were cooking pigs' flesh in their dishes, and drinking wine from their vessels" "For" (continues Nawawi), "the learned are all agreed that it is lawful to eat with Jews and Christians unless their vessels sie polluted with wine or pork, in which case they must be washed before they are used' (Sahik Muslim wa Sharku Na wawi, p 146)

ECLIPSE The Arabic khusuf عسوف) is used to denote either an sclipse of the sun or of the moon (vide Mishkat book iv e li.), but it is more specially applied to an eclipse of the moon and kusuf (کسوف) for an eclipse of the sun (vide Richardson's Dictionary). Special prayers, consisting of two rakahs, are enjoined in the Traditions (Mashkut, book iv o h.) at the tume of an colipse of either the sun or moon.

'Abdu 'lish ibn 'Abbis says " There was an eclipse of the sun in the time of the Prophet, and he recited prayers, and the people recited after him; and he stood up for a long tune, as long as anyone would be repeating the Chapter of the Cow (r. Sûrah ii). Then he performed a long rukū' after which he raised

up his head and stood a long time, which was under the first standing, after which he did the second ruku, which was the same as the first in point of time; then he raised his head up from the second ruku, and per-formed two prostrations, as is customery Then he stood up a long time, in the second rak'ah, and this was shorter than the first standing, in the first rak'ah, after which he did a long raku in the second rakish, and this was under the first ruku, in the first rak'ah After this, he raised up his head, and stood a long time, and this was shorter than the first, in the second rakish Then be did a long ruku, and this was not so great as the first, in the second rak'ah. Then he rose up, and performed two prostrations, and after repeating the creed and giving the salam he concluded his prayers And the sun was bright And the Prophet sa d, 'Verily, the sun and moon are two signs amongst those which prove the existence of God, and are not eclipsed on account of the life or death of any person, and when ye see this, remember God. The Companions said, 'O Prophet! We saw you about to take something in the place where you stood in prayer, after which we saw you draw back a little ' And the Prophet said, "I saw Paradise, and gathered a bunch of grapes from it, and if I had taken it and given it to you, verily you would have eaten of it as long as the world lasts I also saw hell, and never saw such a horrid sight till this day, and I saw that they were mostly women there. And the Companions said, O Pro-phet, why are most of the people of hell-He said, 'On account of their women? infidelity not on account of their disobedience to God but that they are ungrateful to their husbands, and bide the good things done them, and if you do good to one of them perpetually, after that, if they see the least fault in you, they will say, I never saw you perform a good work." (Mishkāt, book IV. C IL)

EDEN Arabic 'Adn (@40), which al Bazāwi says means "a fixed abode" The Hebrew is generally understood by Hebrew scholars to mean "pleasure" or "delight."

The word 'Ada is not used in the Qur'an for the residence of our first parents, the term used being al-junnah, "the garden", although the Muslim Commentators are agreed in calling it the Januaru Adn, or "Garden of The expressions, January 'Adn, " the Eden ' Garden of Eden" and Jamatu Ada, "the Gardens of Eden," occur ten times in the Qur'an, but in each case they are used for the fourth heaven, or stage, of celestial bliss. [PARADISE.]

According to the Quran, it seems clear that Jametu 'Adn is considered to be a place in heaven, and not a terrestrial paradiss, and hence a difficulty arises as to the locality of that Eden from which Adam fell. Is it the same place as the fourth abode of celestial bliss? or, was it a garden situated in some part of earth? Al-Baizāwī says that some people have thought thie Eden was situated in the country of the Philistines, or between Fāris and Kirman But, he adds, the Garden of Eden is the Dāru 's-Ṣawāb, or "the House of Recompense," which is a stage in the paradise of the heavens, and that when Adam and Eve were cast out of Paradise, Adam fell on the isle of Ceylon, or Sarandīb, and Eve near Jiddah in Arabia, and after a separation of 200 years, Adam was, on his repentance, conducted by the Angel Gabriel to a mountain near Makkah, where he knew his wife Eve, the mountain being thence named 'Arafah (ie "the place of recognition), and that he afterwards retired with her to Ceylon where they continued to propagate their species

tinued to propagate their species

Mnhammad Tähir (Majma'u 'l-Bihār, p
225), in remarking upon the fact that in the
Traditione the rivers Jaihūn and Jaihān are
eaid to be rivers in "the garden" (al-Iannah), says the terms are figurative, and moan
that the faith extended to those regions and
made them rivers of paradise And in
another place (idem, p 164) the same author
says the four rivers Saihān (Jazartes),
Jaihān (Jihon), Furāt (Euphrates), and Nil
(Nile), are the rivers of Paradise, and that
the rivere Saihān and Jaihān are not the
same ae Jaihūn and Jaihān hut that these
four rivers already montioned originally came
from Paradise to this earth of ours

EDUCATION Education without religion is to the Muhammadan mind an anomaly In all books of Traditions there are sections specially devoted to the consideration of knowledge, but only so far as it relates to a knowledge of God, and of "God's Book" (See Sahiku'l-Bukhan, Babu ! 'Ilm.) The people who road the "Book of God" are, according to the sayings of the Prophet, described as "assembling together in mosques, with light and comfort descend ing upon them, the grace of God covering them, and the angels of God oncompassing them round about" The chief aim and object of education in Islam is, therefore, to obtain a knowledge of the religion of Muhammad, and anything beyond this is considered superfitions, and even dangerous Amongst Muhammadan religious leaders there heve always been two classes—those who affect the ascetic and etrictly religious life of mortification, such as the Sufi mystics and the Fagirs [FAGER], and those who, by a careful study of the Qur'an, the Traditions, and the numerons works on divinity, have attained to a high reputation for scholarship, and are known in Turkey as the 'Ulama', or " learned," and in India, as Maulawis

Amongst Muhammadans generally, a know ledge of science and various branches of a scular learning is considered dangerous to the faith, and it is discouraged by the religious, although some assert that Muhammad has encouraged learning of all kinds in the Qur'an, by the following verse Surah in 272—

"He giveth wisdom to whom He will, and He to whom wisdom is given hath had much

good given him"

Mr Lane, in his Modern Egyptians, says:
"The parents seldom devote much of their time or attention to the intellectual education of their children, generally contenting themselves with inetilling into their young minds a few principles of religion, and then submitting them, if they can afford to do so, to the instruction of a school. As early as possible, the child is taught to say, "I testify that there is no deity but God, and I testify that Muhammad is God'e Apostle." He receives also lessons of religious pride, and learns to hate the Christians, and all other seets but his own, as thoroughly as does the Muslim in advanced age."

In connection with all mosques of importance, in all parts of Islam whether in Turke , Egypt, Persia, or India, there are small schools, either for the education of children, or for the training of etudents of divinity The child who attends these seminaries is first taught his alphabet, which he learns from a small board on which the letters are written by the toacher Ho then becomes acquainted with the numerical value of each letter [ABJAD] After this he learns to write down the ninety-nine names of God and other simple words taken from the Quran [GOD] When he has mastered the spelling of words, he proceeds to loarn the first chapter of the Qur'an, then the last chapter, and gradually reads through the whole Qur'an in Arabic, which he usually does with out understanding a word of it Having finished the Qur'an, which is considered an incumbent religious duty, the pupil is mstructed in the elements of grammar, and perhaps a few simple rules of arithmetic To this is added a knowledge of one Hindu stani, of Persian book. The ability to read n single Persian book like the Gulistan or Bostan is considered in Central Asia to be the sign of a liberal education The ordinary schoolmaster is generally a man of little learning, the learned Maulawi usually devoting himself to the study of divinity, and not to the education of the young

Amongst students of divinity, who are called talabatu (sing tabb) "l-"tlm, or " seekers as knowledge," the usual course of study follows as sart, grammatical inflection, annahw, syntax, al-mantiq, logic al-hisab, arithmetro al-jubr wa 'l-muqabalah algebra, almu na wu bbuyan, rhetoric and versification, al-figh, jurisprudence of agaid, scholastic theology, at-tafer commentaries on the Quran, 'lanu'l-usul, treatures on exceesis, and the principles and rules of interpretation of the laws of Islam , al-ahadig, the traditions and commentaries thereon. These are usually regarded as different branches of learning, and it is not often that a Manlawi, or 'Alim, attains to the knowledge of each section For example, a scholar will be celebrated as being well educated in al-ahadis, but he may be weak in al-figh The teacher, when instructing his pupils, seats himself on the

ground with his hearers all seated round him in a ring Instruction in mosques is usually given in the early morning, after the morning prayer, and continues some three or four hours. It is again renewed for a short time

after the mid-day prayer

Students in mosques are generally supported by the people of the parish, (each mosque having its section or parish), who can be called upon for food for all the inmates of a mosque every morning and evening. Not unfrequently mosques are endowed with land, or rents of shops and houses, for the qayment of professors. Mr Lane speaks of a mosque in Cairo, which had an endowment for the support of three hundred blind students. The great mosque al Azhar, in Cairo, is the largest and most influential seat of learning in Islam. In 1875, when the

present writer visited it, it had as many as 5,000 students gathered from all parts of the Muhammadan world

In India almost every mosque of importance has its class of students of divinity, but they are not established for the purposee of general education, but for the training of students of divinity who will in time become the Imams of mosques. Some of the Maulawis are men held in great reputation as Arabio scholars, but they are, as a rule, very deficient in general knowledge and information. Whether we look to India, or Persia, or Egypt, or Turkey, the attitude of Muhammadanism is undoubtedly one in direct antagonism to the spread of secular education.

Much has been made by some writers of the liberal patronage extended to interature and science by 'Abdu 'r-Rahman and his suc-



A MUSLIM SCHOOL

cessors as Khalifahs of Cardova in the Middle Ages But there was nothing original, or Islamic, in the literature thus patronised, for, as Professor Uerberweg remarks in his History of Philosophy, "the whole philosophy of the Arabians was a form of Aristotelianism, tempered more or less with Neo-Platonic conceptions." The philosophical works of the Greeks and their works of medical and physical science, were translated from Greek into Arabio by Syrian Christians, and not by Arabian Muslims Muhammadans cannot be altogether oredited with these literary undertakings

Al-Maggari, in his History of the Dynasties of Snam, has an interesting notice of education in that country, in which he writes—

"Respecting the state of science among the Andalusians (Spaniards), we must own in justice that the people of that country were the most ardent lovers of knowledge, as well as those who best knew how to appreciate and distinguish a learned man and an ignorant one, indeed, science was so much esteemed by them, that wheever had not been endowed by God with the necessary qualifloations to acquire it, did everything in his power to distinguish himself, and conceal from the people his want of instruction, for an ignorant man was at all times looked upon as an object of the greatest contempt, while the learned man on the contrary, was not only respected by all nobles and plebeians, but was trusted and consulted on every occa-

sion, his name was in every mouth, his power and influence had no limits, and he was preferred and distinguished in all the occasions of life.

"Owing to this, rich men in Cordova, however illiterate they might be, encouraged letters, rewarded with the greatest munificence writers and poets, and spared neither brouble nor expense in forming large collections of books, so that, independently of the famous library founded by the Khalifah al-Hakim, and which is said by writers worthy of oredit to have contained no less than four hundred thousand volumes, there were in the capital many other libraries in the hands of wealthy individuals, where the studious sould dive into the fathomless sea of knowledge, and bring up its mestimable pearls. Cordova was indeed, in the opinion of every author, the city in Andalus where most books were to be found, and its mhabitants were renowned for their passion for forming libraries. To such an extent did this rage for collection increase, save Ibn Sa'id, that any man in power, or holding a situation under Government, considered himself obliged to have a library of his own, and would spare no trouble or expense in collecting books, merely in order that people might say -Such a one has a very fine library, or, he possesses a unique copy of such a book, or, he has a copy of such a work in the hand-writing of such a one.

EGGS According to the Imam Abū Hanifah, if a person purchase eggs and after opening them discover them to be of bad quality and unfit for use, he is entitled to a complete restitution of the price from the seller (Hidāyah, vol. ii p. 415)

EGYPT Arabic Misr () The land of Egypt is mentioned several times in the Qur'an in connection with the history of Joseph and Moses In the year A.H. 7 (A.D. 628), Muhammad sent an embassy to al-Muqauqis, the Roman Governor of Egypt, who received the embassy kindly and presented the Prophet with two female Coptio slaves

ELEMENTS Arabic al-'Anasiru
'l-arba'ah (العنام الأربعة) "The four
elements" of fire (nār), sir (hawā), water (mā')
and earth (arz), from which all creation
mmeral, animal, and vegetable is produced

The respective properties of these elements are said to be as follows. Fire, hot and dry. air, hot and cold, water, cold and wet, earth, cold and dry. A knowledge of the properties of the four elements is required in the so-called science of Da'wah. [DA'WAH]

ELEPHANT, The year of Arabic 'Amu 'l-Fil (lal) ha) The year in which Minhammad was born. Being the year in which Abrahatu I Ashram, an Abysaman Christian and Viceroy of the King of San'ā' in Yaman marched with a large army and a number of elephants upon Makkah with the intention of destroying the Ka'bah. He was defeated and his army destroyed in

so sudden a manner, as to give rise to the legand embodied in the cyth Sürah of the Qur'an, which is known as the Chapter of the Elephant

Professor Palmer says it is conjectured that small-pox broke ont amongst the army.

[ASHABU 'L-VIL.]

ELIJAH Arabic Ryās (الياسي), Heb אלידון, New Testament, 'Haias A prophet men-

tioned in the following verses in the Qur'an — Sürah xxxvii. 128 "Verily Ilyās (Elias) was of the Apostles, and when he said to his people, 'Will ye not fear, Do ye call upon Ba'l and leave the best of Creators, God your Lord, and the Lord of your fathers in the old time! But they called him a har, verily, they shall surely be arraigned, save God's sincere servants. And we left him amongst posterity Peace upon Ilyāsin (Elias) verily, thus do we reward those who do well, verily he was of our servants who believe"

Surah vi 85 "And Zachariah and John, and Jesus, and Ilyas, all righteous ones."

Al Bairawi says, "It has been said that this Ilyas, is the same as Idris, prefather of Noah whilst others say he was the son of Yasin and descended from Aaron, the brother of Moses' [IDRIS]

ELISHA Arabic al-Yasa' (البحح).

Heb المحافظ Elisha is mentioned twice in the Qur'an, under the name al-Yasa

Sürah xxxvii 48 "And remember Ishmael and Elisha, and Zu I-kifi, for each was righteous"

Sürah vi. 35, 36 "And Zachariah, and John, and Jesus, and Elias, all righteousness, and Ishmasl and Elisha and Jonah and Lot, each have We preferred above the worlds"

The Commentators give no account of him except that he was the son of <u>Ukhtūb</u>, although the Bible says he was the son of Shaphat Husain says he was <u>Ibns 'l-igūz</u> (the son of the old woman).

ELOQUENCE The Arabic word al-Bayan (البيال), which is defined in the Ghiyan 'l-Lughah as speaking finently and eloquently, occurs once in the Qur'an, Surah iv 3 'He created man he hath taught him distinct speech." The word also occurs in the Traditions, and it is remarkable that sithough the Qur'an is written in rhythm, and in a grandiloquent style, that in the Traditions the Prophet seems to affect to despise eloquence, as will be seen from the following Ahadis -lbn 'Umar says the Prophet said, "May they go to hell who amplify their words Abu Umamah relates that the Prophet said, "Eloquence (al-bayan) 18 a kind of magic." Ibn Mas ud relates that the Prophet said, "Vain talking and embellishing (boyen) are two branches of hypocrisy." 'Amr ibn al-'Asi relates that the Prophet said, "I have

been ordered to speak little, and verily it is best to speak little." (Mishkāt, book xxii. o ix.)

EMANCIPATION OF SLAVES Arabic I'tāq (stat) The emancipation of slaves is recommended by the Prophet, but the recommendation applies exclusively to slaves who are of the Muslim faith He is related to have said "Whoever frees a Muslim slave God will redeem that person from hell-fire member for member" (Mishkāt, book min. c. xin.) It is therefore laudable in a man to release his slave or for a woman to free her bond woman, in order that they may secure freedom in the next world. (Hidsyah, vol. 1 p 420)

ENFRANCHISEMENT In an orthodox Muhammadan state, only those persons who have embraced the Muslim faith are enfranchised, all others are called upon to pay a poli tax (nzyah), for which they obtain security (aman, Those residents in a Muslim country who are not Muhammadans are expected to wear a distinctive dress and to reside in a special pait of the village or town in which they live Slaves who may embrace the Muslim faith do not become spee facto enfranchised, unless their master be an unbeliever, in which case their becoming Muslims secures their emancipation. Zemmis, or persons not Muslims in a Muslim state cannot give evidence against a Muslim (See Durru'l Mukhtar, in loco)

# ENOCH [IDBIS]

ENTERING INTO HOUSES To enter suddenly or abruptly into any person's home or apartment, is reckoned a great inervility in all eastern countries. With Muhammadans it is a religious duty to give notice before you enter a house. The custom is founded upon an express injunction in the Qur'an, Sürah xxiv 57-61—

"O ye who believe! let your slaves and those of you who have not come of age, ask leave of you, three times a day, ere they come into your presence,—before the morning prayer, and when ye lay aside your garments at mid-day, and after the evening prayer. These are your three times of privacy. No blame shall attach to you or to them if after these times, when ye go your rounds of attendance on one another, they come in without permission. Thus doth God make clear to you His signs, and God is Knowing, Wise!

yon His signs and God is Knowing, Wise!

"And when your children come of age, let them ask leave to come into your presence, as they who were before them asked it.

Thus doth God make clear to you his signs.

and God is Knowing, Wise

"As to women who are past childbearing, and have no hope of marriage, no blame shall attach to them if they lay aside their outer garments, but so as not to shew their ornaments. Yet if they abstain from this, it will be better for them and God Heareth. Knoweth.

"No crime shall it be in the blind, or in the

lame, or in the sick, to sot at your tailes or in yourselves, if ye eat in your own houses, er in the houses of your fathers, or of your mothers, or of your mothers, or of your uncles on the father's side, or of your aunts on the father's side, or of your aunts on the mother's side, or of your aunts on the mother's side, or in those of which ye possess the keys, or in the house of your friend. No blame shall attach to you whether ye eat together or apart

"And when ye enter houses, salute one another with a good and blessed greeting as from God. Thus doth God make clear to you His signs, that haply ye may comprehend

tbanı"

The following are the traditions given in the Miskkāt on the subject (book xxii. e 11.) Muhammad is related to have said. "Do not permit anyone to enter your home unless he gives a salam first." 'Abdu 'llah ibn Mas'tid says the Prophet said, "The signal for your permission to enter is that you lift up the cui tain and enter until I prevent you." 'Abdu 'llah ibn Binst says, "Whenever the Prophet came to the door of a house, he would not stand in front of it, but on the edde of the door, and say, 'The peace of God be with you.'" 'Atü' ibn Yasar says the Prophet told him to ask leave to enter even the room of his mother

ENVY Arabic Haead (a...), The word occurs twice in the Qur'an Sursh ii 103 "Many of those who have

Sursh ii 103 "Many of those who have the Book would fain turn you again into unbehevers, even after ye have once beheved, and that through envy '

Surah cxiii "I seek refuge from the evil of the carrous when he envies"

EPHESUS, The Seven Sleepers of [ASHABU 'L-KARF]

ESOP The Luquian of the Qur'an is generally supposed by European witters to be Esop. Salo is of opinion that Maximus Planudes borrowed the greater part of his life of Esop from the traditions he met with in the East concerning Luquian, [Luquian]

ETERNITY OF PUNISHMENT The Muhammadan religion teaches that all Mushims (i.e. those who have embraced the religion of their Prophet) will be ultimately saved, although they will suffer for their actual sins in a purgatorial hell. But those who have not embraced Islam will suffer a never-ending terment in "the fire (an-nar).

Surah it. 87 "Those who musbelieve and call our signs lies they are the fellows of hell, they shall dwell therein for ever" (khālidun)

Al-Barrawi says the expression "as long as the heavens and the earth endure," is an Arabio idiom expressing that which is sternal Ibn 'Arabi (died A.D. 688), in his book Fususu 'l-Hikam, says the word khākd in the verses quoted above does not imply eternal duration, but a period, or age, of leng duration Al-Baixāwī, the commentator, also admits that the literal meaning of the word only expresses a period of extended duration; but the Jalālān and Husain both contend that its meaning is that of abadī, or "never ending," in which no being will be aunihalated, and which no one can ever oscape

It is also to be observed that this word khāhd is that used for the eternity of bliss of

those in Paradise -

Surah xi. 110 "As for those who are glad—why in Paradise! to dwell therein for ever" (khalidun).

EUCHARIST, or LORD'S SUPPER It is a singular omission in the Quran, that there is no direct allusion to this Christian institution.

Both Sale and Rodwell think that there is a reference to it in the following passages in

the Qur'an, Surah v 112-114 -

"Romember when the Apostles said —O Jesus, Son of Mary, is thy Lord able to send down a tuble (ma'tdah,'a table,' especially one covered with victnals) to us out of heaven? The said —We desire to eat therefrom, and to have our hearts assured, and to know that thou hast indeed spoken truth to us, and we be witnesses thereof Jesus, Son of Mary, said —'O God our Lord! send down a table to us out of heaven, that it may become a recurring festival to us, to the first of us, and to the last of us, and a sign from Thee, and to Thou nourish us, for Thou art the best of nourishers'"

Muslim commentators are not agreed as to the meaning of these verses, but none of them suggest the institution of the Lord's Supper as an explanation. The interpretations are

as confused as the revelation

According to the Imam al-Baghawi, 'Am mar ibn Yasir said that the Prophet said it was flesh and bread which was sent down from heaven, but because the Christians to whom it was sent were unfaithful, it was taken away, and they became pigs and monkeys!

Ibn Abbas says that after a thirty days' fast, a table was sent down with seven loaves and seven hishes, and the whole company of disciples ate and were filled (5t Matt xv 34). The commentators al-Jalalan also give these two explanations, and the Sacra ment of the Lord's Supper is never once suggested by any Muslim doctor in explanation of the above verses

Although in all parts of the East it is usual for wealthy Muhammadans to keep an establishment of cunuchs to guard the female members of the household, it has been strictly forbidden by Muhammad for any of his followers to make themselves such, or to make

others 'Usman ibn Marun came to him and said, "O Prophet! permit me to become a sunuch." But Mnhammed said, "He is not of my people who makes another assuuch or becomes so himself. The manner in which my people becomes sunuchs is to exercise fasting." (Mishkat, book iv c vhi.)

EVE Arabio Hawwa' (-).

EVIDENCE. Arabic Shahadah The law of evidence is very (خهانة clearly laid down in all Muhammadan books of law, especially in the Hidayah, and the Durru 'l-Mukhtar, and it is interesting to observe the difference between the law of ovidence as provided for in the law of Moses and that laid down in Mnhammadan books In the Pentateuch two witnesses at least were required to establish any charge (Num xxxy 30), and the witness who withheld the truth was censured (Lev v 1), whilst sian-derous reports and officious witnesses were discouraged (Ex xou 1, Lev xix 16), and false witnesses were pumehed with the pumeh-ment due to the offence they sought to establish (Deut. xix 16) According to Josephus, women and slaves were not admitted to give evidence (Ant iv c 8 s 15)

The Sunnī law, as explained by the author of the *Hidayah* (vol 111 p 664), is in many respects the same as the Jowish and is as

**follows** 

It is the duty of witnesses to bear testimony, and it is not lawful for them to conceal it, when the party concerned demands it from them. Because it is written in the Qur'an, Sūiah in 282, "Let not witnesses withhold their evidence when it is demanded of them." And again, 'Conceal not your testimony, for whoever conceals his testimony is an offender."

The requisition of the party is a condition, because the delivery of evidence is the right of the party requiring it, and therefore rests upon his requisition of it, as is the case with

respect to all other rights

In cases inducing corporal pumshment witnesses are at liberty either to give or withhold their testimony as they please, because in such case they are distracted between two laudable actions, namely, the establishment of the punishment, and the preservation of the criminal's character. The concealment of vice is, moreover, preferance because the prophet said to a person that had borne testimony, Verily, it would have been better for you, if you had concealed it", and also because he elsewhere said. Whoever conceuls the vices of his brother Muslim, shall have a veil drawn over his own crimes in both worlds by God." Besides, it has been inculcated both by the Prophet and his Compamons as commendable to assist in the prevention of corporal punishment, and this is an evident argument for the concealment of such evidence as tends to establish it. It is moumbent however, in the case of theft, to bear evidence to the property, by testifying

that "a certain person took such property," in order to preserve the right of the pro-prietor, but the word taken must be used instead of stolen, to the end that the crime may be kept concealed, bosides, if the word stoken were used, the thief would be rendered hable to amputation, and as, where amputa-tion is incurred, there is no responsibility for the property, the proprietor's right would be

destroyed

The evidence required in a case of whoredom is that of four men, as has been ruled in the Qur'an (Surah xxiv 8) and the testimony of a woman in such a case is not admitted, because, as-Zuhri says, "in the time of the Prophet and his two immodiate successors, it was an invariable rule to exclude the evidence of women in all cases inducing punishment or retaliation," and also because the testimony of women in class a degree of doubt as it is merely a substitute for evidence, being accepted only where the testimony of men cannot be had and therefore it is not admitted in any matter liable to drop from the existence of a doubt

The evidence required in other criminal cases is that of two men, according to the text of the Qur'an, and the testimony of women is not admitted, on the strength of the tradition of az Zubrī shove quoted In all other cases the evidence required is that of two men, or of one man and two women, whether the case relate to property or to other rights, such as marriage chrorce, agency, executorship, or the like Ash-Shufi'i has said that the evidence of one man and two women cannot be admitted oxcepting in cases that relate to property or its depen denotes such as here, but, and so forth, because the evidence of women is originally madmissible on account of their defeot of understanding, their want of memory and sucapacity of governing, whence it is that their evidence is not admitted in criminal

The evidence of one woman is admitted in cases of birth (as where one woman, for mstauce, declares that a certain woman brought forth a certain child) In the same manuer also, the evidence, of one woman is sufficient with respect to virginity, or with respect to the defects of that part of a woman which is concealed from man. The principle of the law in these cases is derived from a traditional saying of the Prophet "The evidence of women is valid with respect to such things as it is not fitting for man to behold." Ash-Shāfi'i holds the evidence of four women to be a necessary condition in such cases

The evidence of a woman with respect to istihlal (the noise made by a child at its birth), is not admissible, in the opinion of Abu Hanifah, so far as relates to the esta-bhahment of the right of heritage in the child, because this noise is of a nature to be known or discovered by men, hut is admissible so far as relates to the necessity of reading funeral prayers over the child, because these prayers are merely a matter of

religion: in consequence of her evidence, therefore, the funeral prayers are to be repeated over it. The two disciples, Mu-hammad and Abil Yüsuf, maintain that the evidence of a woman is sufficient to establish the right of heritage also, because the noise in question being made at the birth, none but women can be supposed to be present when it is made. The evidence of a woman, therefore, to this noise is the same as her evidence to a living birth, and as the evidence of women in the one case is admissible, so also is

it in the other

In all rights, whether of property or otherwise, the probity of the witness, and the use of the word ashhadu, "I bear witness," is absolutely requisite, even in the age of the evidence of women with respect to birth and the like II, therefore, a witness should say, "I know," or "I know with certainty," without making use of the word ashhadu, in that case his evidence cannot be admitted With respect to the probity of the witness, it is in-dispensable, because it is written in the Qur'an, Sürah lxv 2, "Take the evidence of two just men", and also because the probity of the witnesses induces a probability of the truth

If the defendant throw a reproach on the witnesses, it is in that case incumbent on the Qā/1 to institute an enquiry into their charactor because, in the same manner as it is probable that a Muslim abstains from falsehood as being a thing prohibited in the religion he professes, so also is it probable that one Muslim will not unjustly reproach

It is not lawful for a person to give evidence to such things as he has not actually soon excepting in the cases of birth, death,

marriage and cohabitation

But if a person, in any of the above cases. gives evidence from creditable heareny, it is requisite that he give it in an absolute manner, by saying, for instance, "I bear testimony that A is the son of B," and not. " I bear testimony so and so, because I have heard it," for in that case the Qazī cannot accept it

The testimony of any person who is pro perty—that is to say, a slave, male or famale—is not admissible, because testimony is of an authoritative nature, and as a slave has no authority over his own person, it follows that he can have no authority over others, a fortions

The testimony of a person that has been punished for slander is inadmissible, because it is said in the Qur'an, Surah xxiv 4, "But as to those who accuse married persons of wheredom, and produce not four witnesses of the fact, scourge them with fourscore stripes, and receive nut their testimony for ever, for such ere infamous prevarioators,—excepting those who shall afterwards repent

If an infidel who has suffered pumshment for slander should afterwards become a Muslim, his evidence is then admissible, for although, on account of the said punishment. he had lost the degree in which he was before qualified to give evidence (that is, in all matters that related to his own sect), yet by his conversion to the Muslim faith he acquires a new competency in regard to evidence (namely, competency to give evidence (namely, competency to give evidence relative to Muslims), which he did not pessess before, and which is not affected by any matter that happened prior to the circumstance which gave birth to it

Testimony in favour of a son or grandson, or in favour of a father or grandfather, is not admissible, because the Prophet has so ordained Besides, as there is a kind of communion of benefits between these degrees of kindred, it follows that their testimony in matters relative to each other is in some degree a testimony in favour of themselves, and is therefore liable to suspicion.

So also the Prophet has said, "We are not to credit the evidence of a wife concerning her husband, or of a hueband concerning his wife, or of a slave concerning his master, or of a master concerning his slave, or, lastly, of a hirer concerning his hireling"

The testimony of one partner in favour of another, in a matter relative to their joint property, is not admissible, because it is in some degree in favour of himself. The testimony, however, of partners, in favour of each other, in matters not relating to their joint property, is admissible, because in it there is no room for suspicion. The testimony of a person who has commuted a great crime, such as induced punishment, is not admissible, because in consequence of such crime he is unjust. The testimony of a person who goes naked into the public bath is inadmissible, because of his committing a prohibited action in the exposure of his nakedness.

The teetimony of a person who receives usury is inadmissible, and so, also, of one who plays for a strke at dice or ohess. The evidence of a person guilty of base and low actions, such as making water or eating his victuals on the high road, is not admissible, because where a man is not refrained, by a sense of shame, from such actions as these, he exposes himself to a suspicion that he will not refrain from falsehood

The evidence of a person who openly inveighs against the Companione of the Prophet and their disciples is not admissible, because of his apparent want of integrity it is otherwise, however, where a person conceals his sentiments in regard to them, because in such case the want of integrity is not apparent.

The testmony of gimms with respect to each other is admissible, notwithstanding they be of different religious

The Imam Abu Hanifah is of opinion that a false witness must be stigmatised, but not chastised with blows. The two disciples are of opinion that he must be scourged and confined, and thus also is the opinion of ash-Shaff.

The mode of stigmetising a false witness is this —If the witness be a sejourner in any public street or market-place, let him be sent to that street or market place; or, if otherwise, let him be sent to his own tribe or kindred, after the evening prayers (as they are generally assembled in greater numbers at that time than any other), and let the stigmatieer inform the people that the Qazi salutes them, and informs them that he has detected this person in giving false evidence, that they must, therefore, beware of him themselves, and likewise desire others to beware of him

If witnesses retract their testimony prior to the Qazī passing any decree it becomes void, if, on the contrary the Qazī pass a decree, and the witnesses afterwards retract their testimony, the decree is not thereby rendered void

The retraction of evidence is not valid, unless it be made in the presence of the

Qāzi

EVIL EYE Isābatu 'l-'Arn (&) Muhammad was a believer in the baneful influence of an evil eye Asmā' bint 'Umais relates that she eaid, "O Prophet, the family of Jafar are affected by the baneful influences of an evil eye, may I use spells for them or not?" The Prophet said, "Yes, for if there were snything in the world which would overcome fate, it would be an evil eye" (Mishkat, book xxi c i part 2)

EXECUTION The Muhammadan mode of execution is as follows—The executioner (jallād) seizes the condemned culprit by the right hand, while with a sharp sword or axe he aims a blow at the back of the neck, and the head is detached at the first stroke. This mode of execution is still, or was till lately, practised in Muhammadan state- in India

If a Qavi eay, I have sentenced such a person to be stoned, or to have his hand cut off or to be killed, do you therefore do it it is lawful for that person to whom the Qazi has given the order to carry it out

And according to Abu Hanifah, if the Qazi order the executioner to cut off the right hand, and the executioner wilfully cut off the left, he is not liable to punishment. But other doctors do not agree with him

a term also used for the testator; wakil 'alā'l wasiyah (وكيل على الرميل). An executor having accepted his appointment in the presence of the testator, is not afterwards at liberty to withdraw, and any act indicative of his having accepted the position of executor binds him to fulfil his duties

A Muslim may not appoint a slave, or a reprobate (fing) or an infidel as his executor, and in the svent of his doing so, the Qisi must nominate a proper substitute. But if none of the testator's heirs have attained their majority, a slave may be appointed as executor until they are of age.

If joint executors have been appointed and

one of them die, the Qisi must appoint a substitute in office

In the cases of unfants or absent herrs, the executor is entitled to possess himself pro-tent of their property, but he cannot trade with his ward's portion.

If a person die without appointing an executor, the next of kin administers the estate, and it is an arrangement of Muslim law that his father is his executor and not his eldest eon. ((Hidayah, vol iv p 554)

# EXILES, The. [MUHAJIRUN.]

EXISTENCES. The Arabic word unifud (ירפני), expresses a substance, or sesence, or existence. According to Muhammadan writers (see Ghiyagu 'l-Lughah), existences are of three kinds Wayibu 'lwujud, "a necessary existence," e g Almighty God, muskinu 'l-unyad, "a possible exist-ence," s.y the human kind, mumiani'u 'l-muyad, "an impossible existence," eg a partner with the Divine Being

These terms are used by Muhammadan scholars when discussing the doctrine of the Eternal Trinity with Christian Evangelists

#### EXORCISM DA'WAH ]

EXPIATION. The doctrine of expiation or atonement for neglected duties, sins of omission and commission, is distinguished in the Muslim religion from the doctrine of sacrifice, sacrifices being strictly confined to the 'Idu 'l-Azḥā', or Feast of Sacrifice in the month of prigramage

There are two words employed in the Qur'an to express the doctrine of expiation kuffärak (8,48), from kaft, "to hide fidyah (dash), from fida, "to exchange, or

ransom "

(1) Kaffarah occure in the following Segist

Sureh v 49 -

"And therem (Ex xx: 23) have we enacted for them, Life for life, an eye for eye, and nose for nose, and ear for ear, and tooth for tooth, and for wounds retalistion '-Whose shall compromise it as alms shall have therein the expection of his sin, and whose will not judge by what God hath sent down-such Are the transgressors."

Strab v 91 .

"God will not pumsb you for a mistaken word in you cathe but he will pumsh you in regard to an eath taken seriously. Its expration shall be to feed ten poor persons with such middling food as ye feed your own families with, or to clothe them, or to set free a captive. But he who cannot find means, shall fast three days. This is the expiation of your oaths when ye shall have SMOLUT,

Strah v. 96 .-

"O believers! kill no game while ye are on pilgramage. Whoseever among you shall purposely kill it, shall compensate for it in domestic animals of equal value (according to the judgment of two just persons among you), to be brought as an offering to the Ka'bah, or in appeation thereof shall feed the poor, or as the equivalent of this chall fast, that he may taste the ill consequence of his deed. God forgiveth what is past; but who-ever doeth it again, God will take vengeance on him; for God is mighty and vergesnes is His'

(2) Frdyak occurs in the following verses -

Strah u 180 .

"But he amongst you who is all, or on a journey, then let him fact another number of days, and those who are fit to fast and do not, the expection of this shall be the maintenance of a poor man. And he who of his own accord performeth a good work, shall derive good from it and good shall it be for you to fast—if ye knew it

Surah it. 192

"Accomplish the Pilgrimage and Visitation of the holy places in honour of God and if ye behammed in by foce, send whatever offering shall be the easiest and shave not your heads until the offering reach the place of sacrifice But whoever among you is sick, or hath an ailment of the head, must expects by festing, or alms, or an offering "

Sürah lvn 13 -

"On that day the hypocrites, both men and women, shall say to those who believe, 'Tarry for us, that we may kindle our light at yours.' It shall be said, 'Return ye back, and seek light for yourselves' But between them shall be set a wall with a gateway, within which shall be the Morey, and in front, without it, the Torment They shall cry to them, "Were we not with you? They shall say, Yes I but ye led yourselves mio 'emptation, and ye do aved, and we doubted, and the good things ye craved decayed you, till the doom of God arrayed - and the deceiver decarved you in regard to God

"On that day, therefore, no expension shall be taken from you or from those who be-lieve not —vour abode the fire!—This shall be your master! and wretched the journey

thither l

(3) In theological books the torm kaffarats 'z gunub, " the atonement for sms," is used for the duties of prayer fasting, almsgiving, and pilgrimage There is also a popular saying that a syarate ' qubir is kaffarate 's gunub, s.a. the visiting of shrines of the saints is an atonement for sins

Theologians define the terms kaffarah and fidyah as expressing that expiation which is due to God, whilst digah and gleas are that

which is due to man. [FIRES, SACRIFICES.]
For that expiation which is made by free mg a slave, the word, taker is used, a word which implies setting a slave free for God's sake, although the word does not in any sense mean a ransom or atonement for an occurs in the Quran, Sürah iv 94, "Whosoever kills a behever by mietake let him FREE a believing neck" (te a Muslim elave)

EXTRAVAGANCE. Arabic Israf An extravagant person or prodigal is musrif, or mubagger, and is con-demand in the Qur'an — Surah xvii. 28, 29 "Waste not wastefully,

for the wasteful were ever the brothers of the devil, and the devil is ever ungrateful to his Lord."

Surah vii. 29: "O cons of men, take your ornaments to every mosque, and eat and drink, but be not extravagant, for He loves

not the extravagant."

EYES. Arabic 'Ayn (Oct), pl. Uyen, A'yun, A'yen. "Il a person strike another in the eye, so as to force the member with its vessels out of the socket, there is no retaliation in this case, it being impossible to preserve a perfect equality in extracting an eye But if the eye remain in its place, and the eight be destroyed, retaliation is to be inflicted, as in this case equality may be effected by extinguishing the sight of the offender's corresponding eye with a hot iron." (H:dayah, 17 294)

There is a tradition by Malik that the diyah or "fine" for blunding one eye is tifteen camels (Mushkat, book xiv 167) [EVIL EYE.]

EZEKIEL Arabic Hugil mentioned by name, but there is generally supposed to be an allusion to Ezekiel's vision of the dry bones (Ezek xxxvii 1) in the Qur'an, Sürab u 244 -

"Don't thou not look at those who left their homes by thousands, for fear of death, and God eard to them 'Die,' and He then quickened them again?"

Al-Baizāwī says that a number of Israelites fied from their villages either to join in a religious war, or for fear of the plague, and were struck dead, but Ezekiel raised them to life sgain.

The Kamalan say he is perhaps the same

aa Zn 'l-Kifi [zu 'L-Kifi ]

Arabic 'Uzarr **LZRA** The son of Sharahya', the scribe Mentioned only once by name in the Quran, Sarah ix.

"The Jews say 'Uzarr (Exra) is a son of God "

Al-Beizāwī says that during the Babylonish captivity the tourat (the law) was lost, and that as there was no one who remembered the law when the Jews returned from captivity, God raised up Ezra from the dead, although he had been buried a hundred years And that when the Jews saw him thus raised from the dead, they said he must be the son of God

This story is suppreed to have been renvealed in the Qur'an, Surah ii 261

"[Hast thou not considered] him who passed by a city (which was Jerusalem), riding upon an ass, and having with him a bunket of figs and a vessel of the jusce of grapes and he was 'Uzair, and it was falling down upon its roofs, Nebuchudnezzar having ruined it? He said, wondering at the power of God, How will God quicken this after its death? -And God cansed him to die for a hundred years. Then He raised him to life and He said unto him, How long hast thou tarried here !- He answered I have tarried a day, or part of a day — For he slept in the first part of the any, and was deprived of his life, and was reaninated at sunsat. He said Nay, thou hast tarried a hundred years but look at thy food and thy drink they have not become changed by time and look at thine ans - And he beheld it dead, and its bones white and shining - We have done this that thou mayest know, and that We may make thee a sign of the resurrection unto men. And look at the bones of thine ass, how We will raise them, then We will clothe them with flesh, so he looked at them, and they had become put together, and were clothed with flesh, and life was breathed into it, and it brayed. Therefore when it had been made manifest to him he said, I know that God is able to accomplish everything "

F.

FAI' (في) Booty obtained from infidels According to Muhammad ibn Tähir, /n' is booty taken from a country which submits to Islam without resistance as distinnushed from ghanmah, or plunder The Khainah 'Umar said it was the special privilege of the Prophet to take booty as well as 'privilege not permitted to any other pluzde prophet

'Auf ibn Malik says the Prophet used to divide booty on the same day he took it, and would give two shares to a man with a wife, and only one share to a man without one

(Meshkat, book zvi o zu.)

FAITH. [IMAN]

FAIZ-I-AQDAS (نيفن الدس, Per-Communications of devine grace made to angels and prophets and other superior inte ligences

AL-FAJR (), "The Daybreak" The title of the LXXXIXth Surah of the Qur'an, in the first verse of which the word occura

FA'L (نان) A good omen, as distinguished from fiyarah, "a bad omen."

Muhammad is related to have said, "Do not put faith in a bad omen, but rather take a good one" The people asked, "What is a good omen?" And he replied, "Any good

word which any of you may hear"

Ibn 'Abbas says, "The Prophet used to take good omens by men's names, but he

would not take bad omens"

Qai'an ibn Qabasah says, "The Prophet forbade taking omens from the running of animals the flight of birds, and from throwing pebbles, which were done by the idolators of Arabia" (Miskkät, book zzi. c ii.)

It is, however, very commonly practised

ō

amongst the Muhammadans of India. example, if a person start out on an importent fourney, and he meet a woman first, he will take if se a bad omen, and if he meet a man he will regard it as a good one.

AL-FALAQ (العلق), "The Daybreak" The title of the counth Surah of the Qur'an. The word signifies cleaving, and denotes the breaking forth of the light from the darkness

FALL, The (of Adam) Is known amongst Muslim writers as sallate Adam, "the fell," or shp of Adam. The term zallak, "a slip" or "error," being applied to prophets, but not zamb, "a slip," which they say Prophets do not commit

The following is the account of Adam's "slip," as given in the Qur'an, Sursh ii 33

"And we said, 'O Adam' dwell thou and thy wife in the Garden, and cat ye plentifully therefrom wherever ye list, but to this tree come not nigh, lest ye become of the trans

"But Satan made them slip (azallahuma) from it, and caused their banishment from the place in which they were. And we said, Get ye down the one of you an enemy to the other and there shall be for you in the earth a dwelling-place and a provision for a time '#

Súrab vii 18-24

"And, O Adam! dwell thou and thy wife in Paradise and eat ye whence ye will, but to this tree approach not, lest ye become of the unjust doors '

Then Satan whispered them to show them their nakodness, which had been hidden from them both And he said, This tree bath your Lord forbidden you, miy lest ye should become angels, or lest yo abould become immortals'

"And be sware to them both, 'Versiv I am unto you one who counselleth aright

"So he beguiled them by deceits when they had tasted of the tree, their nakedness appeared to them, and they began to sew together upon thumselves the leaves of the garden. And their Lord called to them, Did I not forbid you thus troe, and did I not way to you, " Verily Satan is your declared enemy "?"

"They said. 'O our Lord! With curselves have we dealt unjustly if thou forgive us not and have pity on us, we shall surely be

of those who perish.'
He said 'Ust ye down, the one of you an enemy to the other, and on earth shall be your dwalling, and your provision for a

"He said 'On at shall ye live, and on at shall ye die, and from it shall ye be taken forth

SGrab xx i14-120;—
"And of old We made a covenant with Adam, but he forgat it, and we found no

Armness of purpose in hun.

And when We said to the angels, 'Fall down and worship Adam, they worshipped

'O Adam! this truly is a fee to thee and to thy wife. Let him not therefore drave you out of the garden, and ye become wretched,

" For to thee is it granted that thou shalt not hunger therein, neither shalt thou be naked,

" And that thou shalt not thirst therein,

neither shalt thou parch with heat',
"But Satan whispered him said he, 'O Adam ! shall I show thee the tree of Eternity, and the Kingdom that faileth not?

"And they both ate thereof, and their nakedness appeared to them, and they began to sew of the leaves of the Garden to cover them, and Adam disobeyed his Lord and went astray

"Afterwards his Lord ohose him for himself, and was turned towards him, and guided

The Muslim Commentators are much perplexed as to the scene of the fall of Adam From the text of the Quran it would appear that the Paradise spoken of was in heaven and not on earth, and the tradition, that when Adam was cast forth he fell on the island of Ceylon, would support this view But al Banañwn says some say the Garden of Eden was situated either in the country of the Philistines or in Paris and that Adam was cast out of it and sent in the direction of Hendustän But this view he rejects, and maintains that the Garden of Eden was in the heavens, and that the fall occurred before Adam and Eve inhabited this earth of ours. [EDEN]

The Muhammadan commentators are silent as to the cifects of Adam's fall upon the human race

FALSE WITNESS. The Imam Ahu Hanifah is of opmion that a false witness must be publicly stigmatised, but not chastised with blows, but the Imams ash-Shafi 1, Yusuf, and Muhammad are of opinion that he should be scourged and imprisoned

In the Law of Moses, a false witness was punished with the punishment of the offence it sought to establish Deut. xx 19, "Thou about do unto bim as he had thought to do unto his brother " [EVIDENCE.]

FANA' (.w) Extinction. The last stage in the Sufustic lourney FIREM.

A Muhammadan FAQIH (نقية) lawyer or theologian. The term is still retained in Spanish as ulfaque [FIQH.]

Persian darwesh (نفير) FAQIR The Arabic word fagir signifies " poor", but it is used in the sense of being in need of mercy, and poor in the sight of God, rather than in need of worldly assistance Darwesk is a Persian word, derived from dar, "a door," is those who beg from door to door. The terms are generally used for those who lead a religious life Religious faqure are divided into two great classes, the ba share (with the law), or those who govern their conduct according to the principles of Islam . and the bc shar (without the law), or those who do not rule their lives according to the principles of any religious creed, although they call themselves Musulmans. The former are called allah, or travellers on the pathway (tariqua) to heaven, and the latter are either died (free), or maysib (abstracted). The saids embrace the various religious orders who perform the gakrs, described in the article size.

The Mapais facirs are totally absorbed in religious reverse. The Azad shave their beards, whiskers, moustachies, eye-brows, and

sye-lashes, and lead lives of celibacy

The Asid and Maysis faqirs can scarcely
be said to be Muhammadans, as they do not
say the regular prayers or chaerve the ordinances of Islam, so that a description of their
various scote does not fall within the himits of
this work. The Salik faqirs are divided into
very numerous orders, but their chief differonce consists in their situlat, or chain of
succession, from their grast teachers, the
Khalifahs Abu Bakr and 'Ali, who are said
to have been the founders of the religious
order of faqirs

It is impossible to become acquainted with all the rules and ceremonies of the numerous orders of faqirs, for, like those of the Freemasons and other secret societies, they are

not divulged to the municiated

The doctrines of the darwesh orders are those of the Sufi mystics, and their religious ceremonies consist of exercises called zukrs, or "recitals" [ZIKE, SUFISM]

M D'Ohsson, in his celebrated work on the Ottoman Emmer, traces the origin of the order of fagins to the time of Muhammad

himself —

"In the first year of the Hijrah, forty-five citizons of Makkah joined themselves to as many others of al-Madinah. They took an oath of fidelity to the doctrines of their Pro phot, and formed a sect or fresernity, the object of which was to establish among themselves a community of property, and to perform every day certain religious practices in a spirit of pentionoe and mortification To distinguish themselves from other Mubammadans, they took the name or Stiffs [surman.] This name, which later was attributed to the most scalous partizans of lalam, is the same still in use to indicate any Musulman who retires from the world to study, to lead a life of pious contemplation, and to follow the most painful exercises of an exeggerated devotion. To the name of Suff they added also that of fagir, because their maxim was to renounce the goods of the earth, and to live in an entire abnegation of all worldly enjoyments, following thereby the werds of the Prophet, al-fuqru fakiri, or Poverty is my pride.' Following their ex-ample, Aba Bakr and 'Ali established, even during the life-time of the Prophet and under his own eyes, religious orders, over which each presided, with Zikre or peculiar religrous exercises, established by them caparately, and a vow taken by each of the voluntary disciples forming them. On his decease,

Aba Bakr made over his office of president to one Salmanu I-Farmi, and 'Ala to al-Hassau II-Bagri, and each of these charges were consecrated under the title Knalitah, or successor The two first successors followed the example of the Khalifans of Islam, and transmitted it to their successors, and these in turn to others the most aged and venerable of their fratermty. Some among them, led by the dehrum of the imaginatian, wandered away from the primitive rules of their society, and converted, from time to time society, and converted, from time to time orders.

"They were doubtlessly emboldened in this enterprise by that of a recluse who, in the thurty-seventh year of the Hijrah (A.D. 657) formed the first order of anchorets of the greatest austerity, named Uwais al-Karani. a native of Karu, in Yaman, who one day announced that the erobangel Gabriel had appeared to him in a dream, and in the name of the Eternal God commanded him to withdraw from the world, and to give himself up to a life of contemplation and penitence This visiouary pretended also to have received from that heavonly varior the plan of his future conduct, and the rules of his matitution These consisted in a continual abstinence in retirement from society, in an abandonment of the pleasures of mnocent nature, and a the recital of an infinity of pravers day and night (Zikrs). Uwass even added to these practices. He went so far as to draw out his testh, in honour, it is said, of the Prophet, who had lest two of his own in the celebrated battle of Uhnd He required his disciples to make the same sacrifice. He pretended that all these who would be especially favoured by heaven and really called to the exercises of his Order, should lose their tooth in a supernatural manner that an angel should draw out their teeth whilst in the midst of a deep sleep, and that on awaken-ing they should find them by their bedside The experiences of such a vocation were doubtless too severs to attract many proselytes to the order, it only enjoyed a certain degree of attraction for fanatice and credulously ignoraus people during the first days of Islam Since then it has remained in Yaman, where it originated, and where its partisans were always but few in number.

It was about A n. 49 (a.p. 766), that the Shaikh Alwan, a mystic renowned for his rehonous fervour, founded the first regular order of faqirs, now known as the Aissaniyan, with its special rules and religious enercises, although similar associations of men without strict rules had existed from the days of Aba Bakr, the first Khalifah And although there is the formal declaration of Muhammad, "Let there be no monasticism in Islam" still the incimations of Eastern races to a solitary and a contemplative life, carried it even against the positive opposition of orthodox Islam, and now there is scarcely a maulawi or learned man of reputation in Islam who is not a member of some religious

Risch century gave birth to new orders, named after their respective founders, but in the present day there is no means of accertaining the actual number of these associa-

tions of mystic Muslims M D'Ohsson, in the work already quoted, gives a list of thirty-two orders, but it is by no means comprehensive.

| No | Name of the<br>Order | Founder             | Place of the<br>Founder's Shrine | Date. | Date<br>A.D. |
|----|----------------------|---------------------|----------------------------------|-------|--------------|
| 1  | Alwaniyah            | Shaikh Afwan .      | Jeddah                           | 149   | 766          |
| 2  | Adhamiyah            | Ibrahim ibn Adham   | Damascus                         | 161   | 777          |
| 3  | Basiamiyah           | Bayasid Bastami     | Jabal Bastam                     | 261   | 874          |
| 4  | Saqatıyah            | Sarri Segati        | Baghdad                          | 295   | 907          |
| 5  | Qadıriyah            | Abdu i-Qadır Jilanı | Raghdad                          | 561   | 1165         |
| 6  | Rufaiyah             | Sayud Aumad Ruiai   | Baghdad                          | 576   | 1182         |
| 7  | Suhrwardiyah         | Shihabn 'd-Din      | Baghdad                          | 602   | 1205         |
| 8  | Kabrawiyah           | . Najmu 'd-Din      | Khawazim                         | 617   | 1220         |
| 9  | Shaziliyab           | Ahn 7-Hesan         | Makkah                           | 656   | 1258         |
| 10 | Maulawiyah           | Jalalu 'd-Dm Rumi   | Conyah                           | 672   | 1279         |
| 11 | Badawiyah            | Abu 'l-Fitan Ahmad  | Tanta, Egypi                     | 675   | 1276         |
| 12 | Nagshbandiyah        | Pir Muhammag        | Qasn Anian                       | 719   | 1819         |
| 18 | Sadiyah              | Sadu 'd-Dm          | Damasons                         | 736   | 1335         |
| 14 | Bakhtashiyah         | Han Bakhtash        | Kir Sher                         | 736   | 1857         |
| 15 | Rhalwatiyah          | Umar Khalwati       | Cmanrea                          | 1900  | 1397         |
| 16 | Zaimyah              | Zamu 'd-Din         | Kuleh                            | 838   | 1488         |
| 17 | Babaiyah             | Abdu I Gham         | Adrianople                       | 870   | 1465         |
| 18 | Bahramiyah           | Haji Bahrami        | Angora                           | 876   | 1471         |
| 19 | Asbrafivah           | Ashref Rumi         | Chin Isnie                       | 899   | 1493         |
| 20 | Bakriyah             | Abu Bakr Wafai      | Aleppo                           | 902   | 1496         |
| 21 | Sunbulyah            | Sunbul Yuanf Bulawi | Constantinople                   | 986   | 1529         |
| 22 | Guishaniyah          | Ibrahim Gulahani    | Carro                            | 940   | 1539         |
| 23 | Ighit Bashiyab       | Shamsu 'd-Din       | Magnesia                         | 951   | 1544         |
| 24 | Umm Sunaniyeh        | Shaikh Umm Sanan    | Constantinople                   | 959   | 1552         |
| 25 | Jalwattyah           | Pir Uftadi          | Proces                           | 988   | 1580         |
| 26 | Asbaqıyah .          | Hasanu d-Din        | Constantinople                   | 1001  | 1592         |
| 27 | Shamaiyah            | Shaman 'd-Din       | Madinali                         | 1010  | 1601         |
| 28 | Sunan Ummiyah        | Alim Sonan Ummi     | Alwali                           | 1079  | 1668         |
| 29 | Niyanyah             | . Muhammad Niyaz    | Lemnos                           | 1100  | 1694         |
| 30 | Muradirah            | Murad Shami         | Constantinople                   | 1182  | 1718         |
| 81 | Nuruddinivah         | Nuru 'd-Din         | Constantinople                   | 1146  | 1732         |
| 82 | Jemaliyah            | Jamaju 'd Din       | Constantinople                   | 1164  | 1750         |

Three of these orders, the Bastamiyah, the Nagshbandiyah, and the Bakhtashiyah, de



a BASTABI SHAIRH, (Brown)
cond from the original order established by
the first Khalifah, Abū Bakr The fourth

Khalifah, 'Alı, gave birth to all the others Each order has its silvilah, or chain of succession, from one of these two great founders

The Nagahbandiyah, who are the followers of Khwajah Pir Muhammad Nagahband, are a very numerous order. They usually perform the Zikr-i-Khafi, or silent devotions described in the account of zikk.

The first duty of the members of this Order is to recite, daily, particular prayers, called the <u>khātim khāwjagān</u>, once, at least, the Istighfār (Prayer for Forgiveness), seven times the salāmāt, seven times the Fatihah (first chapter of the Qur'un), nine times the chapter of the Qur an called Inshirāh (Chapter aziv), lastly, the Ikhās (Chapter azi). To these are added the ceremonies called Zikr [ZIKE.]

For those recitals they meet together once a week Ordmarily, this is on Thursday, and after the fifth prayer of the day, so that it occurs after night-fall In each city, suburh, or quarter the members of this association, divided into different bodies, assemble at the house of their respective pir or shalkh, where, seated, they perform their

pious exercises with the most perfect gravity. The shaikh, or any other brother in his stead, chants the pravers which constitute the association and the assembly respond in chorus, "Hi (He)," or 'Aliab!" In some cities, the Naqehbandiyah have especial halls, consecrated wholly to this purpose, and then the shaikh only is distinguished from the other brethren by a special turban

The Bakhtashiyah was founded by a native of Bukhara, and is celebrated as being the order which accutually gave birth to the fanatical order of Jamesaries. The symbol of their order is the mystic girdle, which they put off and on seven times, taying

taying —
I. "I tie up groediness, and unbind generosity"

2 "I tie up anger, and unbind meekness".
8. "I tie up avarice and unbind piety"

4 "I tie up ignorance and unbind the feat

5 "I tie up passion and unbind the love of God."

6 "I tie up hunger, and unbind (spiritual) contentment"

7 "I tie up Satanism and unbind Divine-

The Maulawiyah are the most popular religious order of faqira in the Turkish empire



THE MAULAWI OR DANCING DARWESH

They sie called by Europeans, who witness their gikrs and various religious performances at Constantinople and Cairo, the "dancing," or "whiring darweshes. They were founded by the Maulawi Jalalu d-din ar-Rümi, the renewned author of the Magnavi a book much read in Persia, and, indeed, in all parts of Islam.

They have service at their takyah, or "con vent," every Wednesday and Sunday at two celock. There are about twenty performers,

with high round left caps and brown mantles. At a given signal they all fall flat on their faces, and rise and walk slowly round and round with their same folded bowing and turning slowly several times. They then cust



THE MAULAWI OR DANGING DARWERS

off their mantles and appear in long bell shaped petricoats and jackets, and then begin to spin revolving, dancing and turning with extraordinary velocity [ZIER.]



THE MAULAWI OR DARKING DARWESH

The Qādirīyah sprang from the celebrated Saivid 'Abdu I-Qādir, surnamed Pīr-i-Dasas gīr, whose shrine is at Bagdad. They procue both the Ziki-i-Jali and the Ziki i Khafi Most of the Sunni Maulawis on the north-west frontier of India are members of this order in Egyptit is most popular among fisherman.

The Chishtiyah are followers of Mu'inn 'ddin Banda Nawas, surnamed the Giar danas, or the "long-ringletted." His shrine is at Calburgah.

The Shi'ahs generally become faqire of this order. They are partial to vocal music, for the founder of the order remarked that

singing was the food and support of the soul. They perform the Zikr-1-Jali, described in the article on REER.

The Jalaliyah were founded by Salyid Jalalu 'd din, of Bukhara. They are met with in Central Asia. Religious mendicants

are often of this order

The Suhrwardiyah are a popular order in Afghänistän, and comprise a number of learned men. They are the followers of Shihābu 'ddin of Suhrward of al-'Irāq. These are the most noted orders of ba shar faqirs.

The be shar fagirs are very numerous

The most popular order in India is that of the Murdariyah, founded by Zinda Shah Murdar, of Syria, whose shrine is at Makanpur, in Oudh From these have spring the Mulang faqira, who crowd the bazzars of India They wear their hair matted and tied in a knot The Rufariyah order is also a numerous one in some parts of India They practise the most severe discipline and mortify themselves by beating their hodies. They are known in Turkey and Egypt as the "Howling Darweshes"

Another woll-known order of darweshes is the Qalandariyah, or "Wandering Darweshes" founded by Qalandar Yusuf al-Andalusi a



A QALANDAR. (Brown)

native of Spain. He was for a time a member of the Bakhtāshīs, but having been dismissed from the order, be established one of his own, with the obligation of perpetual travelling The Qalandar faqir is a prominent character in Eastern romance

Each order is established on different principles, and has its rules and statutes and peculiar devotions. These characteristics extend even to the garments worn by their followers. Each order has in fact, a particular dress, and amongst the greater part of them this is chosen so as to mark a difference in that of the shaigh from that of the ordinary members. It is perceived principally in the turbans, the shape of the coat, the colours, and the nature of the stuff of which the dresses are made. The shaighs wear robes of green or white cloth, and any of those who in winter lime them with fur, use that kind called petit gris and sibaline martin. Few darweshes use



A REPAI IN ELETATICS (Brown)

cloth for their dress. Black or white felt dresses called 'ab $\bar{a}$ , such as are made in some of the cities of Anatolia, are the most usual. Those



THE SHAIKH OF THE DANGING DARWESHES AT CAIRO. (From a Photograph)

who wear black felt are the Jalwatts and the Qādiris The latter have adopted it for their boots, and muslin for their turbans. Some, such as the Maulawis and the Bakris, wear tail caps called kulāks, made also of falt, and others such as the Rufa'is, use short caps called Tāqıyah, to which is added a coarse cloth. The head-dress of aimost all the dayweshes is called tāj, which signifies a "crown." These turbans are of different forms, either from the manner in which the muclin is folded, or by the cut of the cloth which covers the top of the kesd. The cloth



AN EGYPTIAN FAKIR. (From a Photograph)

is in several gores. Some have four, as the Adhamis, some six as the Qādris and the Sa'dis, the Gulshanis have eight, the Bakhtāshis twelve, and the Jalwatis eighteen



AN EGYPTIAN PAQIR (From a Photograph)

The darweshes carry about with them one or other of the following articles a small

crooked stick or iron, which the devotes places under his arm-pit or forehead, to lean upon when he meditates, or an iron or brass har on which there is a little artificial hand wherewith to scratch his unwashed body a beg made of lamb skin, a kashkul or beggar's wallet

Cenerally, all the darweshes allow their teards and mustachies to grow Some of the orders—the Qadiris, Rufa'is, Khalwatis, Onlshanis, Jaiwatis, and the Nura 'd-dine-still wear long hair, in memory of the usage of the Prophet and several of his diedples. Some allow their hair to fall over their shoulders, others tie it up and put it under their turban.

Whilst private Musulmans are in the habit of holding reserves of beads as a pastime, the darweshes do the same, only in a spirit of religion and piety. These reserves have thirty-three, earty-six, or minoty nine beads, which is the number of the attributes of the Divinity [con.] Some have them always in their hands, others in their girdies, and all are required to recite, several times during the day, the particular prayers of their order.

[TARSIL]
The individual who desires to enter an order is received in an assembly of the fraternity, presided over by the sheakh, who touches his hand and breathes in his ear three times the words, " La ilaha illa 'llah" ("There is no god but God"), commanding him to repeat them 101 151 or 301 times each day This commony Talain The recipient, faithful to the orders of his chier obligates himself to apend his time in perfect retirement, and to report to the shaigh the visions or dreams which he may have auring the course of his novinate These dreams, besides characterising the sanctity of his vocation, and his spiritual advancement in the order, serve likewise as so many supernatural means to direct the sheikh regarding the periods when he may again breathe in the ear of the neophyte the second words of the initiation, "Is Allah!" ("O God I"), and successively all the others to the last, "Ië Quakër I" ("O avengetal God I"). The full complement of this exercuse is called Chillen, or "forty days," period sometimes even longer, according to the dispositions, more or less favourable, of the candidate. Arrived at the last grade of his novitate, he is then supposed to have fully ended his career, called Takinila 's-Suluk, and acquired the degree of perfection for his solemn admission into the corps to which he has devoted himself. During all his novitiate the recipient bears the name of Murid, or " Disciple," and the shaikh who directs hun in this pretended colestial career takes the title of Murshid, or "Spiritual Guide "

The founder of the Alwanis laid out the first rules of this novitiate, they were subsequently perfected by the institution of the Qidiris, and more so by the Khalwatis. The darweshes of these two last societies are distinguished in some countries by the deceration of their turban, on the top of which

are embroidered the words "Lā sļāha sllā 'llāh" (There is no god but God).

The tests of the novice among the Maulawis seem to be still more severe, and the reception of these dervishes is attended with eeremonies peculiar to their order The aspirant is required to labour in the convent or takyah 1,001 successive days in the lowest grade, on which account he is called the karra kolak (jackal). If he fails in this service only one day, or is absent one night, he is obliged to recommence his novitiate The chief of the kitchen, or ashn-bashi, one of the most notable of the darweehes, presents him to the shaikh, who, seated in an angle of the sofa, receives him amid a general assembly of all the darweshes of the convent The candidate kusses the hand of the sharkh, and takes a seat before him on a mat, which covers the floor of the The chief of the kitchen places his right hand on the neck, and his left hand on the forehead of the novice, whilst the shaikh takes off his cap and holds it over his head, reciting the following Perman distich, the composition of the founder of the order -

"It is true greatness and felicity to close the heart to all human passions, the aban-donment of the vanities of this world is the happy effect of the victorious strength given

These verses are followed by the exordium of the Takbir, 'Allaku akbar—God is great," after which the shaikh covers the head of the new darwesh who now uses and places himself with the Ashjibashi in tho middle of the hall, where they assume the most humble posture, their hands crossed upon the breast, the left foot over the right foot, and the head inclined towards the left shoulder The sharkh addresses these words to the head of the kitchen

"May the services of this darwest, thy brother be agreeable to the throne of the Eternal, and in the eyes of our Pir (the founder of the order), may his satisfaction, his felicity, and his glory grow in this nest of the humble, in the cell of the poor, let us exclaim "Hu!" in honour of our

Manlawi."

They answer "Hi!" and the accepted nevice, arising from his place, kisses the hand of the shaikh, who at this moment addresses to him some paternal exhortations on the subject of the duties of his new condition, and closes by ordering all the darweshes of the meeting to recognise and embrace their new brother

The following is said to be the usual method of admitting a Muhammadan to the order of a be shor fagir in India. Having first performed the legal ablutions, the murid (disciple) seats himself before the murshid (spiritual guide). The murshid then takes the murid's right hand, and requires of him a confession of sin according to the following

"I ask forgiveness of the great God than Whom there is no other deity, the Eternal, the Everlasting, the Living One I turn to Him for repentance, and beg His grace and forgiveness.

This, or a similar form of repentance, is repeated several times The murid then

repeats after the murshid .

"I beg for the favour of God and of the Prophet, and I take for my guide to God such a one (here naming the murshid) not to change or to separate from him. God is our witness. By the great God There is no

deity but God. Amen"
The murshid and the murid then recite the first chapter of the Qur'an, and the murid concludes the ceremony by kissing the

murshid's hand

After the initiatory rite, the murid undergoes a series of instructions, including the gaters, which he is required to repeat daily The murid frequently visits his murshid, and sometimes the murshide proceed on a circuit of visitation to their disciples. The place where these "holy men" sit down to metruct the people is ever afterwards held sacred, a small flag is hoisted on a tree, and it is fenced in Such places are called "takyak," and are protected and kept free from pollution by some faqir engaged for the purpose.

Another account of the admission of a murid, or "disciple," into the order of Qadiriyah faqirs, 18 given by Tawakkul Beg in the

Journal Amatrque -

"Having been introduced by Akhund Mulla Muhammad to Shaikh Mulla Shah, my heart, through frequent intercourse him, was filled with such a burning desire to arrive at a true knowledge of the mystical science, that I found no sleep by might, nor rest by day When the mitiation commenced, I passed the whole night without sleep, and repeated innumerable times the Suratu 1-

'Say He is God alone,

God the eternal

He begetteth not, and He is not begotten

And there is none like unto Him'

(Sûrah cxu.) "Whosever repeats this Surah one hundred times can accomplish all his vows. I desired that the sharkh should bestow on me hie love. No sooner had I finished my task, than the heart of the sheigh became full of aympathy for me. On the following might I was conducted to his presence. During the whole of that might he concentrated his thoughts on me, whilst I gave myself up to inward meditation. Three mights passed in this way On the fourth night the shaikh said — Let Mulla Sanghim and Salih Reg, who are very susceptible to ecstatic emotions, apply their spiritual energies to Tawakkul Beg'

"They did so, whilst I passed the whole night in meditation, with my face turned toward Makkah As the merning drew near, a little light came into my mind, but I could not distinguish form or colour After the merning prayers, I was taken to the shaigh who bade me inform him of my mental state. I replied that I had seen a light with

my mward eye. On hearing this, the shaikh became animated and said 'Thy heart is dark, but the time is come when I will show myself clearly to thee' He then ordered me to sit down in front of him and to impress his features on my mind Then having blindfolded me, he ordered me to concentrate all my thoughts upon him I did so, and in an instant, by the spiritual help of the sharkh, my heart opened He asked me what I saw I said that I saw another Tawakkul Beg and another Mulia Shah The bandage was then removed, and I saw the sharkh in front of me Again they covered my face, and again I saw him with my inward eye Astonished, I cried 'O master! whether I look with my bodily eye, or with my spiritual sight, it is always you I see I then saw a dangling figure approach me The shaikh told me to say to the apparition, What is your name? In my spirit I put the question, and the figure answered to my heart 'Iam 'Abdu 'l-Qadır al-Jılanı, I have already aided thee, thy heart is opened' Much affected, I vowed that in honour of the saint, I would repeat the whole Qur'an every Friday night

"Mulla Shah then said The spiritual world has been shown to thee in all its beauty' I then rendered perfect obedience to the shakh. The following day I saw the Prophet, the chief Companions, and legions of saints and angels After three mouths I entered the cheerless region in which the figures appeared no more During the whole of this time the shakh continued to explain to me the mystery of the doctrine of the Unity and of the knowlege of God, but as yet he did not show me the absolute reality It was not until a year had passed that I arrived at the true conception of unity Then in words such as these I told the shaigh of my inspiration 'I look upon the body as only dust and water, I regard neither my heart nor my soul, slas! that in separation from Thee (God) so much of my life has assed. Thou wert I and I knew it not.' The shakh was delighted, and said that the truth of the union with God was now clearly revealed to me Then addressing those who

were present, he said —

""Tawakkul Beg learnt from me the doctrine of the Unity, his inward eye has been
opened, the spheres of colours and of images
have been shown to him. At length, he
entered the colourless region. He has now
attained to the Unity, doubt and scepticism
henceforth have no power over him. No one
sees the Unity with the outward eye, till the
inward eye gains strength and power."

Each institution imposes on its darweshes the obligation to recite certain passages at different times of the day in private, as well as in common with others. Several have also practices which are peculiar to themselves, and which consist in dances, or rather religious circular movements. In each convent there is a room consecrated to these exercises. Nothing is simpler than its construction, it contains no ornaments of any

nature, the middle of the room, turned to wards Makkah, contains a niche or makrāb, in front of which is a small carpet, mostly made of the skin of a sheep, on which the shaikh of the community reclines, over the under the name of the founder of the order is written in some halls this inscription is surmounted by two others—one containing the Confession of Faith, and the other the words "Bismillih," &c ("In the name of God, the most Clement and Merciful") In others are seen on the wall to the right and the left of the niche tablets, on which are written in large letters the name of God (Alläh), that of Muhammad, and those of the four first Khalifahs At others are seen the names of al-Hasan and al-Husain, grandsons of the Prophet, and some verses of the Qur'an, or others of a moral character

The exercises which are followed in these halls are of various kinds, a description of which is given in the account of ZIKE.

The more zealous fagirs devote themselves to the most austere acts, and shut themselves up in their cells, so as to give themselves up for whole hours to prayer and meditation, the others pass very often a whole night in pronouncing the words Hu and Allah, or rather the phrave, La slaha slla 'llah So as to drive away sleep from their eyes, some of them stand for whole nights in very uncomfortable positions. They sit with their feet on the ground, the two hands resting upon their knees they fasten themselves in this attitude by a band of leather passed over then neck and legs Others to their hair with a cord to the ceiling, and call this usage Chilleh, There are some, also, who devote themselves to an absolute retirement from the world, and to the most rigid abatinence, living only on bread and water for twelve days successively, in honour of the twelve Imams of the race of 'Air This retirement is called Ahalwah They pretend that the shaikh 'Amr Khalwati was the first to follow it, and that he often practised it They add that one day, having left his retirement, he heard a celestial voice saving, "O'Amr Khalwati, why dost thou shandon us?" that, faithful to this oracle, he felt himself obliged to consecrate the rest of his days to works of penitence, and even to institute an order under the name of Khalwatis, a name signifying 'living in retirement" for this resson, darweshes of this order consider it their duty, more than any others, to live in solitude and abstinence. The more devoted among them observe sometimes a painful fast of forty days consecutively, called by them al-urb'aun (forty) Amongst them all their object is the expiation of their ains, the sanctification of their lives, and the gioriflostion of Islam, the prosperity of the state, and the general salvation of the Muhammadan people The most ancient and the greatest of the orders, such as the Alwanis the Adhamis, the Qadiris, the Rufa'is, the Nagahbandis, the Khalwatia, &c, are considered as the cardinal orders, for which reason they call themselves the Usule, or "Originals," sey give to the others the names of the see, or "Branches," signifying thereby condary ones, to designate their filiation emanation from the first. The order of e Naqshbandis and Khaiwatis hold, hower, the first rank in the temporal line, the ou account of the conformity of its states to the principles of the ten first constermines, and to the lustre which causes s grandees and principal citizens of the ipire to incorporate themselves in it, and e other, because of its being the source of e mother society which gave birth to many hers. In the spiritual line, the order of e Qādirīs, Maulawis, Bakhtāshīs, Rufatīs, d the Sa'dis, are the most distinguished, pecially the three first, on account of the unent sanctity of their founders, of the mulude of the miracles attributed to them, and the superabundance of the ment which is emed especially attached to them

Although all of them are considered as andmount orders, no darwesh is allowed to g, especially in public. The only exception among the Bakhtāshis, who deem it meririous to live by alms, and many of these sit not only private houses, but even the reets, public equares, bureaux, and public emselves to the charity of their brethren. They only express their requests by the ords "Shayed Ullah," a corruption from Shayen L-'llah," which means, "Something

r the love of God." Many of these make it rule to live only by the labour of their nda, in imitation of Hāji Bakhtāsh, their under, and, like him, they make spoons dles, graters, and other utensils, of wood or arble. It is these, also, who fashion the sees of marble, white or veined, which are ed as collars or buckles for the belts of I the darweshes of their order, and the shkule, or shell cups, in which they are

liged to ask alms

Although in no wise bound by any eaths, I being free to change their community, and en to return to the world, and there to opt any occupation which may please their ucy, it is rarely that anyone makes use of is liberty Each one regards it as a sacred ity to end his days in the dress of his order this spirit of poverty and perseverance, in sich they are so exemplary, must be added at of perfect submission to their superior 318 latter 18 elevated by the deep humility aich accompanies all their conduct, not ly in the interior of the plotsters, but even private life. One never meets them anyhere but with head bent and the most spectful countenance. They never calute yone, particularly the Maulawis, and the khtashis, except by the exclamation, "Ya". The words Ai & -!!!āh, "thanks to God," equently are used in their conversation, and e more devout or enthusiastic speak only dreams, visions, celestial spirits, supertural objects, &c.

They are seldem exposed to the trouble d vexations of ambition, because the most ident darweehes are these who may espire to the grade of shuigh, or superior of the convent The shaikhs are named by their respective generals, called the Raisu 1-Masha'ikh (chief of shaikhs). Those of the Maulawis have the distinctive title of Oheleby Efends All reside in the same critics which contain the ashes of the founders of their orders, called by the name of Astaneh aignifying "the court" They are subordinate to the Mufti of the capital, who exercises absolute jurisdiction over them. In the Turkish Empire the Shaikhu I-Islam has the right of removing all the generals of the various orders, even those of the Gadiris, the Maulawis and of the Bakhtashis although the dignity be hereditary in their ramily, on account of their all three being sprung from the blood of the same counders of their orders. The Mufii has likewise the right to confirm the shaikhs who may be nominated ty any of the generals of the orders (See The Dermishes or Oriental Spiritualism,

by John P Brown, Malcoim's Persia, Lane's Modern Egyptians D'Ohsson's Ottoman Empire. Ubicim's Letters on Turkey, Herklott's Muselmans, Tazkiratu 'l-Auliya, by Shaikh

Faridu 'd-Din al-Attar )

FAQR (نقر) The life of a Fagir or an ascetic

(فرع) FARA The first-born of either camels, sheep, or goats, which the Arab pagans used to offer to idols This was allowed by the Prophet at the commencement of his mission, but afterwards abolished. (Mishkat, book iv o 50)

FARÄ'IZ (فراكم), pl of Farizah. "Inheritancee" A term used for the law of A term used for the law of inheritance, or 'Ilmu'l-Fara'ız Farişah means literally an ordinance of God, and this branch of Muslim law is so called because it is established fully in the Quran, Surah iv [IMME-RITANCE.

(نرق FARAQ (فرق) Let. "Separation" Farag-t-Asowal is a term used by Safi mystics to express that state of mind in which the soul is drawn sway from a contemplation of God by a contemplation of his creation, and furaq-i-sani (the second separa-tion) is when the soul is constantly contem-plating the stability of the creation with the eternity of the Creator ('Abdu 'r-Ratshq's Dietronary of Sufi Terms)

FARAQLIT (نارتليط). The Arabic rendering of the Greek παράκλητος, "Paraclete." Muhammadan writers assert that it is the original of the word translated Admed in the following verse in the Qur'an, Sarah

"And call to mind when Jesus, son of Mary, said — O children of Israel! Verily I am an Apostle of God unto you, attesting the Tourst revealed before me, and giving good tidings of a Prophet that shall come after whose name is Ahmad"

Anmad is another derivative of the root to which Muhammad belongs, signifying, like it,

"the Praised" It is not improbable that in some imperfect copies of St. John xvi 7, παράκλητος may have been rendered περιadutos, which in some early Arabic translation of the Gospel may have been translated Almad In the Majma'u 'l-Bihar, a work written three hundred years ago, the word faraght is said to mean a distinguishor between truth and error The word also occurs several times in the well-known Shi'ah work, the Hayatu 'l-Qulüb (vide Morrick's translation, page 86) The author says, "It is well known that his (the Prophete) name in the Taurat is Müädmääd, in the gospels (Injil) Täbtäb, and in the Psalms (Zahūr) Farak-Jesus O Son of my handmaid verily I will send the chosen of prophets, Ahmad, whom I have selected of all my creatures oven Farkalest, my friend and servant. [JESUS]

FARSAKH (فرسخ) Persian Far hammadan books of law It 14 a league of 16,000 feet, or three and a half miles in length

FARWAH (800) An Arab of the Banu Juzum and Governor of Amman, who is represented by tradition (upon imperfect evidence) as one of the early martyls of Islam Having been converted to Islam the Roman authorities crucifled him (Muirs Life of Makomet, vol 11 p 103.)

FARZ (عرض) That which is obhtory A term used for those rules and ordinances of religion which are said to have been established and enjoined by God Himself as distinguished from those which are established upon the precept of practice of the Prophet, and which are called sunnan

FARZ KIFĀ'Ī (فرض كفاتى) A command which is imperative (عرم upon all Mushms, but which if one person in eight or ten performs it, it is sufficient (ki/ar), or

equivalent to all having performed it.

They are generally held to be five in num
ber (1) To return a salutation, (2) To visit
the sick and inquire after their welfare, (3)
To follow a hier on fout to the grave, (4) To
accept an invitation to dinner, (5) Replying

to a sneeze [SNEEZING]

They are also said to be six or seven in number, when there the added one or two of the following (1) To give advice when asked for it, (2) fo help a Muslim to verify his oath, (3) To assist a person in discress 'Abdu l'Haqq save this last injunction souless to the set of the control of tion applies to all cases, whether that of a Muslim or an infidel (Mishkat, book v c 1 part 1)

FARZU 'L-'AIN (مرض العين) injunction or ordinanco the obligation of which extends to every Muslim as prayer, fasting, &c

FASID (اناحد) A seditious or rebellions person

FASIQ (الاسل). A term used in Muhammadan law for a reprodute person who neglects decorum in his dress and beha-The acceptance of such a person's evidence is not admissible. He is not regarded as a Muslim citizen, although he may profess Islam

FASTING Arabic Saum ( egg), Persian Rozah (1)1). Fasting was highly commended by Muhammad as an atonement for am. The following are the fasts founded upon the example of the Proplet and observed by devout Mushme ..

(1) The thirty-days of the month of Ramazin This month's fast is regarded as a divine institution, being enjoined in the Qur'an (Surah ii 180) and is therefore com-

pulsory [RAMAZAN]
(2) The day Ashera The tenth day of the month Muharram This is a voluntary fast but it is pretty generally observed by all Muslims, for Abū Qatādah relates that the Prophet said he hoped that the fast of 'Ashura' would cover the sins of the coming year (Mishkat book vu. ch. vu pt 1) ASJIURA ]

(3) The six days following the 'Idu 'l-Fitr. Abu Anyub relates that the Prophet said "The porson who fasts the month of Ramazan, and follows it up with eix days of the month of Shawwal, will obtain the rewards or a continued fast ' (Mishkat, book vu ch, vu

pt 1)
(4) The Monday and Thursday of every week are recommended as fast days, as distinguished from the Christian fast of Wednesday Abu Hurairah relates that the Prophet said, "The actions of God's servants are represented at the throne of God on Mondaya and Thursdaye" (Mishkat, booy vn ch vn pt 2) These days are only observed by strictly religious Muslims

(5) The month of Sha ban 'Ayıshah re lates that the Prophet used sometimes to fast part of this month and sometimes the whole" (Mishlat book vii. ch vii pt 1)

It is seldom observed in the present day

(6) The 13th, 14th, and 15th of each
month. These days are termed al-ayyamu 7montn biz is the bright days, and were observed by Muhammad umself as fasts (Mishkat, book vii ch vii pt 2) These are generally observed by devout Muslims

(7) Fasting alternate days which Muham mad said was the last observed by David King of Israel (Meshkat book vir. ch vir.

In the Traditions, fasting is commended by Muhammad in the following words

Every good sot that a man does shall receive from ten to sesen hundred rewards but the rewards of fasting are h and bounds, for fastii is for God alone and He will give its rewards

"He who fasts abandons the cravings of

his appetites for God's sake

"There are two pleasures in fasting one when the person who fasts breaks it and the otherm the next world when he meets his

Lord. The very smell of the mouth of a keeper of a fact is more agreeable to God than the smell of musk

" Fasting is a shield."

"When any of you fast utter no bad words, nor raise your voice in strife If anyone abuse one who is fasting, let him refrain from replying let him say that he is keeping a fast." (Machkät, book vii. ch. i. pt. 1)

### [PREDESTINATION]

AL-FATH (atl), "The victory" The title of the xLyurth Surah of the Quran, n the first verse of which the word occurs " Verily We (God) have given thee an obvious victory, that Ged may pardon thee thy for-mer and later sm."

Professor Palmer says "Some of the commentators take this to mean sins committed by Muhammad before hie call and after it Others refer the word to the liquon with the Coptic handmaiden Mary, and to his mar riage with Zainab, the wife of his adopted con Zaid " None of the commentators we have consulted, including al-Baisawi, al-Jathlan, al-Kamalan, and Husam, give the last in-terpretation. They all say it refers to his sine before and after his call to the Apostleehip

In the Sunni law of FATHER. inheritance, a father is a sharer in the property of his son or son's con, taking one-sixth, but if his son die unmarried and without issue, the father is the residuary and takes the whole

According to the law of quees or retaliation, if a father take the life of his son, he is not to be slain, for the Prophet has said, "Retahation must not be executed upon the parent for his offspring", and Abu Hanifan adde, "because as the parent is the efficient cause of his child's existence, it is not proper that the child should require or be the occasion of his father's death", whence it is that a son is forbidden to shoot his father, when in the army of the enemy, or to throw a stone at him, if suffering lapidation for adultery

In the law of evidence, the testimony of a father for or against his child is not admitted

in a court of law

Lit "The AL-FATIHAH (\*\*WI) opening one The first chapter of the Qur'an, called also the Suratu 'l-Hamd, or the "Chapter of Praise" It is held in great veneration by Muhammadans, and is used by them very much as the Paternoster is recited by Roman Catholics. It is repeated over sick persons as a means of healing and also recited as an intercession for the souls of the departed, and occurs in each raktah of the daily prayer Muhammad is related to have said it was the greatest Surah in the Qur'an, and ro have called it the Qur'anu 'l-'Agim, or the 'exalted reading" It is also entitled the Sabu 'l-Magan, or the "seven recitals" as it contains seven verses, also Ummu 'l-Qur'an, the "Mother of the Qur'an." According to a saying of the Prophet, the fantak was revealed twice, once at Makkah and once at al-Madinah. The Amin is always said at the conclusion of this prayer

The following transliteration of the Arabic of the Fätshah into English characters may give some idea of the rhythm in which the

Qur'an is written

" Al-hamdu h-hakt Rabbs V-alamin, Ar-rahmani 'r-rahim Maliki yanını 'd-din. lyāka na budu, wa-syāka nasta in. İhdinä 's-sırüta 'l-mustaqım. Şırata 'lluzına an'umta 'alaıhım Gharre 'l moghzube 'alarhem, wala 'zzallm

Which is translated by Rodwell in his English Quran as follows

" Praise be to God Lord of all the worlds! The Compassionate, the Merciful ! King on the Day of Judgment!

Thee do we worship, and to Thee do we ory for help!

Gulde Thon us on the right path! The path of those to whom Thou art gracious'

Not of those with whom Thon art angered nor of those who go astray

رفاطمة) FATIMAH A daughter of Muhammad, by his first wife Khadijah. She married 'Ali the consin of Muhammad, by whom she had three sons, al-Hasan, al-Husain, and al-Muhsin, the latter died in infancy From the two former are descended the posterity of the Prophet known as Saiyids Fatimah died six months after her father She is spoken of by the Prophet as one of the four perfect women, and is called al-Batel, or "the Virgin" by which is meant one who had renounced the World, also Patimatu 'szuhra', or ' the beautiful Fatimah.

There are three women of the name of Fāṭimah mentioned in the Traditions (1) Fāṭimah the daughter of Muhammad, (2) The mother of Ali (3) The daughter of

Hamzah, the uncle of huhammad

AL-FATIMIYAH (العالمية) Fatimides" A dvinasty of Khalifahs who reigned over Egypt and North Africa from a D 908 to a D 1171 They obtained the name from the pretensions of the founder of their dynasty Abu Muhammad 'Ubaidu 'lish, who asserted that he was a Saiyid and descended from Fätimah, the daughter of the Prophet and 'Ali. His opponents declared he was the grandson of a Jew of the Magian religion.

There were in all fourteen Khalifahs of

this dynasty .

1 'Ubaidu'llah, the first Fatimide Khalifah, was born a D 882 Having incurred the displeasure of al-Muktafi, the reigning Abasside Khalifah, he was obliged to wander through various parts of Africa, till through fortunate circumstances he was raised in A.D 910 from a durgeon in Segelmessa to sovereign power He assumed the title of al-Mahdi, or the Director of the Faithful."

[MANDL] He subdued the Amirs in the north of Africa, who had become independent of the Abassides, and established his authority from the Atlantic to the borders of Egypt He founded Mahadi on the site of the amment Aphrodisum, a town on the coast of Africa, about a hundred miles couth of Tunis, and made it his capital. He became the anthor of a great schism among the Muhammudans by disowning the authority of the Abaseides, and assuming the titles of Chalifah and Amiru I-Mu'minin, "Prince of the Faithful" His fleets ravaged the coasts of Italy and Sicily, and his armies frequently invaded Egypt, but without any permanent

(2) Al-Qā'ım succeeded his father in A.D. 988. During his reign, an impostor, Abū Yazid, originally an Ethiopian slave, advanced certain peculiar doctrines in religion, which he was enabled to propagate over the whole of the north of Africa, and was so successful m hie military expeditions as to deprive al-Qā'im of all his dominions, and confine him to his capital, Mahadi which he was besieging when al-Qa'ım died

(8) Al-Manger succeeded his father in An 946, when the kingdom was in a state of the greatest confusion. By his valour and prudence he regained the greater part of the dominions of his grandfather 'Ubaidu Tlah, defeated the usurper Abū Yazīd, and laid the foundation of that power which enabled his

son al-Mu'izz to conquer Egypt

(4) Al-Mu'izz (A.D 955) was the most powerful of the Fatimide Khalifahs He was successful in a naval war with Spain, and took the island of Sicily, but his most celebrated conquest was that of Egypt, which was subdued in AD 972 Two years afterwards he removed his court to Egypt, and founded Cairo The name of the Abasside Khalifah was omitted in the Friday prayers, and his own substituted in its place, from which time the great schism of the Fatimide and Abasside Khalifaha is more frequently dated than from the assumption of the title by 'Ubaidu 'llah. The armies of al-Mu'izz conquered the whole of Palestine and Syria as far as Damasons

(5) Al-Aziz (AD 978) The dominions recently acquired by al-Mu'izz were secured to the Fatimide Khalifahs by the wise govern-ment of his son, al-'Aziz, who took several towns in Syris He married a Christian woman, whose brothers he made patriarchs

of Alexandria and Jerusalem

(6) Al-Hakun was only eleven years of age when he succeeded his father in A.D. 996 He is distinguished even among Oriental despots by his cruelty and folly His tyranny caused frequent insurrections in Cairo He persecuted the Jews and Christians, and burnt their places of worship By his order the Church of the Resurrection at Jerusalem was destroyed (A.D. 1009) His persecutions of the Christians induced there to appeal to their brethren in the West, and was one of the causes that led to the crusades He parried his folly so far as to seek to become the feunder of a new religion, and to assert that ne was the express image of God. He was assessinated in A D 1021, and was succeeded by his som

(7) Az-Zahir (A.D 1021) was not so ornel as his father, but was addicted to pleasure, and resigned all the cares of government to his Visirs in his reign the power of the Fatimide Khalifahs began to decline. They possessed nothing but the external show of royalty secluded in the harem, they were the slaves of their vizirs whom they could not remove, and dared not disobey In addition to the evils of misgevernment, Egypt was afflicted in the reign of an-Zahir with one of the most dreadful famines that ever visited the country

(8) Al-Mustanetr (A D 1087) was only nine years old when he succeeded his father The Turks invaded Syria and Palestine in his reign, took Damasons and Jerusalem (1076), where the princes of the house of Ortok, a Turkish family, established an independent kingdom. They advanced to the Nils with the intention of conquering Egypt but were

repulsed

- (9) Al-Mustaili (A D 1094), the second son of al-Mustaneir, was seated on the throne by the all-powerful Vivir Afzal, in whose hands the entire power rested during the whole of al-Mustaili's reign. The invasion of Asia Minor by the Crusaders in 1097 appeared to Afzal a favourable opportunity for the recovery of Jerusalem Refusing to assist the Turks against the Crusaders, he marched against Jerusalem, took it (1098), and deprived the Ortok princes of the sovereignty which they had exercised for twenty years His possession of Jerusalem was, however, of very short duration, for it was taken in the following year (1099) by the Crusaders. Anxious to recover his loss, he led an immense army in the same year against Jerusalem, but was entirely defeated by the Orusaders near Ascalon.
  - (10) Al-Amer (A D 1101) (11) Al-Hāfiz (A.D 1129) (12) Az-Zāfir (A.D 1149). (13) Al-Fētz (A.D 1154)

During these reigns the power of the Fatimides rapidly decayed.

(14) Al-Azid (a.D 1160) was the last Khalifah of the Fatimide dynasty At the commencement of his reign Egypt was divided into two factions, the respective chiefs of which, Dargham and Shawir, disputed for the dignity of Vizir Shawir implored the assistance of Nüru'd-din, who sent an army into Egypt under the command of Shirkuh, by means of which his rival was crushed But becoming jealous of Nuru ddin's power m Egypt, he solicited the aid of Amauri, King of Jerusalem, who marched into Egypt and expelled Shirkuh from the Nuru d-din soon sent another country army into Egypt under the same commander, who was accompanied by his nephew, the celebrated belähu 'd-din (Seladin). Shirkth was again unsuccessful, and was obliged to retreat The ambition of Amauri afforded

shortly afterwards a more favourable opportunity for the reduction of Egypt Amaur, after driving Shirküh out of the country, meditated the design of reducing it to his own authority. Shawir, alarmed at the success of Amauri, entreated the assistance of Nuru d-din, who sent Shirkab for the third time at the head of a numerous army He repulsed the Christians, and afterwards put the treacherous Vizir to death. Shirküh succeeded to his dignity, but dying shortly after, Saladin obtained the post of Vizir As Nürn 'd din was attached to the interests of the Abasades, he gave orders for the probling. tion of al-Mustahdi, the Abasside Khalifah, and for depriving the Fatimides of the Khalifate 'Asid, who was then on a sick-bed, died a few days afterwards [KHALIFAH]

FATQ (term used by Suff mystics to explain the etermity of matter, together with its development in creation ('Abdu 'r-Razzuq's Dict of Sufi Terms.)

FATRAH (iz. Lat "Lauguor," or "Intermission." (1) The interval between the supposed revelation of the xouth Surah of the Qur'an and the LXXIVth and XCIIIrd Surahs It is during this period that the powers of inspiration of the Prophet are said to have been suspended, and it was then that he contemplated suicide by intending to cast himself from Mount Hira' The accounts of himself from Mount Hira' this interval are confused and contradictory, and various are the periods assigned to it, viz. from eeven months to seven years

(2) The term is also used for the time which elapses between the disappearance of a prophet and the appearance of another (Chigagu 'l-Lughah in loco )

(8) A term used by Shifi mystics for a declension in spiritual life ('Abdu r-Razzaq's Dict of Sef v Terms )

"The Opener , (العناح), "The Opener" of that which is difficult

One of the ninety-nine names or attributes God It occurs in the Qur'an, Surah ur God XXXIV, ' For He is the opener who knows"

FATWA (نتوى) A religious or judicial sentence pronounced by the Khalifah or by a Musti, or Qazi It is generally written. The following is a sature delivered by the present Mufti of the Hansii sect at Makkah in reply to the question as to whether India is a Daru '/-Islam Fatwas are generally written in a similar form to this, but in Arabie -

"All praises are due to the Almighty, who

is Lord of all the creation!

O Almighty, increase my knowledge ! As long as even some of the peculiar observances of Islam prevail in it it is the Darn 'l-Islam.

The Almighty is Omniscient, Pure and High !

This is the Fature passed by one who hopes for the secret favour of the Al-

mighty, who praises God, and prays for blessings and peace on his Prophet (Signed) JAMAL ISM 'ARDU 'L-L'AN SHAKEN 'UMARU 'L-HANAMI, the present Mufti of Makkah (the Honoured)

May God favour him and his father"

(برجدار) FAUJDAR An officer of the Moghul (sovernment who was invested with the charge of the police, and jurisdiction in all criminal matters. A criminal judge Faundari is a term now used in British courts for a crimmal suit as opposed to diwini, or civil

[فوت اليج] FAUTU 'L-HAJJ end of the Pilgrimage [PILGRIMAGE.]

FAZL (نسل) Lat "That which remains over and above redundant." A word used in the Qur'an for God's grace or kindness. Surah ii 244 "God is Lord of grace to men, but most men give no thanks."
The Christian idea of divine grace, as in the
New Testament, seems to be better expressed by fayz-1-aqdas

FAZULI (فعولي) Let "That which is in excess" A term used in Muhammedan law for anything unauthorised, e.g bar'-1-fazuli, is an unauthorised sale Nikaht-fazzi- is an unauthorised marriage, when the contracts are made by an unauthorised agent

FEAST DAYS Arabic 'id (4e), dual 'idan, plural a'yad The two great festivals of the Mahammadans are, the 'Idu l-Fitr, and the 'Ids' !-Azhā The other festivals which are celebrated as days of rejoicing are, the Shab-i-Barat, or the fifteenth day of Sha'ban, the Nau-Rez, or the investigation of the Alher-1-Chahar Shamba, or the last Wednesday of the month of Safar, the Laylate 'r-Raghā'ıb, or the first Friday in the month of the month Rajab, the Maulud, or the birthday of Muhammad

An account of these feasts is given under their respective titles

FEMALE INFANTICIDE, which existed amongst the ancient Arabians, was condemned by Muhammad. Vide Qur'an -

Surah xvi 60 "For when the birth of a daughter is announced to any one of them. dark shadows cettle on his face, and he is sad He hideth himself from the people because of the bad news shall he keep it with disgrace or bury it in the dust? Are not their judgments wrong "

Sürah xvn. 33 "Kill not your children for fear or want for them and for you will We

(God) provide "

Surah ixxxi 8 " And when the damsel that had been buried alive shall be asked (at the Day of Judgment) for what crime she was put to death "

FIDYAH (444) A ransom. From fide, "to ransom," " to exchange " An expiation for sin, or for duties unperformed The word occurs three times in the Qur'an —

Sûrah ii. 180 "For those who are able to keep it (the fast) and yet break it there shall be as an expection the maintenance of a poor man."

Sürah 11 192 "Perform the pilgrimage and the visitation of the holy places. But wheever among you 18 sick, or hath an allment of the head, must exprate by fasting, or alms, or a sacrifice."

Sürah lvn 14 "On that day (the Day of Judgment) no expection shall be taken from you (se the hypocrites) or from those who do not believe your abode is the fire"

The other word used in the Quran for the same idea is kaffaruh [MAFFARAH, EXPIA-TION]

FIG Arabic at-Tin (النين) The title of the xcvth Sūrah of the Qur'an so called because Muḥammad makes the Almighty swear by that fruit in the first verse Al Baiṣāwī says God swears by figs because of their great use. They are most excellent, because they can be eaten at once, having no stones, they are easy of digestion and holp to carry off the phlegm, and gravel in the kidneys or bladder, and remove obstructions of the liver, and also cure piles and gout (Tafāru l-Baizāwī, in loco).

FIJAR (المجان That which is unlawful A term given to a series of saori legious wars carried on between the Quraish and the Banu Hawazin, when Muhammad was a youth, about an 580-590 (Mur, vol is 3.)

AL-FIL (Jall) The title of the ovth Sursh of the Quran, as it gives an account of the Ashābu'l Fil, or "People of the Elephant" [ELEPHANT]

FINES Arabic Diyah (&s), A term which, in its strictest sense means a sum exacted for any offence upon the person, in consideration for the claim of quas, or retaliation, not being insisted upon (This does not apply to wilful murder) A full and complete fine is that levied upon a person for manslaughter, which consists of either one hundred female camels or ten thousand dirhams (silver), or one thousand dirhams (silver), or one thousand diracted female.

The hne for slaying a woman is half that for slaying a man, "because the lank of a woman is lower than that of a man, so also her faculties and uses!" The fine for slaying a zimmi (be he a Jew, Christian, or idolater) is the same as for slaying a Muslim.

A complete fine is also levied for the destruction of a nose, or a tongue, or a virile member, and, also, if a person tear out the beard, or the hair of the soalp or the whiskers, or both eyebrows, so that they never grow again, "because the beauty of the countenance is thereby effaced."

A complete fine is due for any fellow parts, as for two eyes, two lips, &c , and one half the fine for one single member

For each finger, a tenth of the complete

fine is due, and as every finger has three joints, a third of the fine for the whole is due for each joint

The fine for a tooth 18 a twentieth of the

complete fine

A half fine is due for merely destroying the use of a limb, but if a person strike another in any way so as to completely destroy the beauty of hie person, a complete fine must be pead Wounds on the face, viz from the crown of the head to the chin, ar a specially treated, and are termed shifty. Of shifty, or "face wounds," there are ten (1) hārifah, or such as draw no blood—a mere scratch, (2) dāmiyah, a scratch which causes blood to flow, (4) bāzisah, a cut through the shim (5) mutatīkimah, a cut to the flesh (6) simhāq, a wound reaching into the pericranium, (7) mūsihah, a wound which lays here the bone, (8) hāshmah, a fracture of the skull, (9) manākilah, a fracture which causes the removal of part of the skull, (10) āmmah, a wound extending to the brain.

For an ammak wound, a third of the complete fine is due. Fifteen camels are due for a munatriah, ten for a hāshimah, five for a

muzehah and so on

All other wounds on other parts of the hody may be adjusted for according to the above scale but are left to the decision of the judge

For further information on the subject see "Babu 1-Diyah" in the Durru'l-Mukhtar, or the Hidayah, or the Fatawa 'Alamgiri, or the Raddu I- Muhtar

FIQH (446) The dogmetic theology of the Mushims Works on Muhammadan law whether civil or religious The books most read by the Sunnis are the Hidayah, written by a loarned man named 'Ali ibn Abī Bakr, AH 598, part of which has been translated by the late Colonel Charles Hamilton, the Durru'l-Muchtar, by 'Alā'u 'd-din, AH 1088, the Shurhu'l-Wiqayah, by 'Ubaidu 'liāh ibn Mas'ūd, AH 745, the Raddu'l-Muktar, by Saiyid Muhammad Amīn ibn 'Abidi 'd-din, and the Fatawa 'Alamgira Amongst the Imamiyah School, or Shi'ahs the principal works are Katābu 'sh-Sharās', by Abū 'l-Hasan 'Ali (AH 826), the Muqnu'fi'l-fiqh, by Abū Ja far (AH 360), the Sharā''s 'l-Islām, by Shaikh Najmu 'd-din (AH 679), and the Jāmin' 'Abban, by Bahā'u 'd-din (AH 1081)

FIRASAH (الرابية), or farasah. A Sufi term for the enlightenment of the heart. A penetration into the secrets of the unknown. 'I'mu 'l firasah, "The science of physiognomy"

FIRĀSH (فراهي) Lat "A couch" In Muhammadan law "a wife." ,

FIR'AUN (نرمون) [PHIROAE.]

FIRDAUS (فردوس). The highest stage of celestial bliss [PARADISE]

FIRE الار) Arabic nār (1) The term on-adr, "the fire," is generally used in the Qur'an and the Traditions for "hell" (2) In the Qur'an (Surah xxxvı 29) the power of God is declared as being able to "give fire out of a green tree" On which al-Baizāwi says "the usual way of getting fire is by rubbing two pieces of wood together, one of which is markh and the other afar, and they produce fire, although both the sticks are green. (8) The burning to death of human beings is condemned by Muhammad, who said "Let no one punish with the punishment of fire but God."

FIRST-BORN Although Arabian legislator followed the Mosaic law in se many of his legal enactments, he has carefully avoided any legislation as to the rights of primogeniture, although it formed such a marked feature in the Pentateuch, in which the first-horn of man and beast were devoted to God, and were redeemed with a price In the Muslim law of inheritance, all the sons share equally, whilst in the Mosaic law the eldest son received a double portion of the father's inheritance (Deut xxi 17)

In cases of chiefship, or monarchy, the eldest son usually inherits, but it rests entirely upon his fitness for the position Very often the eldest son is passed by and a vounger brother selected as ruler. This was also the case amongst the Jews when Solo mon succeeded his father in the kingdom (1 Kings 1 30, 11 22)

The currous fact that Muhammad made no provision for these rights of primogeniture may have arisen from his having had no son

to survive him

FISH Arabic samak (....) Fish which, dying of themselves, float upon the surface of the water are abominated, according to Abū Hanīfah Ash Shāfi'i, and Malik say they are indifferent Abu Hanifah teaches that fish which are killed by accident are lawful, but such as die of themselves without any accident are unlawful There are, however, different opinions regarding those which die of extreme heat or bios

(2) In the law of sale, it is not lawful to sell fish which is not yet caught, nor is it lawful to sell fish which the vendor may have caught and afterwards thrown into a

large tank

(3) Whilst the destruction of all animals, except noxious ones, is forbidden during the pilgrimage, fishing in the sea is permitted by the Qu'ran, Surah v 97 Lawful for you is the game of the sea "

FITAN (فتس), pl of fitnah Sed:

tions, strifes, commotions

A term specially used for those wars and commotions which shall precede the Resur rection. A chapter is devoted to the subject m all the books of traditions. (See Sutility V-Bukhari, p. 1045, Sakiku Mushm, p. 888) Muhammad is related to have said, "There

will be Khalifahs after me that will not go the straight road in which I have gone, nor will follow my example, but in those times there will be the hearts of devils in the bodies of men." Huzaifah then said to him, "O Prophet, what shall I do if I live to see those days?" And the Prophet said, "Obey him who has the rule over you, even though he flog your back and take your money"

Safiyah, in a tradition (recorded in at-Tirmizi and Abii Da'ud), said that Muhammad said that the succession would last for thirty years, and that the "four rightly directed Khalifalis" regned exactly that time Abū Bakr. two years, "Umar, ten, "Usman, twelve and 'Ali six

A mover or leader of sedition is called a bughi or rebel [REHELLION]

FITRAH ( L) Lat "Nature" Certain ancient practices of the prophets before the time of Muhammad, which have

not been forbidden by him Avishan relates that the Prophet said There are ten qualities of the prophetschipping the mustachies, so that they do not enter the menth, not cutting or shaving the board cleansing the teeth (i.e minuak), cleansing the nostrils with water at the usual ablutions, cutting the nails, cleaning the finger joints, pulling out the hairs under the arm pits shaving the hair of the privates, washing with water after passing urine, and cleansing the mouth with water at the time

of ablution' (See Sahihu Mushim)
The nose is to be washed out with water
because it is supposed that the devil resides in the no a during the night. (See Mishkat)
There is a chapter in the Avesta of the

Parsees containing injunctions as to the paring of the nulls of the hands and feet

FOUNDATIONS ISLAM (1) Shuhādah or bearing witness that there is no desty but God , (2) Salat, or the observance of the five stated periods of pinyer (8) Zaket giving the legal sims once a year (4) Soum, fasting during the whole of the month of Ramazan (5) Hay, the pil-grimage to Makkah once in a life-time. They are also called the five foundations of practice, as distinguished from the six foundations of faith [ISLAM, IMAN]

KEYS OF SECRET FIVE KNOWLEDGE, which are with God alone, are said to be found in the last verse of the Surah Luquan (xxxist, 84) of the Qur'in "God! with Him i (1) the Knowledge of the Hour, (2) and the sendeth down ram (8) and Reknoweth what is in the wombs; (4) but no soul knoweth what shall be on the morrow, (5) neither knoweth any soul in what land he shall die Verily God in knowing and is informed of all

FIVE SENSES, The Arabic alhawassul 'l-khamsah (Land) According to Muhammadan writers, there are five external (gaheri) senses, a 10 five internal (batimi) senses The former being those five faculties known amongst European writers as seeing (basical), bearing (samiah), smelling (shamah), taste (zārquh), touch (lāmisah). The latter common sense (hiss-i-mushtarok), the imaginative faculty (qūwat-i-khauāl), the thinking faculty (qūwat-i-mutasarriyah) is entired faculty (qūwat-i-lānzah).

Arabic ta'am (ماهام), pl FOOD attemat. The injunctions contained in the Qur'an (Surah in 167) respecting food are as follows "O ye who believe! eat of the good things with which we have supplied you, and give God thanks if ye are His worshippers Only that which dieth of itself and blood, and ewing's flosh, and that over which any other name than that of Ged hath been invoked, hath God forbidden you But he who shall partake of them by constraint, without desiro or of necessity then no sin shall be upon him Verily God is forgiving and merciful" Surah v 92 "O Believers' wine (khaim) and games of chance, and statues, and diviningarrows are only an abomination of batan's work! Avoid them that ye may prosper '

The other injunctions concerning food are found in the Traditions and sayings of Mu-

hemmad

No animal except fish and locuste, is lawful food unless it be slaughtered according to the Muhammadan law, namely by drawing the knife across the threat and cutting the wind pipe, the carotid arteries, and the gullet repeating at the same time the words Bismi 'liāhi, Allāhu akbar,' ie "In the name of God, God is great" A clean animal, so slaugh tered, becomes lawful food for Muslims, whether slaughtered by Jews, ('hristianis or Muhammsdane, but animals slaughtered by either an idolater or an apostate from Islam is not lawful

Zebb, or the slaying of animals, is of two kinds Ikhtiyari, or "of choice, and Istraci or of necessity. The former being the slaughtering of animals in the name of God, the latter being the slaughter effected by a wound, as in shooting birds or animals, in which case the words Bismi 'llahi, Allahu akbar must be said at the time of the discharge of the arrow from the bow or the

shet from the gun

According to the Hidayah all quadrupeds that sense their prey with their teeth and all birds which sense it with their talous are unlawful, because the Prophet has prohibited mankind from eating them. Hyenas foxes, elephants, weasels, pelicans, kites, carrion crows, ravens, orocodiles, otters, asses, mules, wasps, and in general all insects are torbidden. But there is some doubt as to the lawfulness of horses' flesh. Fishos dying of themselves are also forbidde.

The prohibition of wine in the Qur an under the word kham: is held to exclude all things which have an intoxicating tendency, such is

opium, ohars, bhang, and tobacco

A Muslim can have no religious scruples to est with a Christian, as long as the food

enten is of a lawful kmd. Saiyid Ahmad Khan Bahadar OS L, has written a treatme proving that Muhammadans can eat with the Ahli-Kitab, namely, Jows or Christians The Muhammadans of india, whilst they will eat food cooked by idolatrous Hindila, refuse to touch that cooked either by Native or Lunepean Christians, and they often refuse to allow Christians to draw water from the public wells, although Hindus are permitted to do so Such objections arise solely from jealousy of race, and an unfriendly feeling towards the ruling power. In Afghanistan and Persia, no such objections exist and no doubt much evil has been caused by Government allowing Hindustani Muslime to create a religious custom which has no foundation whatever, except that of national hatred to their Linguish conquerors [EATING]

FORBIDDEN FRUIT, "The Mentioned in the Qui an Surah in 93" And we (God) said, "O Adam, dwell thou and thy wife in Paradise and cat therefrom amply as you wish but do not draw near this tree" (shaparah)"

Concerning this tree, the Commentators have various opinions. Husain says some say it was a fig tree, or a vine, but most people think it was a grain of wheat (hintuh) from a wheat stalk [ADAM, PALL.]

FORGIVENESS [PARDON, 'AFU ]

FORGIVENESS OF INJURIES Finjoined in the Qui an in the following words (Surah xin 18). Let the recompense of evil be only a like (vi)—but he who for giveth and maketh poace, shall find his reward for it from (rod), verily He leveth not those who act unjustly. And there shall be no way open (i.e. no blame) against those who after being wronged, avenge themselvos

Whose beareth wrongs and forgiveth-

this is a bounden duty"

FORNICATION Arabic zina" (all)
The word zina" includes both fornication with
an unmarried person and adultery with a
institled person [ADULTERY]

The sin of fornication must be ostablished, as in the case of adultery, either by proofs or

by confession

To establish it by proof, four witnesses are required and if any person bring an accusation against a woman of chaste reputation and fail to establish it he must be punished

with eighty stripes [QAZF]

When a person for conscience sake confession the sin of formation, the confession must be repeated four times at four different appearances before a qual, and the person confessing must be very exact and particular is to the our unstances, so that there can be no mistake \(\) self-accused person may also retract the confession at any period before, or during, the infliction of the punishment, and the retractation must be accepted

The punishment for fornloation is one hundred stripes (or nft; to: s slave) The

scourging to be inflicted upon a man standing and upon a woman sitting, and the woman is not to be stripped. It should be done with moderation, with a strap or whip, which has no knots upon it, and the stripes should be given not all upon the same part of the body. [DIRRALL]

In some countries bamshmem is added to the punishment of scourging for formication. especially if the sin is often repeated, so as to

constitute common prostitution

The law is founded upon the following verse in the Qur'an, burah xxiv 2-5 —

The where and the whoremonger—scourge each of them with an hundred stripes, and let not compassion keep you from carrying out the sentence of God, if ye believe in God and the last day And let some of the faithful witness their chastiscment

'The whoremonger shall not marry other than a whore or an idolatress, and the whore shall not marry other than a whoremonger or an idolator Such allunces are furbidden

to the faithful

"They who defame virtuous women and bring not four witnesses, scourge them with four score stripes, and receive ye not their tes timony for ever, for these are perverse persons—

"Save those who afterwards repent and live virtuously, for truly God is Lament Merciful!"

The Muhammadan law differs from Jovish law with regard to formication see Evodus xxil 16, 17 -" If a man entire a maid that is not betrothed, and he with her he shall i surely endow her to be his wife If her father uttorly refuse to give her unto him, he shall pay money according to the dowry of virgins Deut xxn 25-29 - If a damsel that is a virgin be betrothed unto a husband, and a min find her in the city and lie with her then ye shall bring them out unto the gate of the city and ye shall stone them with stones that they die the dameel because she cried not, being in the city, and the man because he hath humbled his neighbours wife so shall thou put away evil from uniong you. But if a man find a betrothed damael in the field, and the man force her and he with her, then the man only that lay with her shall die But unto the damsel shalt thou do nothing there is in the dameel no sin worthy of death If a man find a dameel that is a virgin which is not betrothed and lay hold on her, and he with her, and they be found, then the man that lay with her shall give unto the dans sel's father fifty shekels of silver, and she shall be his wife, because he hath humbled her, he may not put her away all his days"

FORTUNE - TELLING Arabic kaldnah (&) Mu'awiyali ibii Hakam relates that he asked the Prophet if it were right to comsult fortune-tellers about future events, and he replied "Sinor you have embraced Islam, you must not consult them [MAGIC]

FOSTERAGE. Arshic razā'ah, rizā'ah (lale)) According to Abu Hanifah, the period of fosterage is thirty months, but the two describes, Yusuf and Muhammad, hold it to be two years, whilst Zufar maintains that it is three years terage with respect to the prohibitions attached to it is of two kinds, first where a woman takes a strange child to nurse, by which all future matrimonial connection between that child and the woman, or her relations within the prohibited degrees, is rendered illegal, secondly, where a woman nurses two children, male and female, upon the same milk, which prohibits any future matrimonial connection between them For further particulars on this subject, see Ha miltons Hedayah, vol 1 page 187,

FOUNDLING Arabic lagit (bed)
Let. That which is picked up. The person who finds the child is called the nultaget. The taking up of a founding is said to be a laudable and generous act, and where the finder sees that the child's life is in peril, it is an incombent religious duty. (Hidayah,

voi 11 p 252)

The maintenance of a foundling is defrayed from the public treasury, but the finder is not to demand anything for his trouble and expense, but after the finding of the child has been reported to the magnetrate, the child 14 legally placed under the care of the wel taget, and supported by the state A foundling is declared to be free, and not a slave and unless he be found on the land or pro perty of a Jew or Christian he is declared a Muslim But if the child be found on the property of a Jew or Christian, he will be declared a lew or Christian as the case may he The muliaget council contract the found ling in marriage without the senction of the magistrate, but he may send him to school and in every respect see to his education and training without consulting the magistrate

FRIDAY Arabic Jum'ah (Laca)
The Day of Assembly "The Muhammadan Sabbath, on which they assemble in the Jami' Manid or chief mionquo, and recite two rik abs of prayers and listen to the oration, or khuthali at the time of mid-day prayer Muhammad claims in the Traditions to have established Friday as a day of worship by divins command. He says, "Friday was ordered as a divine day of worship both for the Jew and Christian, but they have acted con trary to the command. The Jew thiad Saturday and the Christian fixed Sanday."

According to the same traditions, Friday is "the best day on which the sun rises, the day on which Adam was taken into Paradise and turned out of it, the day on which he repented and on which he died. It will also be the Day of Resurrection."

There is also a certain hour on Friday (known only to God) on which a Mushim obtains all the good he asks of the Almighty Muhammad prayed that God may put a seal on the heart of every Muslim who through negligence omits prayer for three successive

Muhammad said -

"Whoover bathes on Friday and comes to prayers in the beginning and comes on fost and sats near the Imam and listens to the khutbah, and says nothing playful, but aits silent, every step he took will get the rewards of a whole year a worshipping and rewards of one year's fast and one years prayings at night

"There are three descriptions of people present on Friday one of them who comes to the maejid talking triflingly, and this is what he gets instead of rewards, and there is man who is present for making supplies tions, and he asks God, and if He wills lio gives him, if not refuses the third a man who attends to hear the khutbah and is ellent, and does not incommode anyone, and this Friday covers his sine intl the next and three days longer , for God says, Whoever dath one good act will roceive ten in return (Mishket, book iv c zini) [KHIITBAH]

FRIENDSHIP with Jews and Christians is condemned in the Qur'an Surah v 56 "O ye who believe! take not the Jews and Ohristians for your friends (or patrons) they are the friends of each other but whose amongst you takes them for frends verily he is of them, and verily God guides not an unjust people

FRUITS OF THE EARTH are described in the Qurun as evidences of Godic love and care for his creatures.

Strah 11 14' --

"He it is who producetly gardens of the vine trellised and untiell sed, and the pilm trees, and the corn of various food and slives, and pomegranates like and unlike Fat of their fiuit when they bear fruit and per the due thereof on the day of its ingatnering and be not produgal, for God loveth not the produgal."

Súrah xin 3 -

"And He it is who hath outstretched the earth, and placed on it the firm mountains and rivers and of every fruit He bath placed on it two kinds. He causeth the night to Verily in this are signs enshioud the day for those who reflect

"And on the earth hard by each other are its various portions gardens of grapes and corn, and palm trees single or clustered Though watered by the same water, yet some make we more excellent as food than other Verily in all this are signs for those who understand

FUGITIVES (1) A fugitive slave, either male or fomule, is called aboy (347) The capture of a fugitive slave is a laudable act, and the captor is entitled to a reward of forty dirhams (2) A fugitive on account of religion is called muhajir () blessings are promised to those who fice their

Surah 1v 101 "Whosoever flees in the way of God shall find in the earth a spacious

refure.

Surab xxii 57 . Those who flee in God's way and then are slain or die, God will provide them with a godly provision." [SLAVES, MUHAJIR ]

FULS (ماس) An idol (or an idol temple), belonging to the Bam Tary, a trice divided between the profession of idolatry and Christianity Destroyed by 'All by order of Muhammad, AH. 630 (Muir, vol 14 p. 177)

FUNERAL Anabic janazah (عارة) [BURLAL]

FURĀT (فسسرات) The river Emphratos said to be one of the rivers of Eden [FUEN]

A1 FURQIN (1) The title of the xxvth Surah of the Quran (2) One of the littles of the Quran (Surah u 181, 111 2, xx 1) (3) Ine title given to the Taurit revealed to Moses (Surah u 50, xx) 19) (4) The victors on the day of the battle of Badr (Sunh vin 42) (5) A term used by Sun mystics for a distinguishing between truth and error

Muhammadan lexicographets are manimous in interpretating the word furgan to mean that which distinguishes between good and evil lawful and unlawful The Jews use the word perek, or pirka, from the same root, to denote a section or portion of scripture

(نملت) FUSSILAT Lat "Were made plain." A title of the XLIST Surah of the Qur an from the word occurring in the second verse The Surah is also known as the Hammas Sujdah, to distinguish it from the Sur ib xxxund, which is also called as-Sajdah, or ' Adoration"

FUTURE LIFE The immortality of the woul and the reality of a future life are very distinctive doctrines of the religion of Muhammad, and very numerous are the references to it in the Quran. The whole system of Islam is based upon the belief in the future existence of the soul of man description of the special character of this future life will be found in the article on PARADISE

The terms generally used to express a inture life are Daru'l Akhirat, Daru I Baga' Duru I Ugla

G.

# اR (گبر) [MAJUS.]

BRIEL Arabic Jibrā'il ا المبريل In the Qur'an Jibril (جبريل) elic being who is supposed to have medium of the revelation of the to Muhammad. He is mentioned ce in the Qur'an by name Suratu'l in 91 . Whose is the enemy of -for he hath by God's leave caused ad on thy heart the confirmation of revelations," &c And again in t-Tahrim, lxvi 4 "God is his Pro nd Gabriel." He is, however, supbe spoken of in Surabs in 81, 254 avi 104 as " the Holy Spirit Ruhu , in Surah xxvi 193, as "the Faith-t," or Ruhu 'l-Amin, and in liu 5 as rible in power,' Shadidu'l Quu a secount of Gabriels first appearance mmad is related as follows by Aon "Muhammad was wont to retire to fire for a month every year When of his mission came, he went to lira in the month of Ramagan for the of sojourning there, having his with him and there he abode nutil

tarrived in which God was pleased him Gabriel came to him, and said Recite! And he replied What recite? And he said Recite thou ime of thy Lord who created Grated a clota of blood Recite thou! For d is most Reneficent Who hath the use of the pen Hath taught at which he knoweth not After

\* Prophet went to the middle of ntain, and heard a voice from heaven and 'I hou art the Messenger of Gou a Gabriel' He continued standing in the to contemplate Gabriel until he

n' (QURAN)

nham Mun says It is clear that at
beried at least, if not from the first,
t confounded Gabriel with the Holy
The idea may have arisen from some
sapprehension as the following Mary
d Jesus by the power of the Holy
hich overshadowed her But it was
who visited Mary to announce the
on of he Savion. The Holy Ghost
refore another name for Gabriel We
rifly wonder at this ignorance when
it seems to have believed that
as held Mary to be the third person

reference to the verse quoted above, a Suratu 'l-Baqaran, Sale says the stators say that the Jews asked what was that brought the Qur'an to Mu l and on being told that it was

I and on being told that it was they replied that he was their and the messenger of wrath and judgrat that if it had been Michael they would have believed on him, because that angel was their friend, and the messenger of peace and plenty

It is also important to observe that the only distinct assertion of Gabriel being the medium of divine revelation, occurs in a Madaniyah Surah

Gabriel is called in Muslim books ar-Rühu'l-A'zam, "The Supreme Spirit", ar-Rühu'l-Mu-karram, "The Honoured Spirit', Rüku'l Ilqa, "The Spirit of casting into", Rüku'l-Qudus "The Holy Spirit" and ai-Rühu 'l-Amin, "The Faithful Spirit

GAMBLING (Arabic maistr, بريس, qimār اقمار) is forbidden in the

Surah in 216 'They will ask thee concerning wine and games of chance Say both is a great sin, and advantage also, to men, but their sin is greater than their advantage"

hatred and strife among you, hy wine and games of chance, and turn you aside from the remembrance of (sod, and from prayer will ye not therefore abstain from them?"

The evidence of a gambler is not admissible in a Muhammadan court of law, because gaming is a great crime (Hidayah ii p 676)

GARDEN Arabic jannah (ais), Heb [2], pl [2] In the Qur'an the residence of our first parents is called Al jannah, the garden, and not Jannah 'Adn, or the 'Garden of Eden' Jannats 'Adn being the fourth stage of celestial bliss. Al-jannal 'the gardens, is a term frequently used in the Quran for the state of heavenly joy, and the stages of paradise which are eight, are known as—(1) The garden of eternity, (2) The dwelling of peace, (3) The dwelling which abideth, (4) The garden of Eden, (5) The garden of refuge, (6) The garden of delight, (7) The earden of illiyûn, (8) The garden of Paradise [Paradise.]

GENII Arabic junn (O+), and jann (O+) Muhammad was a succere believer in the existence of good and evil genu, and has left a record of his belief in the LXXIII chapter of his Qur'an, entitled the Suratu'!-Jian It opens thus—

"SAY It hath been revealed to me that a company of JINN listened and said,—Vernly, we have heard a marvellous discourse

(Qur'au),
"It guideth to the truth, wherefore we believed in it, and we will not henceforth join any being with our Lord,

"And He, may the majesty of our Lord be exalted!—hath taken no spouse neither hath he any offspring "But the foolish among us hath spoken of

God that which is unjust

"And we verily thought that ne one amongst men or jinn would have uttered a lie against God.

"There are indeed people among men, who have sought for refuge unto people among jum but they only increased their folly

"And they thought as ye think, that God

would not raise any from the dead

"And the Heavens did we essay, but found them filled with a mighty garrison, and with flaming darts,

"And we sat on some of the seats to listen, but whoever listeneth findeth an ambush

ready for him of flaining darts

The following exhaustive account of the Mnhammadan belief on the subject is taken from the writings of the late Mr Lane (the learned author of the Modern Egyptians and of Notes on the Arabian Nights), but slightly altered to meet the requirements of the piesent work

According to a tradition from the Prophet, this species consists of five orders, namely Jann (who are the least powerful of all), Jun Shaitans (or devils), Ifrits, and Marids last, it is added, are the most powerful the Jann are transformed Jinn, like ascertum apes and swine were transformed men lt must, however, be remarked that the terms Jinn and Jann are generally used indiscrimi nately as names of the whole species, whether good or bad, and that the former term is the more common Alse, that Shartan is com monly used to signify any evil genius Ifrit is a powerful evil genius, a Marid an vil genius of the most powerful class The Junn (but, generally speaking, evil ones) are called by the Persians Deces, the mest powerful evil Jinn, Naruhs (which signifies "males," though they are said to be males and females), the good Jinn Pires, though this term is commonly applied to females In a tradition from the Prophet, it is said, "The Jann were created of a smokeless fire The word which signifies 'a smokeless fire' has been misunderstood by some as mesning "the flame of fire" Al-Jauhari (in the Sihāh) renders it rightly, and says that of this fire was the Shartan or Iblis created Al Jann is sometimes used as a name for Iblis, as in the following verse of the Qu. in (Surah xv 27) 'And the Jann [the father of the Junn se Iblis] we had created before [se before the creation of Adam] of the fire of the Samum [1 e of the fire without smoke]" lan also signifies 'a serpent," as in other passages of the Qur'an, and is used in the same book as synonymous with Junn. In the last sense it is generally believed to be used in the tradition quoted in the commencement of this paragraph There are several apparently contradictory traditions from the Prophet, which are reconciled by what has been above stated, in one it is said that Iblis was the father of all the Jann and Shartan, Jann being here synonymous with Jinn, in another, that Jann was the father of all the Junn, here Jann being used as a name for Iblia

"It is held" says al-Qazwini, "that the Jinn are aerial animals with trensparent bodies, which can assume various forms. People differ in opinion respecting these beings, some consider the Jinn and Sharrans as unruly men but these persons are of the Mu'tazilahs [a sect of Muslim tieethinkers], and some hold that God, whose name he exalted, created the angels of the light of fire, and the Jinn of its flame [but this is at variance with the general opinion], and the Shartans of its smoke [which is also at variance with the common opinion], and that [sll] these kinds of beings are [maually] invisible to men but that they assume what forms they please, and when their form becomes condensed they are visible. remark illustrates several descriptions of genu in the Arabian Nights, where the forta of the monster is at first undefined or irke an enormous pillar, and then gradually assumes a human shape and less gigantio

It is said that God orested the Jann for Jun] two thousand years before Adam [or. according to some writers much earlier], and that there are believers and infidels and every sect among them as among men Some say that a prophet named Yusui was sent to the Jinn others, that they had only preachers or admonstrates, others, again, that seventy apostles were sent, before Muhammad to Junn and men conjointly It is commonly believed that the preadamnte Jinn were goverued by forty (or, seconding to some, seventy two) kings to each of whom the Arab writers give the name of Sulaiman (or Solomon), and that they derive then appellation from the last of those who was called fann ibn Jann, and who some say, built the Pyramids of Egypt

The following account of the preadamite

Jinn is given by al Qazwini -

"It is related in histories that a race of Jinn in ancient times, before the creation of Adam, inhabited the earth, and covered it, the land and the sea, and the plants and the mountains and the favours of God were mul tiplied upon them and they had government. and prophecy, and religion and law, but they transgressed and offended and opposed their prophets and made wickedness to abound in the earth whereupon God, whose name be exsited, sent against them an army of angels, who took possession of the earth, and drove away the Jinn to the regions of the islands. and made many of them prisoners, and of these who were made prisoners was 'Azezil (afterwards called Iblis, from his despair), and a slaughter was made among them. At that time, 'Azazil was young, he grew up among the angels [and probably for that reason was called one of them], and became learned in their knowledge, and assumed the government of them, and his days were prolonged until he became their chief, and thus it continued for a long time, until the affair between him and Adam happened, as God, whose name be exalted, bath said, When we said unto the Angels Worship ye Adam and

[all] worshipped except Iblis, [who] was lone of the Jinn. (Surah 1 49)

Ibhs. we are told by another authority was sent as a governor upon the earth, and judged among the Jinn a thousand years, after which he ascended into heaven, and reseeined employed in worship until the ereation of Adam The name of Ibhs was originally, according to some, 'Asazil (as before mentioned), and according to others, al-Haris, his patronymio is Abū Munnah or Abū 'l-Chimr It is disputed whether he was of the angels or of the Junn. There are three opinions on this point (1) That he was of the angels, from a tradition from Ibn 'Abbas, (2) That he was of the Shaitans (or evil Jinn), as it is said in the Qur'an, 'Except Iblis' [who] was [one] of the Jinu", this was the opinion of al Hasanu 1-Basis, and is that commonly held (3) That he was neither of the angels nor of the Jinn, but created alone of fire Ibn Abbas founds his opinion on the same text from which al Hasanu 'l Basri dirives his "When we said unto the angels, worship yo Adam, and [all] worshipped except Iblis, [who] was [one] of the Jinn" (before quoted), which he explains by saying that the most noble and honourable among the angels are called "the Jinn,' because they are veiled from the eyes of the other angels on account of their superiority and that Iblis was one of these Jinn He adds, that he had the government of the lowest heaven and of the earth, and was called the Ta'us (ht 'Peacock') of the angels, and that there was not a spot in the lewest heaven but he had prostrated himself upon it, but when the Jinn rebelled upon the earth, God sent a troop of angels, who drove them to the islands and mountains and Iblis being elated with pride, and refusing to prostrato himself before Adam, God transformed him into a Shaitan But this reasoning is opposed by other verses, in which Iblis is represented as saying, "Thou hast croated me of fire and has created him [\dam] of oarth" It is therefore argued, If he were created originally of fire, how was he created of light? for the angels were [all] created of light." The former verse may be explained by the transition that Iblis having been taken captive, was exalted among the angels, or, perhaps, there is an ellipsis after the word "Angels for it might be inferred that the command given to the Angels was also (and a formore) to be obeyed by the Juna.

According to a tradition, Iblis and all the Sharfana are distinguished from the other linn by a longer existence. "The Sharfana" it is added, ture the children of Iblis, and die not but with him, whereas the [other] Jinn dio before him though they may have many containes. But this is not altogother accordant with the popular belief Iblis and many other evil Jinn are to survive mankind, but they are to due before the general resurrection, as also even the angels, the last of whom will be the Angel of Death, 'Icra'il Yet not all the evil Jinn are to live thus long Many of them are killed by shooting stars,

hurled at them from heaven, wherefore, the Arabs, when they see a shooting star (shineb), often exclaim, 'Many also are killed by other Jinn, and some even by men. The fire of which the Jinn is created circulates in his veins, in place of blood, therefore, when he receives a mortal wound, this fire, issuing from his veins, generally consumes him to ashee.

The Jinn, it has been already shown, are peaceable. They also eat and drink, and propagate their species, sometimes in conjunction with human beings, in which latter case, the offspring partakes of the nature of both parents. In all these respects they differ from the angels. Among the evil Jinn are distinguished the five sons of their chief, libits, namely, Tir, who brings about calamities, losses, and injuries, al-A'war, who incourages debauchery, Sūt, who suggests lies, Dāsim who causes hatred between man and wife and Zalambūr, who presides over places of traffic.

The most cummon forms and habitations or places of resort of the Jinn must now be described. The following traditions from the

Prophet are to the purpose -

The Jinn are of various shapes, having the forms of serpents, scorpions, hons, wolves, jackals, &c The Jinn are of three kinds—ne on the land, one on the sea, and one in the air. The Jinn consist of forty troops, each troop consisting of six hundred thousand. The Jinn are of three kinds—one have wings and fly, another are snakes and dogs, and the third move about from place to place like men. Domestic snakes are asserted to be Jinn on the same authority.

The Prophet ordered his followers to kill serpents and scorpions if they intruded at prayers, but on other occasions, he seems to have required first to admonish them to depart, and then, if they remained, to kill them The Doctors, however differ in opinion whother all kinds of snakes or serpents should be admonished tirst or whether any should, for the Prophet, say they, took a covenant of the Jun [probably after the above mentioned command], that they should not enter the houses of the faithful therefore, it is argued, if they enter, they break their covenant, and it becomes lawful to kill them without previous admonishment it is related that 'Avishah, one of the Pro plists wives, having killed a acrpent in her chamber, was slarmed by a dream, and fearing that it might have been a Muslim Jinni, as it did not enter her chamber, when she was undressed, gave in sime as an expiation, twelve thousand dirhams (about £300), the price of the blood of a Muslim

The Jinn are said to appear to mankind most commonly in the shapes of serpents, dogs, cats, or human beings. In the last case they are sometimes of the stature of men, and sometimes of a size enormously gigantic. If good, they are generally resplendently handsome, if evil, horribly hideous They become invisible at pleasure (by a rapid

extension or rarefaction of the particles which compose them), or suddenly disappear in the earth or air, or through a solid wall. Many Muslims in the present day profess to have seen and held intercourse with them.

The Zauba'ak, which is a whirlwind that raises the sand or dust in the form of a pillar of prodigious height, often seen sweeping across the deserts and fields, is believed to be caused by the flight of an evil gening the whirlwind," the Araba eften exclaim, "Iron! Iron!" (Hadid! Hadid!) or, "Iron! thou unlucky!" (Hadid! ya Mashum!), as the Jinn are supposed to have a great dread of that metal or they exclaim." God is most great!" (Allahu akbar!) A similar superstition prevails with respect to the waterspout at sea

It is believed that the chief abode of the Jinn is in the mountains of Qui which are supposed to encompass the whole of our earth. But they are also believed to pervade the solid body of our earth, and the firmament, and to choose, as their principal places of resort, or of occasional abode, baths, wells, the latrina, ovens ruined houses market-places, the junctures of roads, lie sea,

and rivers

The Arabs, therefore, when they pour water, &c, on the ground, or enter a bath, or let down a bucket into a well, or visit the latrina, and on various other occasions sat, "Permission!" or "Permission, ve blessed!" (Izn ! or Izn ya Mubarakun') The evil spirits (or evil genti), it is said had liberty to enter any of the seven heavens till the hirth of Jesus, when they were excluded from three of them On the birth of Muhammad they were forbidden the other four They continue, however, to ascend to the confines of the lowest heaven, and there listening to the conversation of the angels respecting things decreed by God, obtain knowledge of futurity, which they sometimes impart to men, who by means of tahemans or certain involutions make them to serve the purposes of magneal performances

What the Prophet said of Iblis in the following tradition, applies also to the evil Jinn over whom he presides. His chief abode [among men] is the bath, his chief places of resort are the markets and junctures of roads, his food is whatever is killed without the name of God being pronounced over it, his drink, whatever is intoxicating, his Mu azzin the mizmar (a musical pipe), ie any musical instrument), his Qur an, poetry, his written character, the marks made in geomancy his speech, falsehood, his snares are

women.

That particular genn presided over particular places, was the opinion of the early trabs. It is said in the Quran (Suran example, And there were certain min who sought refuge with cortain of the Jinn." In the commentary of the Jalain, I find the following remark on these words—"When they halted on their journey, in a place of

lear, each man said, 'I seek refuge with the lord of this place, from the mischief of his foelish ones!'" In illustration of this, I may insert the following tradition, translated from al-Qarwin; —"It is related by a certain narrator of traditions, that he descended into a valley with his sheep, and a wolf carried off a ewe from among them, and he arose, and raised his voice, and cried, 'O inhabitant of the valley' whereupon he heard a voice saying. O welf, restore to him his sheep!' and the wolf came with the ewe, and left her, and departed." The same opinion is held by the modern Arabs, though probably they do not use such an invocation.

A similar superstition, a relic of ancient Egyptian credulity, still prevails among the people of Cairo It is believed that each quarter of this city has its peculiar guardiangenius or Agathods mon, which has the form

of a serpent

It has already been mentioned that some of the Jinn are Mushims, and others infidele. The good acquit themselves of the imperative duties of religion, namely, prayers aliasgiving, fasting during the month of Ramazin, and pilgrimage to Makkah and Mount 'Arafät, but in the performance of these duties they are generally invisible to human

beings

No man, it is said evoi obtained such ab solute power over the Jinn as Sulaiman ibu Dā'ud (Solomon, the son of David). This he did by virtue of a most wonderful talisman, which is said to have come down to him from heaven It was a sealing ring, upon which was engraved the most great name" of God [AL-ISMU L-A ZAM], and was partly composed of brass and partly of iron. With the brass he stamped his written commands to the good Junn, with the iron (for a reason before mentioned) those to the evil Jinn or devils Over both orders he had unlimited power, as well as over the birds and the winds and, as is generally said the wild beasts. His warir. Asaf the sen of Bankhiyah, is also said to have been acquainted with "the most great name, by uttering which the greatest miracles may be performed even that of raising the dead By vertue of this name, engraved on his ring Sulaiman compelled the Jinn to assist in building the temple of Jerusalem, and in various other works Many of the evil gern he converted to the true faith, and many others of this class, who remained obstinate in infidelity he confined in prisons He is said to have been monarch of the whole earth Hence, perhaps, the name of Sulaiman is given to the universal monarchs of the presdamite Jinn, unless the story of his own universal dominion originated from confounding him with those kings of the Jinh

The injuries related to have been inflicted upon button beings by evil genit are of various kinds (semit are said to have often carried off beautiful women, whom they have forcibly kept as their wives or concubines. Malicious or disturbed genit are aspect—3 often to station themselves on the roofs, or at the windows.

of houses, and to throw down brioks and stones on persons passing by When they take possession of an umnhabited house, they seldom fail to persecute terribly any person who goes to reside in it. They are also very apt to pilfer provisions, do Many learned and devout persons, to secure their property from such depredations, repeat the words, "In the name of God, the Compassionate, the Merciful!" on locking the doors of their houses, rooms, or closets, and on covering the bread-basket, or anything containing food During the month of Ramazan, the evil geni: are believed to be confined in prison, and, therefore, on the last night of that month, with the same view, women sometimes repeat the words shove mentioned, and sprinkle salt upon the floors of the spartments of their houses

To complete this sketch of Arabian mythology, an account must be added of several creatures generally believed to be of inferior orders of the Jinu. One of these is the Ghül, which is commonly regarded as a kind of Shaitān, or evil genii, that eate men, and is also described by some as a Jinu, or an enchanter, who assumes various forms. The Chüls are said to appear in the forms of various animals, and of human beings, and in many monstrons shapes, to haunt burial-grounds and other sequestered spots, to feed upon dead human bodies, and to kill and devonr any human creature who has the misfortune to fall in their way, whence the term "Chül" is applied to any cannibal

An opinion quoted by a celebrated author respecting the Ghul is, that it is a demoniaral animal, which passes a solitary existence in the deserts, resembling both man and bruto that it appears to a person travelling alone in the night and in solitary places, and, being supposed by him to be itself a travelier, lures him out of his way Another opinion stated by him is this that, when the Shaitans attempt to hear words by stealth [from the confines of the lowest heaven], they are struck by shooting stars, and some are burnt, some falling into a sea, or rather a large river (bahr), become converted into crocodiles und some, falling upon the land, become Ghuls The same author adds the following tradition "The Ghul is any Jinn that is opposed to travely assuming various forms and appearances and affirms that several of the Companions of the Prophet saw Ghuls in their travels and that Umar among them saw a (ibil while on a journey to Syria before Islam, and struck it with his

It appears that "Gliul" is, properly speaking a name only given to a female demon of the kind above described the male is called Quirub" It is said that these beings and the chaddar; or Charrar, and other similar creatures, which will presently be mentioned, are the offspring of Iblis and of a wife whom God created for him of the fire of the Samum (which here signifies, as in an instance before mentioned, "a smokeless fire"), and that they sprang from an egg. The female

(hill), it is added, appears to men'm the deserts, in various forms, converses with them, and sometimes prostitutes herself to them

The Si'lat, or Si'la', is another demoniacal creature, described by some [or rather, by most authors] as of the Jinn It is said that it is mostly found in forests, and that when it captures a man, it makes him dance, and plays with him as the cat plays with the A man of Islahan asserted that mouse many beings of this kind abounded in his country that sometime the wolf would hunt one of them by night, and devour it, and that, when it had seized it, the Si'la' would cry out, 'Come to my help, for the wolf devoureth me l" or it would ery, "Who will liberate me? I have a hundred dinars, and he shall receive them!" But the people knowing that it was the cry of the Sila, no one would liberate it and so the wolf would eat it

An island in the sea of China (Sin) is called the island of the Sida, by Arab geographers from its being said to be inhabited by the demons so named, they are described as creatures of hideous forms supposed to be sharfans, the offspring of human beings and Jun, who can men.

The Chaddar is another creature of a similar nature described as being found in the borders of al-Yaman, and sometimes in This mah, and in the upper parts of Egypt. It is said that it entices a man to it, and either tortures him in a mannel not to be described or merely terrifies him, and leavee him.

The Dalhan is also a demoniacal being, in habiting the islands of the seas having the form of a man and riding on an ostrich. It eats the flesh of nien whom the sea casts on the shore from wrecks. Some say that a Dalhan once attacked a ship on the sea, and desired to take the crew, but they contended with it whereupon it uttered a cry which caused them to fall on their faces, and it took them

The Shiqq is another demoniacal creature, having the form of half a human being (like a man divided longitudinally) and it is believed that the Nasnäs is the offspring of a Shiqq and of a human being. The Shiqq appears to travellers, and it was a demon of this kind who killed, and was killed by 'Al qamah, the son of Safwan, the son of Umarvah, of whom it is well known that he was killed by a Jinn. So says af-Qazwinī.

The Nasnäs (above mertioned) is described as resembling half a human being, having half a bead, half a body, one arm, and one leg, with which it hops with much agility, as being found in the woods of al-Yaman, and being endowed with speech, "but God," it is added, "is all knowing." It is said that it is found in Hazramaut as well as al-Yaman and that one was brought alive to al-Mutawakkil lit resembled a man in form, sceeping that it had but half a face, which was in its breast, and a tail like that of a aheep. The people of Hazramaut, it is added, eat it, and its fiesh is sweet. It is only generated in their country

A man who went there asserted that he saw a captured Namas, which cried out for mercy, conjuring him by God and by himself

A race of people whose head is in the breast, is described as inhabiting an island called Jabah (supposed to be Java), in the also described as inhabiting the island of Raij, in the sea of China, and having wings like

those of the bat

The Hetif is a being that is heard, but not seen; and is often mentioned by Arab writers It is generally the communicator of some intelligence in the way of advice, or direction, or warning (See Lane s Modern Egyptians, Tiane's Notes on the Arabian Nights )

GENTILES Arabic Ummī (امى), from umm, "a mother") pl ummıyun, lit" Ignorant as new-born babes" Hebrew According to al-Baizawi, all the people of the earth who do not possess a divine Book In the Quran the term is specially applied to the idelaters of Arabia

Surah lxi 2 "He ((fod) it is who sent unto the Gentiles a Prophet amongst thom to recite to them His signs and to purify them, and to teach them the Book, the wisdom, although they were before in obvious error

GEORGE, St [JIRJES, AL-KHIZE] "The AL-GHABAH (العابة)

A name given to the open plain near al Madinah

GHABN (🚓 Fraud or decent

(عدار) GHADDĀR A species of demon saud to be found on the borders of al-Yaman. [GENIL]

GHADIR (24) A festival of the Shi ahs on the 18th of the month of Zu 1-Hijjah, when three images of dough filled with honey are made to represent Abu Bakr, Umar, and 'Usman, which are stuck with knives and the honey is sipped as typical of the blood of the usurping Khalifahs The festival is named from Ghadu "a pool, and the festival commemorates, it is said, Muhammad having declared 'Ali his successor at Ghadīr Khūm, a watering place midway between Makkah and al-Madīn ili

GHAIB (عیب) "Secret" Lnt The terms Gharbu 'l-Huwiyah 'Socret essence," and al-Gharbu'l-Mutlag, " the absolute unknowable," are used by Sufi mystics to express the nature of God ('Abdu r-Raz zāq's Dict of Suf : Terms )

GHAIRAH (5,2) "Jealousy" Muhammad is related to have said, "There is a kind of jealousy (yhairah) which Ged likes, and there is a kind of jealousy which The jealoney which God he abominates likes is when a man has suspicion that his wife or slave girl comes and sits by a stranger the jealousy which God abominates is when, without cause, a man harbours in his heart a had opinion of his wife." (Maskedt, book mil o xv pt 2.)

GHAIR-I-MAHDI (غير مهدى) Lit. "Without Mahdi" A small sect who believe that the lmam Mahdi wili not reappear They say that one Saiyid Muhammad of Jeypore was the real Mahdi, the twelfth Imam, and that he has now gone never more to return. They venerate him as highly as they do the Prophet, and opnsider all other Muslims to be unbelievers On the night called Lailatu 'l Qadr, in the month of Ramazun, they meet and repeat two rak ah prayers After that act of devotion is over, they say "God is Almighty, Muhammad is our Prophet, the Quran and Mahdi are just and true Imam Mahdi as come and gone Whoseever dashe Muhdi is come and gone Whosoever disbe lieves this is an infidel." They are a very ianatical sect (See Quaun a Islam)

GHAMARAT (عمرات), plural of ghamrah, 'aby 88" A word used to express the agonies of death It occurs in the Qur an, Surah vi 98 'But couldst thou see when the ungodly are in the floods of death (ghumaratu 'l-maul), and the angels reach forth their hands, saying, 'Yield up your scale this day shall ye be recompensed with a hu-miliating punishment,"

AL-GHANI (الغنى) "The Inde-pendent One" One of the ninety-mne special "The Indenames or attributes of God expressing the superiority of the Almighty over the necessities and requirements of mankind. The word occurs in the Quran, Surah ix 6, and is translated by Palmer "He is rich"

GHAŞB ( "Using by force,

usurpation."

Ghost, in its literal sense, means the forcibly taking a thing from another. In the language of the law it signifies the taking of the property of another which is valuable and sacred, without the consent of the proprietor, in such a manner as to destroy the proprietor's possession of it, whence it is that usurpation is established by exacting service from the slave of another, or by putting a burden upon the quadruped of another, but not by sitting upon the carpet of another, because by the use of the slave of another, and by loading the quadruped of another, the possession of the proprietor is destroyed, whereas by sitting upon the carpet of another the possession of the pro-prietor is not destroyed. It is to be observed that if any person knowingly and wilfully usurp the property of another, he is held in law to be an offender, and becomes respon sible for a compensation If, on the con trary, he should not have made the usurpa tion knowingly and wilfully (as where a per son destroys property on the supposition of its belonging to himself and it afterwards proves the right of another), he is in that case also liable for a compensation, because a compensation is the right of men, but he is not an offender, as his erroneous offence is cancelled (Hidayah vol ili p 522.)

AL-GHASHIYAH (Least), "The Covering, Overwhelming" A name given to the LEXEVINITH Sürah of the Qur'an, the word occurring in the first verse for the Day of Judgment "Has there come to thee the story of the overwhelming?"

GHASIL (غامل) "A washer of the dead." An official is generally appointed for this purpose by the Imam of the parish.

GHASSAN (60-2). A tribe of Arabs inhabiting the western sude of the Syrian desert in the time of Muhammad (See Muir's Lafe of Mahomet, vol. 1 p claxxii)

GHATAFÂN (Julie). An Arabian tribe descended from Quie

GHAUS (apt) Let "One to whom we can cry for help." A mediator A title given to a Muhammadan saint Some hold it to be the highest order of anothry, whilst others regard it as second in rank to that of Quib According to the Chiyagu 'l-Lughah' it is an inferior rank of sanctity to that of Quib

GHĀZI (5)4) One who fights in the cause of Islami A hero, a warrier (he who slave an infide! It is also a title of distinction conforred by Mushim rulers upon generals and warriers of renown In the Turkish Empire the title of Chasi implies something similar to our "Field Marshal". The Prophet is related to have said "God is appeared for him who goes forth to fight in the road of God, for His satisfaction and for that of His Prophet. He shall, if he be not killed, return to his home with plunder and rewards. And if he die, his reward is paradise." (Mishkāt, book xvii. c. 1)

GHAZWAH (أعربة) A mil.tary force when it is lead by either an Apostic (Rasŵ!) or an Imam A small force commanded by one of the Imam s leutenants is a sariyah, or brigade (See Ghyāgu 'l-Lughah in loco)

AL-GHAZZALI (Japil) Abū Hamid Muhammad ibn Muhammad ibn Muhammad ibn Ahmad al-Ghazzāli, is a well known Sunni doctor surnamed Hunatu 'l-Islām ("the proof of Islām"). He was a native of Tūs and for sometime a professor in the college at Nasapūr Born a # 450 (a.p. 1058), died a.H 505 (a.p. 1111), at Tūs His exposition on the nature of God will be found in the article god. His great theological work is the Idyā'u 'Ulima' 'd-Dim.

GHIBAH: (4-0-2) "Slander, calumny" Anything whispered of an absent person to his detriment, although it be true. (Bultān expressing a false accusation.) Chibah is condemned in the Qur'an (Sūrah

xlix. 12) "O' believers, avoid frequent suspicions, for some suspicions are a crime, neither let one of you traduce (ghidah) another in his absence" A chapter is devoted to the condemnation of backbiting and calumny in the Traditions (vide Minhkat, book xxi. ch x.)

GHIFAE () An Arabian tribe in the time of Muhammad who inhabited a tract of country in the vicinity of al-Madinah They were descendants of Abū Zarri 7-Ghifārī.

CHISHAWAH (5,444) Let "A covering" A dimness in the eye. A word used in the Qur'an for spiritual bindness Sürah ii 6 "Their hearts and their ears hath God sealed up, and over their eyes is a covering"

CHISLIN (blood, and matter, supposed by Muhammadans to run down the skin and fissh of the damned in hell. See Qur'an, Sûrah lxix. 36 "No friend shall he hav here that day, nor food but ghistin"

GHUL (غول) A man-devouring demon of the woods A species of Jinn [dexii]

GHULÂM (AL), pl ghilmah A boy under age A term used in modern Mushm for a slave the legal word being 'abd it occurs in the Quran for a son. Surah in 42 'She (Mary) said, 'How can I have a son when a man has not touched me!

GHULAT (SM) Lst 'The Zealst. A title given to a leading sect of the Shi tha who, through their excessive zeal for the limins, have raised them above the negree of human beings

GHULUL (Jak) Defrauding or purloining any part of the lawini plunder in a jihad or religious war. Forbidden in the Quran, Sürah in 155 "But he who shall defraud, shall come forth with his defraudings on the day of the resurrection then shall every soul be paid what it hath merited, and they shall not be treated with injustice."

GHURĀB (إلجاب) Lit "A crow" Ghurabu 'l-Bain 'The crow of separation" \term used by the Sufi mystics for a certain state of separation from God. ('Abdu 'r-Razzāq's Dict of Sufi Terms)

CHURRAH (\$4) A fine of five Lundred dirhams. A slave of that value. It is the fine for a person striking a woman no as to occasion a miscarriage. (Hedayah, vol. iv. p 552)

GHUSL (J.A.), as distinguished tom ghas! (washing) is the religious act of pathing the whole body after a legal impurity it is founded upon the express injunction of the Qur'an, Sürah v 9 "If ye are polluted then purify yourselves." And the

Traditions most minutely relate the occasions on which the Prophet performed the ceremony of gives or bathing. The Muslim teachers of all seets are unanimous in preserbing the washing of the whole body after the following acts, which render the body junub, or impure (1) Huyz, menses, (2) nifus, puerpernum, (3) jimā, coitus, (4) ikhlām pollutio nocturns. It is absolutely necessary that every part of the body should be wasned, for 'Alī relates that the Prophet said, He who leaves but one hair unwashed on his body, will be punished in hell accordingly" (Mishkāt, book in c viii.)

فسل مسنون) GHUSL MASNÜN (غسل مسنون) Let "Washings which are Sunnah"

Such washings are founded upon the Sunnah, or precept and practice of Muhammad, although they are not supposed to be of divine institution. They are four in number (1) Upon the admission of a convert to Islām, (2) Before the Friday pravers and on the great festivals (3) After washing the dead, (4) After blood-letting (See Sahihu I-Bukhāra, p. 39, Bābu 'I-(hus!) Akrimah relates that people came from al-Irāq and asked Ibn 'Abbās if he believed that bathing on Fridays was a divine institution and Ibu 'Abbās replied, "Ne, but bathing is a great purifier, and I will tell you how the custom of bathing began. The people were engaged in daily labour and were blankers, and the people sweated to such a degree as to cause a bad smell, so the Prophet said, 'O men' thathe ye on Fridays and put some scent on your clothes." (Matthow's Mishkāt, vol 1 p. 120, from the Hadīs of Abu Dā nd.)

GIANTS There is but one allusion to giants in the Quran, namely, to the tribe 'Ad, who are spoken of as men' with lofty statures" (Surah lxxxix 6), and the commentator, Shah 'Abdu 'l-Azīz' of Dolhi, says they were men of not less than twelve yards in statuse According to a tradition in the Kitābu 'sh Shafah by the Qārī 'Ayār (p 65), Adam was sixty yards in height In the Ghiyāgu 'l Lughah, a giant named Uj is mentioned, who was born in the days of Adam and lived until the time of Moses, a period of 8,500 years, and that he was so high, that the flood in the days of Nouh only reached to his waist. There are traditions and stories of giants whose graves exist unto the present day, throughout the whole of Asia Opposite the Chuich Mission House at Peshawur is a grave mine yards long, which is held in great reverence by both Muhamimadans and Hindus. De la Belle, in his Travels in Persia, vol 11 p 59, mentions several which exist in Persia Giant graves in Hindustan are numerous

GIDEON In the Qur'an there is evidently a confusion in one passage between the story of Saul as told therein, and the account of Gideon given in the Olu Testament, as the following extracts will show —

"Ard when Saul marched forth with his forces, he said, 'God will test you by a river

He who drinketh of it shall not be of my band, but he who shall not taste it, drinking a drink out of the hand excepted, shall be of my band.' And, except a few of them, they drank of it And when they had passed it, he and those who believed with him, the former said, 'We have no strength this day against Gohath (Jālūt) and his forces.' But they who held it as certain that they must meet God, said, 'How oft, by God's will, hath a small host vanquished a numerous hest! and God is with the steadfastly enduring." (Sūrah ii 250)

Which compare with Judges vii 5—
"So they brought down the people unto
the water, and the Lord said unto Gideon,
Every one that lappeth of the water with his
tongue, as a dog lappeth, him shalt thou set
by himself, likewise every one that beweth
down upon his knees to drink
The Lord
said, By the three hundred men that lapped will
I save you, and deliver the Midianites into thine
hand"

GIFTS. Arabic hibah (4.4), pl. hibāt A deed of gift The term hibah in the language of Muslim law means a transfer of property made immediately and without exchange He who makes the gift is called the wāhib, or donor; the thing given, mauhūb, and the person to whom it is given is mauhūb (ahu

Muhammad sanctioned the retraction of a gift when he said "A donor preserves his right to his gift, so long as he does not obtain a return for it" Although there is another tradition which says "Let not a donor retract his gift, but let a father if he pleases retract his gift to his son." Ash Shaft's maintains that it is not lawful to retract a gift, except it be from a father to a son. All the doctors are agreed that to retract a gift is an abomination, for Muhammad eaid "The retraction of a gift is like eating one's spittle". The general opinion is that a gift to a stranger may be retracted, but not a gift to a stranger may be retracted, but not a gift to a kineman. A retracted gift, by the mutual consent of the partice, should be effected by a decree of the Qāzi or judge (Hidāyah, vol. in p. 290)

GIRDLF Arabic nation (303)
Amongst the Bakhsashis and several other orders of laqir investiture with a girdle is the sign of incorporation into the order. The Bakhtäshis say that Adam was the first to near the girdle worn by them, and after him hifteen other prophets wore it in succession, viz Seth, Noah, Shu'aib, Job, Joseph, Abraham, Husha, Yusha', Jirjis, Jonas Salih Zakariah, al-Khizi, Ilyas, and Jesus (Brown's Derzushes, p. 145)

GNOSTICS "The singular correspondence between the allumons to the cru cifixion in the Coran, and the wild speculations of the early heretics, have led to the conjecture that Mahomet acquired his notions of Christianity from a Gnostic source. But Gnosticism had disappeared from Egypt

before the sixth century, and there is no reason for supposing that it had at any time gained footing in Arabia Besides, there is no affinity between the supernaturalism of the Gnostics and Docetse, and the rationalism of the Coran. According to the former, the Deity must be removed far from the gross contact of evil matter, and the Æon Christ, which alighted upon Jesus at His baptism, must ascend to its native regions before the crucifizion. With Mahomet, on the contrary. Jesus Christ was a mere man-wonderfully born, indeed-but still an ordinary man, a servant of the Almightv, as others had been before him But although there is no ground for believing that Gnostic doctrines were taught to Mahomet, yet some of the strange fancies of those hereties, preserved in Syrian tradition, may have come to the ears of his informants (the chief of whom, even on Christian topics, seem to have been Jews, anable probably to distinguish heretical fable from Christian doctrine), and have been by them adopted as a likely and convenient mode of explaining away that which formed the great barrier between Jews and Chris (Mur's Loje of Mahomet, now ed tians ' p 161)

The name of the Creator of the Universe in the Quran is Allah, which is the title given to the Supreme Being by Mu hammadans of every race and language

Allah is supposed to be derived from ilali a deity or god, with the addition of the definite article al—Al-ilāh, the God'—or, ac cording to some authorities, it is from lah i r Al-lah, "the secret one" But Abu Hanifab says that just as the essence of God is un changeable, so is His name, and that Atlah has ever been the name of the Lternal Being (See Chyagu 'l-Lughah')
Allah may be an Arabic rendering of the

Hebrew 58 el, and the unused root 578 wi, 'to be strong," or from 11178, the sun-

gular form of אלדור It is expressed in Persian and Hindustani by the word Ahuda, derived from the Persian khud, self the self-existing one

Another word very frequently used for the Almighty in the Qur'in is Rabb, which is generally translated in English versions of the Quran, "Lord." It seems to stand in the relative position of the Jehovah of the Old Testament and the Kupus of the New Testament. The word is understood by Muslims to mean " the sustainer," but it is probably derived from the Hebrew rubbah, "a

stronghold," or from its root rab, which, ac cording to Gesenius, means " a multitude," or

anything of sus or importance
The title Allah is called the lame 'z-Za', or, the essential name of God, all other titles including Rabb, being considered Asma'u s-fat, or "attributes" of the Divine Being These attributes are called al-Asma'u 'l-huna.

or the "excellent names." The expression occurs in the Qur'an (Surah vii 179), "But Gods are excellent names, call on Him thereby' This verse is commented upon in the Traditions, and Abn Hurairah says that Muhammad said, "Verny, there are ninety-nine names of God, and whoever recites them shall enter into Paradise"

In the same tradition these names (or

attributes) are given as follows 1 Ar-Ruhman The Merciful 2 Ar-Rakim The Compassionato 8 Al-Maltk The King Al-Quddies The Holy An-Salam The Peace Al-Mu'min The Faithful Al-Muharmin The Protector The Mighty Al . Azzz Al-Jabbar q. The Repairer Al Mutakabbu Al-Khāliy 10 The Great The Creator 11 Al-Bart The Maker Al-Musau urr The Fashiouce 13 Al-(<u>sh</u>affar Al Qahhār Al Wahhāb The Forgiver 14 The Dominant 11 16 The Bestower Ar Razzāq Al-Futtāh 17 The Provider The Opener The Knower 18 Al- Aam 18 Al-Qābrz 20 The Restrainer The Spreader 41-Baset 21 22 41-Khajiz The Abaser The Exalter 23 A)-Ran' 24 Al-Murz-The Honouror 25 Al Muzil The Destroyer 26 As Samo The Hearci 27 Al Basir The Seer 28 Al Hakun The Ruler 29 11 · 1dl The Just Al-Lott OŁ. The Subtle 31 11 Khalu I he Aware 32 41 II ihm The Clement di Al Azun The Grand. Al Chafus 34 The Forgiving 35 Ash-Shakur The Grateful. Al . 1/2 The Exalted 36 **37** Al-Kabir . The Great Al Haf vz Al-Muqu 38 The Guardian. 39 The Strengthener. Al-Hasib Al-Jabl The Reckoner 40 41 The Majestic The Generous 42 Al-Karım 43 Ar Ragib The Watcher The Approver Al-Mujub 44 Al- Wast The Comprehensive The Wise Al Hakım 16 Al Wadud The Loving The G orious 48 Al-Majid 49 Al-Bair The Rasser The Witness 50 Ash-Shahad -1 Al-Hagg The Truth Al Wakil The Advocate. 52 53 Al-Qaux The Strong Al-Matin The Firm 54 Al- Hali The Patron 55 The Laudable oв Al Hannel

Al Muhst

Al Mubdi

Al-Mwid

Al-Mukya

The Counter

The Beginner

The Restorer

The Quickener

57

58

19

| 61. Al-Munit                                 | The Killer        |  |  |  |
|----------------------------------------------|-------------------|--|--|--|
| 62. Al-Hay .                                 | The Living        |  |  |  |
| 68. Al-Qaiyum                                | The Subsisting    |  |  |  |
| 64 Al- Wand                                  | The Funder        |  |  |  |
| 65 Al-Majid                                  | The Glorious.     |  |  |  |
| 66. Al-Wahid                                 | The One           |  |  |  |
| 67 Ab-Samad                                  | The Eternal.      |  |  |  |
| 67 Ab-Samad<br>68. Al-Qādir                  | The Powerful      |  |  |  |
| 69 Al-Muqtader                               | The Prevailing    |  |  |  |
| 70 Al-Mugaddim                               | The Bringing for- |  |  |  |
|                                              | ward              |  |  |  |
| 71 Al-Mu'akhkhur                             | The Deferrer      |  |  |  |
| 72. Al-Awwal                                 | The First.        |  |  |  |
| 73 Al-Akhur                                  | The Last          |  |  |  |
| 74 Az-Zāhur                                  | The Fyident       |  |  |  |
| 75 Al-Batin                                  | The Hidden.       |  |  |  |
| 76 Al-Wali                                   | The Governor      |  |  |  |
| 77 Al-Muta'āli                               | The Exalted       |  |  |  |
| 78. Al-Barr                                  | The Righteous     |  |  |  |
| 79 At-Tauwāb                                 | The Accepter of   |  |  |  |
| 10 211 2 200-0                               | Repentance        |  |  |  |
| 80 Al-Muntagim                               | The Avenger       |  |  |  |
| Al Al- Atuen                                 | The Pardoner      |  |  |  |
| 81 Al-Afûw<br>82 Ar-Ra'uf                    | The Kind          |  |  |  |
| 83 Mālsku l-Mulh                             | The Ruler of the  |  |  |  |
| OU 2/2 main to 12/ 4/10                      | Kingdom           |  |  |  |
| 84. Zū '-Jalāls wa'l-                        |                   |  |  |  |
| Ikrām                                        |                   |  |  |  |
|                                              |                   |  |  |  |
| 85 Al-Muqsıt<br>86 Al-Jämi                   |                   |  |  |  |
| 87 Al-Ghani                                  | The Giver         |  |  |  |
| 88 Al Muchai                                 | The Enricher      |  |  |  |
| 88 Al Mughni<br>89 Al-Mut                    |                   |  |  |  |
| 90 Al-Mani                                   | The Withholdor    |  |  |  |
| 91 Az-Zarr                                   | The Distresser    |  |  |  |
| 92 An-Nafi                                   | The Profiter      |  |  |  |
| 98 An-Nür                                    | The Light         |  |  |  |
| 94 Al-Hidi                                   | The Guide         |  |  |  |
| 95 Al Radio                                  | The Incomparable  |  |  |  |
| 94 Al-Hādī<br>95 Al-Badī<br>96 Al-Bāgī       | The Enduring      |  |  |  |
| 97 Al-Wares                                  | The Inheritor     |  |  |  |
| 98 Ar-Hashid                                 | The Director      |  |  |  |
| 99 As-Sabur                                  | The Patient       |  |  |  |
|                                              |                   |  |  |  |
| The list either begins or closes with Allah. |                   |  |  |  |

The list either begins or closes with Allah, thus completing the number of one hundred names, which are usually recited on a resary in the ceremony of Zikr [ZIKR], as well as at all lessure moments, by devout Muslims. The Wahhabis do not use a resary but count the names on their fingers, which they say was the custom of the Prophet, for from the Traditions it appears that Muhammad did

not use a resary

According to the Traditions (Mishkat, book x c 1) the Almighty has an "exalted name" known as the Ismu '! A'gam, which Muhammad is related to have said was either in the Suratu'l-Bayarah, the second chapter of the Quran, 158th verse, or in the Smalu Ali 'Aman, the third chapter, first verse The names of God which occur in these two verses are ar-Rahman, "the Mer offul," ar-Rukim, "The Compassionate," al Hasy, "the Living," and al-Qaiyum, "the Subsisting" There is, however, another tradition, from which it would appear that the name may be either al-Ahad, . the One," or ur-Samad, "the Eternal"

Abdu 'l-riaqq, in his remarks on these traditions, save that it is generally held, ac

cording to a tradition by 'Ayishah, that this great name is known only to the prophets and other saintly persons. The compiler of the Kitābu 't-Ta'rīfāt says it is none other than the name of Allāh

The Prophet having said that whoever calls upon God by this name shall obtain all his deares (Miskat, book > 0, i pt 2), the various sects of fagirs and mystics spend much time in endeavouring to ascertain what the name really is [DA'WAH], and the person who is able to assert that he has obtained this secret knowledge possesses great influence over the minds of the superstitious.

There can be little doubt that the discussion regarding this exalted name has arisen from the circumstance that Muhammad became aware of the fact that the Jews pever recited the great name of Jehovah, and spoke of it as "the great and terrible name," " the

peculiar name" of God

The attributes of God as expressed in the minety-nine names, are divided into the asma's 'l jalaliyah, or the glorium attributes, and the asma'u 'l-jamaliyah, or the terrible attributes Such names as ar-Kuhm, "the Mer ciful," al-Karim, "the Kind," and al Afus, the Forgiver," belonging to the former, and al Quest, "the Strong," al Muniaque, "the Avenger," and al-Quest, "the Powerful," to the latter

In praying to God it is usual for the worshipper to address the Almighty by that name or attribute which he wishes to appeal will address God as either al-Afan, "the Pardoner," or at-Tauwab 'the Receiver of repentance'

A belief in the existence of God, His Unity. His thsolute Power, and in the other essen tial attributes of an Eternal and Almighty Being, is the most important part of the Muslim religion, and is supposed to be ex pressed in the two clauses of the well-known formula

## the Ith

Lā ilāhu II-lā I-lahu There is no deity But Allah.

The first clause, "There is no deity," is known as the Nuft or that which is rejected, and the second clanse, "But Allah," as the Igbat, or that which is established, the term Naf I wa-Isbat being applied to the first two clauses of the Muslim's Kolemuk, or

The teaching of Muhammad in his Qur'an as to the nature of God, forms such an important consideration in an exposition of Islam, that no apology is needed for full and lengthy quotations from that book on the subject

The following verses are arranged in chronological order according to Jalan 'd-

din as-Suyuti's list

Süratu'l Ikhläs Chapter oxini. (One of the earliest chapters of the Qur'an )

"Say, He is God, One [God] "God, the Eternal.

"He begetteth not nor is begetten, "And there is none equal unto Him" Süratu 'l-A-röf Chapter vii 52 (Given at al-Madinal.)
"Verily your Lord is God, who created the

heavens and the earth in six days then He ascended the throne. He causeth the night to cover the day; it followeth it swiftly and He created the sun and the moon and the stars, made subject utterly to His command Do not the whole creation and command belong to Him? Blessed be God, the Lord of the Worlds."

Sirate Maryam Chapter xix. 91-96, (Given at Makkah.)

"They say, 'The Compassionate hath gotten offspring' Ye have done an impious thing.

"It wanteth little but that the heavens be rent thereat, and that the earth cleave asunder, and that the mountains fall down in pieces.

"For that they have attributed offspring to the Compassionate, when it beseemeth not

the Compassionate to get offspring

"There is none of all that are in the hea vens and the earth but he shall come unto the Compassionate as a servant He hath known them and numbered them with an exact numbering

"And each of them shall come unto Him

on the day of resurrection, alone.

"Verily those who have believed and have done the things that are right, on them the Compassionate will bestow [His] love" Surget 'l-Hir Chapter xv 16-25

(Given at Makkah.)

"We (God) have placed in heaven the twelve signs of the Zodsac, and adorned them for the heholders with the constellations,

"And We have guarded them (by means of shooting stars) from every accursed devil

"Excepting him who listened by stealth, whom a manifest shooting star pursueth

"We have also spreed forth the earth, and thrown thereon firm mountains, and We have caused to spring forth in it every kind [of

green thing] weighed.
"And We have provided for you therein nocessaries of life, and for him whom ye do

not sustain,

"And there is not a thing but the store houses thereof are with Us and We send it not down save in determined quantities

"We also send the fertilizing winds, and We send down water from heaven, and give you to drank thereof and ye are not the storers of it.

And verily We give life and death, and We are the heirs of all the creation

"We also know those who have gone hefore you, and We know those who follow after [you]

"And verily thy Lord will assemble them together for He is Wise Knowing

Süratu 'l-An am Chapter vi 59-64

(Given at Makkah )

"With Him are the keys of the hidden things none knoweth them but He and He knoweth whatsoever is on the land and in the sea, and there faileth not a leaf but He knoweth it, nor a grain in the dark parts of the earth, nor a most thing nor a dry thing,

but [it is noted] in a distinct writing
"And it is He who taketh your souls at night, and knoweth what ye have gained in the day, then He reviveth you therein, that an appointed time may be fulfilled. Then unto Him shall we return then will He declare unto you what ye have done

"And He is the Supreme over His servants, and He sendeth watchers over you, until when death cometh unto any one of you, Our messengers take his soul, and they fail

"Then are they returned unto God their Lord, the True Doth not judgment belong to Him? And He is the most quick of reckoners

" SAY, Who delivereth you from the darknesses of the land and of the sea, when ye supplicate Him humbly and in secret, saying, If Thou doliver us from these dangers, we will assuredly be of [the number of] the thankful ?

"har God deliversth you from them and from every affliction "

16, 95-103

"Verily God causeth the grain to come forth, and the date-stone He bringeth forth the living from the dead, and He bringeth forth the dead from the bving This is God. then wherefore are ye turned away?

'He causeth the dawn to appear, and hath ordained the night for rest, and the sun and the moon for reckoning time this is the

appointment of the Mighty, the Wise

"And it is lie who hath ordained for you the stars that ye may be guided by them in the darkness of the land and of the sea. We have clearly shown the signs of Our power unto the people who know

"And it is He who hath produced you from one soul and there is a place of rest and of storing. We have clearly shown the signs

to the people who understand.

"And it is He who hath sent down water from heaven and We have produced thereby the germs of everything, and We have caused the green thing to come forth therefrom, from which We draw forth grains massed, and from the palm-tree, from its fruit-branch, clusters of dates beaped together and gardens of grapes, and the olive and the pomeguanate like one another and not like. Look ye at their fruits when they bear fruit, and Verily therein are signs unto their ripening the people who believe

" let they have set up the Junn as partners of God though He hath created them, and without knowledge have they falsely attributed to Him some and daughters Extolled he His purity and high be He exalted above that which they attribute [to Him]!

" He is the Author of the heavens and the How then should He have offspring. earth when He hath no consort and hath created

everything and knoweth everything?
"This is God your Lord There is no God but He, the Creator of everything therefore

worship ye Him, and He is guardian over ( everything.

"The eyes see Him not, but He seeth the eyes and He is the Gracious, the Knowing Suratu Bani Isra'ıl. Chapter Ixvii 1-4

(Given at Makkah )

ed Blessed be He in whose hand is the domi-

nion and who is all powerful,

"Who hath created death and life, that He may prove you, which of you [will be] best in works and He is the Mighty, the Very-Forgiving

"Who hath created seven heavens, one Thou seest not any fault in above another the creation of the Compassionate up the eyes again to hearen Dost thou soo any fissures?

"Then lift up the eyes again twice, the sight shall return unto thee dull and dim

Suratu /- Ankabut Chapter xxix 40-43

(Given at Makkah)
"The likeness of those who take to themselves Tutelars instead of God 18 as the like ness of the spider, which maketh for herself a dwelling, and the frailest of dwellings surely is the dwelling of the spider ! If they

"Verity God knoweth whatever thing they invoke in His stead, and He is the Mighty,

the Wise

"And these parables we propound unto men, but none understand them except the WISE

"God hath created the heavens and the verily therein is a sign unto earth in truth the believers

Suratu 'l-Bagarah Chapter 11 157-160

(Given at al-Madinah )

"And your God is One God there is no god but He, the Compassionate, the Merciful

"Verily in the creation of the heavens and the earth, and the varying of night and day. and the chips that course upon the sea luden with what is profitable to mankind and the water that God hath sent down from heaven, quickening the earth thereby after its death, and scattering about it all kinds of beasts, and in the changing of the winds, and the clouds that are compelled to do service be tween heaven and earth, are signs unto a people who understand

"Yet among men are those who take to themselves, beside God, idols, which they love as with the love of God but those who have believed are more loving towards God

than these towards their idols"

16,256 There is no God but He, the " God 1 Ever-Living, the Ever-Subsisting Slumber To Hum beseizeth Him not, nor sleep longeth whatsoever is in the Heavens and whatsoever is in the Earth Who is he that shall intercede with Him, unless by His permission? He knoweth what [hath been] before them and what [shall be] after them, and they shall not compass aught of His knowledge save what He willets His Throne comprehendeth the Heavens and the Earth, and the care of them buildeneth Him not And He is the High, the Great

Chapter III. 25 Suratu Alı 'Imran, (Given at al-Madinah )

" Say, O God, to whom belongeth dominion, Thou givest dominion to whom Thou wilt, and from whom Thou wilt Thou takest it away Thou exaltest whom Thou wilt, and whom Thou wilt Thou humblest. In Thy hand is good Verily Thou art all-powerful.

"Thou causest the might to pass into the day, and Thou causest the day to pass into the night, and Thou bringest forth the hving from the dead, and Thou bringest forth the dead from the living, and Thou givest sus-tenance to whom Thou wilt without mea-

Suratu'i Raid Chapter zui 18 (Given at al-Madinah )

' It is He who maketh the hightning to appear unto you, [causing] fear and hope of rain, and formeth the pregnant clouds

And the thunder proclaimeth His per fection with His plaise, and [likewise] the angels, in fear of Him. And He sondeth the thunderbolts, and striketh with them whom He pleaseth, whilst they dispute concerning God, for He is mighty in power "
Suratu 'n-Nisa" Chapter iv 51

(Given at al-Madinah )

"Vorily God will not forgive the associat ing with Him [any other being as a god], but will forgive other sins unto whom He pleaseth, and whose associateth [another] with God hath wrought a great wickedness."

The following is an interpretation of the Muslim belief in the existence and nature of God, by the famous scholastie, divine, the Imam al-Ghazzalı iii bis book entitled ul-Magradu V-asna, un extruct from which Ockley has translated from Pocock's Sperimen Historia Arabum -

"Praise he to God the Creator and Restorer of all things, who does whatsoever He pleases, who is master of the glorious throne and mighty force, and directs His sencere ser vants into the right way and the atraight path, who favoureth them, who have once borne testimony to the unity, by preserving their confessions from the darkness of doubt and hesitation, who directs them to follow His chosen apostle, upon whom be the blessing and peace of God, and to go after His most honcurable companions, to whom he hath vouchsafed His assistance and direction which is revealed to them in His essence and operations by the excellencies of His attri butes, to the knowledge whereof no man attains but he that hath been taught by hearing To these, as touching His essence, He maketh knows that He is one, and hath no partner, singular, without anything like Him, uniform, having no contrary, separate having no equal He is ancient, having no first eternal, having no beginning, remaining for ever, having no end, continuing to etermity, without any termination. He per sists, without ceasing to be, remains without fuiling, and never did cease, nor ever shall cease to be described by glorious attributes. nor is subject to any decree so as to be determined by any precise limits or set times,

but is the First and the Last, and is within and without.

"(What God as not) He, glorifled be His name is not a body endued with form, nor a substance circumscribed with limits or deter mined by measure, neither does He resemble budies, as they are capable of being measured or divided. Neither is He a substance, neither do substances exist in Him, neither is He an accident, nor do accidents exist in Him Neither is he like to anything that exists, neither is anything like to Him, nor is he determinate in quantity nor comprehended by bounds, nor circumsembed by the differences of situation, nor contained in the heavens He sits upon the throne, after that manner which He Himself hath described, and in that same sense which He Himself means, which is a sitting far removed from any notion of contact, or resting upon, or local situation, but both the throne itself, and whatsoever is upon it, are sustained by the goodness of his power, and are subject to the grasp of His hand But He is above the throne, and above ell things, even to the utmost ends of the earth, but so above as at the same time not to be a whit nearer the throne and the heaven, since He is exalted by (infinite) degrees shove the throne no less than He is exalted above the earth, and at the same time is near to everything that hath a being nay, 'nearer to man than their jugular veins, and is witness to everything' though His nearness is not like the nearness of bodies. as neither is His ossence like the essence of bodies. Neither doth He exist in anything, neither doth anything exist in Him, but He is too high to be contained in any place, and too holy to be determined by time for He was before time and place were created, and is now after the same manner as He always was He is also distinct from the creatures by His attributes, neither is there anything besides Himself in His essence, nor is His essence in any other besides Him He is too holy to be subject to change, or any local motion, neither do any accidents dwell in Him, nor any contingencies befall Him but He abides through all generations with His glorious attributes, free from all danger of dissolution As to the attribute of perfection, He wants no addition of His perfection As to being, He is known to exist by the apprehension of the understanding, and He is seen as He is by an ocular intuition, which will be vouchsafed out of His meroy and grace to the holy in the eternal mansion, completing their joy by the vision of His glorious presence.

"(His power) He, praised be His name, is living, powerful, mighty, omnipotent, not hable to any defect or impotence, neither slumbering nor eleeping, nor being obnoxious to deeny or death. To Him belongs the kingdom, and the power, and the might His is the dominion, and the excellency, and the creation, and the command thereof The heavens are felded up in His right hand, and all creatures are couched within His grasp His excellency consists in His creating and

producing, and His unity in communicating existence and a beginning of being He created men and their works, and measured out their maintenance and their determined times. Nothing that is possible can escape His grasp, nor can the vicussitudes of things clude his power. The effects of his might are innumerable, and the objects of his know-

ledge infinite

"(II're knowledge.) He, praised be His name, knows all things that can be understood, and comprehends whatsoever comes to pass, from the extremities of the earth to the highest heavens. Even the weight of a pismire could not escape Him either in earth or heaven, but He would perceive the creeping of the black pismire in the dark night upon the hard stone, and discern the motion of an atom in the open air. He knows what is secret and conceals it, and views the conceptions of the minds, and the motions of the thoughts, and the immost recesses of secrets, by a knowledge aucient and eternal that never ceased to be His attribute from eternal eternity, and not by any new knowledge, superadded to His essence, either in

hering or adventitions

' (His will) He, praised be His name, doth will those things to be that are, and disposes of all accidents Nothing passes in the empire, nor the kingdom, neither little nor much, nor small nor great, nor good nor evil, nor profitable nor hartful, nor faith nor infidelity, nor knowledge nor ignorance, nor prosperity nor adversity, nor increase nor decrease, nor obedience nor rebellion, but by His determinate counsel and decree, and His definite sentence and will Nor doth the wink of him that seeth, nor the subtlety of him that thinketh, exceed the bounds of His will, but it is He who gave all things their beginning, He is the creator and restorer, the sole operator of what He pleases, there is no reversing His decree nor delaying what He hath determined, nor is there any refuge to man from his rebollion against Him, but only His help and mercy, nor bath any man any power to perform any duty towards Him, but through His love and will. Though mon, genn, angels and devils, should conspire togother outlier to put one single atom in motion, or cause it to cease its motion, without His will and approbation, they would not be able to do it His will subsists in His essence amongst the rest of His attributes, and was from eternity one of His eternal attributes, by which He willed from eteninty the existence of those things that He had decreed, which were produced in their proper seasons according to His eternal will, without any before or after, and in agreement both with His knowledge and will, and not by methodising of thoughts, nor waiting for a proper time, for which reason no one thing is in Him a hindrance from another

"(His hearing and sight) And He, praised be His name, is hearing and seeing, and heareth and seeth. No audible object, how still seever, escapeth His hearing, nor is any thing visible so small as to escape his sight for distance is no hindrance to HIs hearing, nor darkness to His sight. He sees without pupil or eye-lid, and hears without any passage or ear, even as He knoweth without a heart, and performs His actions without hearstance of any corporeal limb, and creates without any instrument, for His attributes (or properties) are not like those of men, any more than His essence is like theirs

"(Hts word) Furthermore, He doth speak, command, forbid, promise, and threaten by an eternal, ancient word, subsisting in His sesence Neither is it like to the word of the ereatures, nor doth it consist in a voice arising from the commotion of the air and the collision of bodies, nor letters which are separated by the joining together of the lips or the motion of the tongue The Qur'an, the Law, the Gospel, and the Psalter, are books sent down by Him to His apostles and the Qur'an, indeed, is read with tongues, written in books, and kept in hearts yet as subsisting in the essence of (lod, it doth not become liable to separation and division whilst it is transferred into the hearts and the papers Thus Moses also beard the Word of God without voice or letter, even as the saints be-hold the essence of God without substance or accident And since these are his attri butes, He liveth and knoweth is powerful and willeth and operateth, and seeth and speaketh, by life and knowledge and will and hearing, and sight and word, not by His

umple essence.

"(His works) He, praised be His name, exists after such a manner that nothing besides Him hath any being but what is pioduced by His operation, and floweth from His justice after the best, most excellent, most perfect, and most just model He is moreover, wise in His works, and just in His decrees. But His justice is not to be compared with the justice of men For a man may be supposed to act unjustly by invading the possession of another, but no impustice can be concoived by God, insemuch as there is nothing that belongs to any other besides Himself, so that wrong is not imputable to Him as meddling with things not apportaining to Him All things, Himself only excepted genn, men, the dovil, angels, heaven, earth, animals, plants, substance, accident, intelligible, sensible, were all created originally by Him. He created them by His power out of mere privation, and brought them into light, when as yet they were nothing at all, but He alone existing from eteroity, neither was there any other with Him Now He created all things in the beginning for the manifestation of His power, and His will, and the con firmation of His word, which was true from all eternity Not that He stood in need of them, nor wanted them, but He manufestly declared His glory in creating and producing, and commanding, without being under any elligation, nor out of necessity Loving kindness, the showing favour and grace, and beneficence belong to Him, whereas it is in His power to pour forth upon man a variety of torments, and affliet them with various

kinds of sorrows and diseases, which, if He were to do, His justice could not be arraigned, nor would be be obargeable with injustice. Yat he rewards those that worship Him for their obedience on account of his promise and beneficence, not of their merit nor of necessity, since there is nothing which He can be tied to perform, nor can any injustice be supposed in Him, hor can He be under any obligation to any person whatsoever. That His creatures, however, should be bound to serve Him, aniseth from His having declared by the tongues of the prophets that it was due to Him from them. The worship of Him is not simply the dictate of the understanding, but He sent messengers to carry to men His commands, and promises, and threats, whose veracity He proved by manifest miracles, whereby men are obliged to give oredit to them in those things that they relate."

included in the attributes of God as given in His ninety nine titles or names, there are the Haft sifat, or Seven Attributes, Muhammad al Baiqawi has expressed them as

follows -

(1) Hayat, or Lafe God Most High is alone to be adored He has neither associate nor equal. He is free from the imperfections of humanity He is neither begotten nor does He beget He is invisible He is without figure form colour or part. His existence has neither beginning nor and. He is imminitable. If He so wills, He can annihilate the world in a moment of time and, if it seem good to Him, recreate it in an instant, Nothing is difficult to Him, whether it be the creation of a fly or that of the seven heavens He receives neither profit nor loss from what ever may happen If all the Infidels became believers and all the irreligious pious, He would gam no advantage On the other hand, if all Believers became infidels, He would suffer no loss

(2) \*Ilm or Knowledge He has knowledge of all things hidden or manifest, whether in heaven or on earth He knows the number of the leaves of the trees, of the grains of wheat and of sand Events past and future are known to Him He knows what enters into the heart of man and what He utters with His mouth He aloue, except those to whom He has revealed them, knows the invisible things He is free from forgetfulness, negligence and error His knowledge is eternal it is not posterior to His essence.

(3) Quarah, or Power He is Almighty. If He wills, He can raise the dead, make stones talk, trees walk, annihilate the heavens and the earth, and recreate of gold or of silver thousands similar to those destroyed He can transport a man in a moment of time from the east to the west, or from the west to the seast or to the seventh heaven His power is sternal a priori and a pusteriors. It

is not posterior to His essence

(4) Iridah, or Will He can do what He wills, and whatever He wills somes to pass. He is not obliged to act Everything, good or evil, in this world exists by His will. He wills the faith of the believer and the piety of the

If He were to change His will religious there would be neither a true believer nor a prous man. He willeth also the unbelief of the unbeliever and the irreligion of the wicked and, without that will, there would neither be unbelief nor irreligion. All we do wado by His will what He willeth not does not come to pass If one should ask why God does not will that all men should believe, we answer "We have no right to enquire about what God wills and does He is perfectly free to will and to do what He pleases" oresting unbehevers, in willing that they should remain in that state, in making serpents, scorpions and pigs in willing, in short, all that is evil, God has wise ends in view which it is not necessary that we should We must acknowledge that the will of God is eternal and that it is not posterior to His essence

(5) Sam', or Hearing He hears all sounds whether low or loud. He hears without an ear, for His attributes are not like those of men.

(6) Başar, or Seeing He sees all things, even the steps of a black aut on a black stone in a dark night, yet He has no eye as men have

(7) Kalām, or Speech He speaks, but not with a tongue as men do He speaks to some of His servants without the intervention of another, oven as He spoke to Moses, and to Muhammad on the night of the ascension to beaven He speaks to others by the instrumentality of Gabriel, and this is the usual way in which He communicates His will to the prophets It follows from this that the Qur'an is the word of God and is eternal and uncreated (Sale's Faith of Islam)

With regard to the Muhammadan belief in the Supreme Being, Mr. Palgrave, the wellknown Uniental traveller, thus expresses

himself -

"'There is no god but God,' are words simply tantamount in English to the negation of any delty save one alone and thus much they certainly mean in Arabic, but the imply much more also. Their full sense is, not only to deny absolutely and unreservedly all plurality, whether of nature or of person, in the Supreme Being, not only to establish the unity of the Unbegetting and Unbegot, in all its simple and uncommunicable Oneness, but besides this, the words in Arabic and among Arabs imply that this one Supreme Being is also the only Agent, the only Force, the only act existing throughout the universe, and leave to all beings else, matter or spirit, instinct or intelligence, physical or moral, nothing but pure unconditional passiveness, alike in movement or in quiescence, in action or in capacity The sole power, the sole motor, movement, energy, and deed, is God the rest is downright inertia and mere instrumentality, from the highest archangel down to the simplest atom of creation. Hence, in this one sentence, is summed up a system which, for want of a better name, I may be permitted to call the Pantheism of Force, or of Act, thus exclusively assigned to God, Who absorbs it all, exercises it all, and to Whom alone it can be asoribed, whether for preserving or for destroying, for relative evil or for equally relative good. I say 'relative,' be cause it is clear that in such a theology no place is left for absolute good or evil, reason or extravagance, all is abridged in the autocratical will of the One great Agent 'sic velo, sic jubeo, set pro rations poluntas' or, more significantly still, in Arabio Kena yeshao (ka-ma yazhau), 'as He wills it, to quote the constantly recurring expression of the Coran.

"Thus immeasureably and eternally exalted above, and dissimilar from, all creatures, which he levelled before Him on one common plane of instrumentality and mertness, God is One in the totality of omnipotent and omnipresent action, which acknowledges no rule, standard, or limit, save His own sole and absolute will He communicates nothing to His creatures, for their seeming power and act ever remain His alone, and in return He receives nothing from them, for whatever they may be, that they are in Him, by Him, and from Him only And, secondly, no enpeplority, no distinction, no pre-eminence, can be lawfully claimed by one creature over its fellow, in the utter equalisation of their unexceptional servitude and abasement, all are slike tools of the one solitary Force which employs them to crush or to benefit, to truth or to error, to honour or shame, to happiness or misery, quite independently of their individual fitness, deserts, or advantage, and simply because 'He wills it,' and 'as He willa it '

"One might at first signt think that this tremendous Autocrat, this uncontrolled and unsympathising Power, would be far above anything like passions, desires, or inclinations Yet such is not the case, for He has with respect to His creatures one main feeling and source of action, namely, jealousy of them, lest they should perchance attribute to themselves something of what is His alone, and thus encreach on His all-engressing kingdom. Hence He is ever more prone to pumsh than to reward, to inflict pain than to bestow pleasure, to ruin than to build It is His singular satisfaction to let created beings continually feel that they are nothing else than His slaves, Illa tools, and contemptable tools also, that thus they may the better acknowledge His superiority, and know His power to be above their power, His cunning above their cuming, His will above their will, His pride above their pride, or rather, that there is no power, cunning, will, or pride, save His own

"But He Hunsolf, sterile in His maccessible height, neither loving nor enjoying aught save His own and self-measured decree, without son, companion, or counsellor, is no less barren of Himself than for His creatures, and His own harrenness and lone egoism in Himself is the cause and rule of His indifferent and unregarding despotism around. The first note is the key of the whole tune, and the primal idea of God runs through and

modifies the whole system and creed that centres in Him

"That the notion here given of the Deity, monstrous and blasphemous as it may appear, is exactly and literally that which the Coran conveys or intends to convey, I at present take for granted But that it indeed is so, no one who has attentively perused and thought over the Arabic text (for mere cursory reading, especially in a translation, will not suffice), can hesitate to allow. In fact, every phrase of the preceding sontences, every touch in this odious portrait, has been taken to the best of my ability, word for word, or at least meaning for meaning, from the 'Book' the trush mirror of the mind and scope of its writer

"And that such was in reality Mahomet's mind and idea, is fully confirmed by the witness-tongue of contemporary tradition Of this we have many authentic samples the Saheeh (Sahih), the Commentary of Beydawn (al-Barzawn), the Mishkat ul Masabih d fifty similar works, afford ample testin ony on this point. But for the benefit of my readers In general, all of whom may not have drunk equally deep at the fountain heads of Islamic dogma, I will subjoin a specimen, known perhaps to many Orientalists, yet too characteristic to be here omitted a repetition of which I have endured times out of number from admiring and approving Wahhabis in Neied

"'Accordingly, when God'-so runs the tradition I had better said, the blasphemy resolved to create the human race, He took into His hands a mass of earth, the same whence all mankind were to be formed, and in which they after a manner pre existed, and having then divided the clod into two equal portions, He threw the one half into hell, saying, "Theee to eternal fire, and I care not" and projected the other half into heaven, adding, "and these to Paradiss, I care not." (See Mishkatu 'l-Masabih Babu 'l-

Qadr ) \*Commentary would here be superfluone But in this we have before us the adequate idea of predestination, or, to give it a truer name, pre-damnation, held and taught in the school of the Coran Paradise and hell are at once totally independent of love or hatred on the part of the Derty, and of merits or dements, of good or evil conduct, on the part of the creature, and, in the corresponding theory, rightly so, since the very actions which we call good or ill-desorving, right or wrong, wicked or virtuous, are in their essence all one and of one, and accordingly ment neither praise nor blame, punishment nor recompense, except and simply after the arbitrary value which the all-regulating will of the great despot may choose to assign or impute to them. In a word, He burns one individual through all eternity amid red hot chains and seas of molten fire, and seats another in the plenary enjoyment of an ever-lasting brothel between forty celestial concubines, just and equally for His own good pleasure, and because He wills it

"Men are thus all on one common level,

here and hereafter, in their physical, social, and moral light—the level of slaves to one sole Master, of tools to one universal Agent. But the equalising process does not stop here beasts, birds, fishes, insects, all participate of the same honour or debasement; all are, like man, the slaves of God, the tools and automata of His will, and hence Mahomet is simply logical and self-consistent when in the Coran he informs his followers, that birds, beasts, and the rest are 'nations' like themselves, nor does any intrinsic distinction exist between them and the human species except what accidental diversity the 'King, the Proud One, the Mighty, the Giant,' &c , as he styles his God, may have been pleased to make, just as He willed it, and so long as He may will it

"However, should any one think himself aggrieved by such association, he may console himself by reflecting that, on the other hand, angels, archangels, genu, devils, and whatever other spiritual beings may exist, are no less on his level also and that if he himself be no better than a camel, he is, however, no worse than Gabriel or any seraph. And then, over all and above all, There is no god but God'"—(Lentral and Eastern

Arabia, vol 1 p 865)

AND MAGOG GOG Arabic Yājūj wa Mājūj, also spelt Ma'jūj wa Ya'yin (Egold) A barbarous people of Central Asia, perhaps the Turkomans, who are in the Qur'an represented as doing evil in the land in the days of Zū l-Qarnain (or Alexander) See Sūrah xviii 98-97

'They said, 'O Zu 'l-Qarnain' verily Gog and Magog waste this land, shall we then pay thee tribute, so thou build a rampart between

ns and them ?"

"He said, Better than your tribute is the might wherewith my Lord hath strengthened me, but help me strenuously, and I will set a barrier between you and them

"" Bring me blocks of iron,"-until when it filled the space between the mountain sides-'Ply,' said he, 'your bellows,'-until when he had made it red with heat (fire), he said,-· Bring me molten brass that I may pour upon

"And Gog and Magog were not able to scale it, neither were they able to dig through it

"'This,' said he, 'is a mercy from my Lord."

They are also spoken of m Surah xxi 95. 96, as a people who shall appear in the last

"There is a ban on every city which we shall have destroyed, that they shall not arise again,

"Until a way is opened for Gog and Magog, and they shall hasten from every high land.

Al-Baizāwī sava Yājūj and Mājūj are two tribes descended from Japheth the son of Nosh, and some say Yājūj belong to the Turks and Mājūj to the Jūs. (Comp Esskiel axxviii. 2, xxxix. 1, Rev xvi 14, xx 8.)

The sale of gold is only lawful when it is exactly equal in point of weight, for Muhammad said, "Sell gold for geld, from hand to hand, at an equal rate according to weight, for any inequality in point of weight is usury"

(Idem, vol ii 552)

"It is not lawful for a man or woman to eat or drink out of gold or silver vessels" (Idem, vol. vi 86)

GOLIATH Arabic Jālūt (حالي)
The giant whom King David slew Mentaoned in the Quran Sürah ii 251 "And when they went forth to battle against Jālūt and his army, they said, 'O Lord, give us patience, and strengthen our feet, and help us against the infidels!" Therefore they discomfited them by the will of God, and David slew Jālūt!

The commentators have not ventured to give any account of Jalut.

GOMORRAH Arabic Ghamūrah (5)04) Not mentioned by name in the Qūr'an, but Sadūm wa (hamūrah are un derstood to be the "overturned cities" referred to in Sūrahs ix 71, lxix 9

GOOD WORKS Arabic as-Sālikāl (الساليات) According to the teaching of the Qur'an, good works without faith will not save from the torments of hell.

Strah xviii 108-5 "Shall we tell you who are they that have lost their labour most, whose efforts in the present his have been mistaken, and who deemed that what they did was right? They are those who believed not in the signs of the Lord, or that they should ever meet Him Vain, therefore, are their works, and no weight will we allow them on the day of Resurrection"

Faith in the above is belief in the mission of Muhammad all Muslims being considered in a state of grace, no matter what their actions may be. With reference to the good deeds of Muslims, the following is the teaching of Muhammad, as recorded in the Traditions

(Michkat, book z chap. 111 ) -

"When a man is brought to Islam and he performs it well, God covers all his former sins, and he gets ten rewards for every good act, up to seven hundred, and even more than that, whereas the reward of misdeeds is as one to one, unless God passes that over likewise"

"There are three persons whose actions are not written, one a person asleep until he awakes, the second, a boy not arrived at puberty, the third, a madman until he recovers his reason."

"Verily, God recordeth both the good deeds and the evil deeds. He who has proposed to do evil, and did not do it, for him God recordeth one perfectly good deed. And he who intended to do good and put his mientions into practice, for him God recordeth from ten to seven hundred good deeds (according to their merits). And he who intended to do evil but did it not, God recordeth one good act, but he who intendeth to do evil send doeth it, for him God recordeth one evil deed."

"Verily, the condition of that person who does evil and after that good deeds, is like the condition of a man with tight armour on, which has troubled him. He does one good deed and the rings of the armour become open. He does another good deed, and the

armour talls from his body "

"Verily there was a man amongst those who were before you to whom the angel of death came to take his soul, and he was asked 'Have you done any good act?' He said in answer, 'I do not remember that I have done any good.' It was said to him, 'Look well into yourself, and consider if you have done any good work. He said, 'I do not find any good in myself, except that I used to buy and sell in the world and used to claim my right from the rich, but allowed them their leisure to pay me when they liked, and I forgave the poor' Then God brought that man into paradise."

"An adulteress was forgiven, who passed by a dog at a well, and the dog was holding out his tongue from thirst, which was near killing him. The woman drew off her boot and tied it to the end of her veil, and drew water for the dog, and gave him to drink, and she was forgiven on account of that act. It was asked the Prophet, 'Verily, are there rewards for our doing good to quadrupeds, and giving them water to drink?' He said, 'There are rewards for benefiting every animal

having a moist liver ""
"Your smiling in

"Your smiling in your brothers face is aline, and your exhorting mankind to virtuous deeds is aline, and your prohibiting the forbidden is aline, and your showing men the road when they lose it is aline, and your removing assisting the blind is aline, and your removing stones, thorns, and bones, which are inconvenient to man is aline, and your pouring water from your bucket into that of your brother is aline for you."

GOSHAH-NISHIN (کوههٔ کاون) Lit "One who sits m a corner" A Persian term for a devout person who in retirement engages in the contemplation of the Deity

GOSPEL Arabic Injil (انجها). A term applied to the whole of the New Testament scriptures [NEW TESTAMENT]

GRAMMAR. [ILMU 'L-ADAB]

GRANDFATHER. Arabic jadd (44) If a father die without appointing an executor, the grandfather represents

And m making contracts of mar the father mage, the grandfather has precedence of an executor, although the executor takes precedense in managing the property (Hadayah, vol. iv p 555) in case of the father being poer, it is the duty of the grandfather to act for his grandehild in the distribution of alms &c. (Idem, vol ii p 244)

GRANDMOTHER Arabic jaddah (4up) If the mother of an infant die, the right hizaneh, or guardianship, rests with the maternal grandmother in preference to the paternal, but if she be not living the paternal grandmother has the right prior to any other relation The paternal grandmother in also entitled to a sixth of the effects of a child of her son, if the child's mother be dead, as being the mother's sbare (Hidayah vol 1 p 886)

GRAVE Arabio qabi (قسر), Heb The graves of Muhammadans are so dug as to allow the body to lie with its face towards Makkah, consequently in India they are dug from north to south It is usual to dig a grave the depth equal to the height of the breast of a middle-sized man, and to make a recess at the bottom, which is called land, in which the body is placed. The body having been placed in this recess, it is closed with unburnt bricks, and the grave is filled with earth and a mound raised over it

The Traditions of Muhammad, as well as the works of Muslim doctors, all teach that a dead body is conscious of pain and there fore great care is taken to prevent any pres-

sure upon the body

'Amir relates that his father Sa'd ibn Abi Waqqas said on his death bed, "Make a land for me towards Makkah and put unburnt bricks upon my grave, as was done in the case of the Prophet (Schiku Muslim p 211)
Sufyan at Tammar relates that he 'saw the

Prophet's grave, and the top of it was like a camel's buck " (Sahihu | Bukhari)

Ibn 'Abbas says "a red cloth was placed upon the Prophet's grave" (Mishkat, book

Jabir says "the Prophet prohibited building with mortar on graves, and also placing inscriptions upon them" (Mishkat, book v c vi) But notwithstanding this tradition (which is acted upon by the Wahhabis), masonry tombs are most common in all parts of Islam, and form some of the most striking specimens of Muhammadan architecture TOM B&

GRAVE, The Punishments of the ['AZABU 'L-QABR ]

GREEKS Arabic or-Rum (الروم), by which is meant the Byzantine or Eastern GREEKS Empire In the xxxth chapter of the Qur'an. entitled the Suratu 'r-Rum, or the 'Chapter of the Greeks," there is a reference to the defeat of the Byzantine power by the Perstans with a supposed prophecy of future successes The chapter begins thus —
"Alti Lam Mim THE GREEKS have

been defeated

"In a land hard by But after their defeat they shall defeat their foes,

"In a few years First and last is the affan with God And on that day shall the faitnful rejoice

'In the aid of their God He aideth whom Ho will, and He is the Mighty, the Merciful.
"It is the promise of God. To his promise God will not be untrue but most men knew if not "

Following al Baixawi, the Jalalan, and other commentators, Sale remarks that-

The accomplishment of the prephecy contained in this passage, which is very famous among the Muhammadans, being insisted en by their doctors as a convincing proof that the Qur'an really came down frem heaven, it may he excusable to be a little particular

The passage is said to have been revealed on occasion of a great victory obtained by the Persians over the Greeks, the news whereof coming to Makkah, the infidels became strangely elated, and began to abuse Muhammad and his followers, imagining that this success of the Persians, who, like themselves, were idolators, and supposed to have no scriptures, against the Christians, who pretended as well as Muhammad to worship one God and to have divine scriptures, was an carnest of their own future successes against the Prophet, and those of his religion, to check which vain hopes it was forefold in the words of the text, that how improbable acever it might seem, yet the scale should be turned m a few years, and the vanquished Greeks prevail as remarkably against the Persians That this prophecy was exactly fulfilled, the commentators fail not to observe, though they do not exactly agree in the accounts they give of its accomplishment, the number of years between the two actions being not placesely determined. Some place the victory gained by the Persians in the fifth year before the Hijrah, and their defeat by the Greeks in the second year after it, when the battle of Badr was fenght, others place the former in the third or fourth year before the Hijiab, and the latter in the end of the sixth or beginning of the seventh year after it. when the expedition of al Hudashiyah was undertaken. The date of the victory gained by the Greeks in the first of these accounts, interferes with a story which the commentators tell of a wager laid by Abu Bakr with Ubasy ibn Khalf, who turned this prephecy into ridicule Abu Bakr at first laid ten young camels that the Persians should receive an overthrow within three years, but on his acquainting Muhammad with what he had done, that Prophet told him that the word bi 2, made use of in this passage, signified no determinate number of years, but any number from three to mine (though some suppose the tenth year is included), and therefore advised him to prolong the time and to raise the wager, which he accordingly proposed to Ubsiy, and they agreed that the time assigned should be nine years and the wager a hundred camels Before the time was elapsed, Ubany died of a wound received at Uhud, in

the third year of the Hijrah; but the event afterwards showing that Abit Bakr had won, he received the samels of Ubay's heirs, and brought them in triumph to Muhammad History informs us that the successes of Khosru Parvis, King of Persis, who carried or a terrible war against the Greek empire, to revenge the death of Maurice, his fatherin-law, slain by Phonas, were very great, and continued in an uninterrupted course for twoand-twenty years Particularly in the year of Christ 615 about the beginning of the sixth year before the Hijrah, the Porsians, maving the preceding your conquered Syria, made themselves masters of Palestine and took Jerusalsm, which seems to be that signal advantage gained over the Greeks mentioned in this passage, as agreeing best with the terms here used, and most likely to alarm the Araba by reason of their vicinity to the scene of sotion, and there was so little probability st that time of the Greeks being able to re trieve their losses much less to distress the Persians, that in the following years the arms of the latter made still farther and more considerable progresses, and at length they laid siege to Constantinople itself. But in the year 625, in which the fourth year of the Hijrah began, abut ten yours after the taking of Jerusalem, the Greeks, when it was least expected, gained a remarkable victory over the Persians, and not only obliged them to quit the territories of the empire by carrying the war into their own country, but drove them to the last extremity and spoiled the capital city al-Madayin, Heraclius en joying thenceforward a continued sories of good fortune, to the deposition and death of Khoeru (Sale's Koran, in loco)

GROVE, The Alabic Askah ( [ [] The Ashabu 'l Atkah, or "the people of the Grove," are mentioned four times in the Quran, Surehe xv 78, xxvi 176, xxvii 21, 1 13, as being a tribe or class of people who treated the prophets as liars The following particulars regarding them are given in Surah zzvi 170 –

" The people of the grove of Madyan treated the Apostles as hars.

"When Shu'alb their brother sam to them,

· Will ye not fear God?

"I truly am your trustworthy Apostle. "Fear God, then, and obey me

"No reward ask I of you for this my reward as of the Lord of the Worlds alone"

GUARDIANSHIP Guardianship over a mmor is of two kinds (43)) or guardianship of the property and education and marriage of the ward, and hisanak (alle), or guardianship over the rearing and bringing up of the child

Quardians are either so by matural right or

by testament, or by appointment by a judge.
The guardianship of a minor for the management and preservation of his property devolves first on his or her father, then on the father's executor, next on the paternal grandfather, then on his executor, then on

the executors of such executors, next on the ruling power or his representative, the Qari, or judge In default of a father, father's father, and their executors, as above, all of whom are termed near guardians, it rests in the Qaşî to appoint a gnardian of an infant's property The other paternal kinsmen who ere termed remote kindred, and the mother succeed according to proximity, to the guar-drauship of an infant for the purpose of education and marriage; they have no right to be guardians of his property, unless ap-pointed to be so by the ruling authority, or in the original proprietors will, proved by competent witnesses. The mother's right of guardianship is, however, forfeited upon her being remarried to a stranger, but regained when she is divorced by him, and has again become a widow

In default of the mother se well as of the paternal kindred of a minor, his maternal relations are, according to proximity entitled to guardianship for the purposes of education and marriage, and not for the management of his property, unless so appointed in the late owners will or by the Qazī

The general rule is that a guardian, executor, or anyone who has the care of the person and properly of a minor can enter into a contract which is or likely to be advantageous

and not injurious to his ward

A guardian may sell or purchase moveables on account of his ward, either for an equivalent or at such a rate as to occasion an incom sidorable loss but not at such a rate as to make the loss great and apparent (Hidayah

vol 14 p 553)
A guardian is allowed to borrow money for the support and education of his ward, even by pawning the minor's property the debt so contracted must be paid out of his (the minor's) estate or by him when he comes of

age It is not lawful for a guardian to pledge into his own bands goods belonging to his ward on account of a debt due to him or into the hands of his child being an infant, or into the hands of his slave being a merchant and free from debt (Hidayah, vol 1v p.

214)
A father can pawn the goods of his infant child into his own hands for a debt due from the child, or into the hands of another of his

children being an infant

A father may also pawn on account of his own debt the goods belonging to his minor son, who on coming of age will redsem the goods discharging the debt, and have a claim on the father for the sum

The contract of pawn entered into by a father with respect to his minor child's goods cannot be annulled by the minor, even if it were not for his own debt or for his own benefit

The mother is, of all the persons, the best entitled to the custody (hizanah) of her infant child during marriage and after separation from her husband, unless she be an apostate, or wicked, or unworthy to be trusted. (Fatāwā i 'Alamgiri, vol. i p 728)

Next the mother's mother how high scever is entitled to the custody (hizana) of a child; failing her by death, or marriage to a stranger, the full sister is entitled, failing her by death or marriage to a stranger, the half-sister by the mother failure of her m the same way the daughter of the full sister, then the daughter of the half-sister by the mother Next the maternal aunt in the same way, and then the paternal aunte also in like manner (Fatāwā-i-Alam giri, vol. i p 728.)

An umm-s-walad (or a female slave who has borne a child to her master), when emanci-pated, obtains the right of taking her child

(Hidayah, vol. i. p. 889)

When it is necessary to remove a boy from the custody of women, or there is no woman of his own people to take charge of him, he is to be given up to his agnate male relatives ('asabah). Of these the father is the first, then the paterna grandfather, how high scever, then the full brother, then the half-brother by the father, then the son of the full brother, then the son of the half-brother by the father, then the full paternal uncle, then the half paternal uncle by the father then the sons of paternal uncles in the same order But though a boy may he given up to the son of his paternal uncle a girl should not be entrusted to him

No male has any right to the custody of a female child, but one who is within the prohibited degrees of relationship to her, and an 'aşābak who is profligate has no right to her oustody (Fatāwā i. Alamgiri, vol. 1 p 729)

A female's custody of a boy terminates when he is seven years old, and of a girl at

her puberty

Vale custody of a boy continues till puberty, of a female not only till puberty, but till she can be safely left to herself and trusted

to take oare of herself

When a female has neither father nor grandfather nor any of her 'asaboh to take charge of her, or the 'aşābah is protigate, it is the duty of the judge to take orgnizance of her condition, and if she can be trusted to take care of herself, he should allow her to live sione, whether she be a virgin or a sanyi-dah, and if not, he should place her with some female amin, or trustee, in whom he has con fidence, for he is the superintendent of all Musims. (Fatawa-1-'Alamort, vol. 1 p 730)

When a mother refuses to take charge of a child without hire, it may be committed to another

A boy or girl having passed the period of hizanah, has no option to be with one parent in preference to the other, but must neces-sarily thenceforth remain in charge of the

father (Hudiyah, vol 1. p. 889)

Before the completion of uddah, or dissolution of marriage, the proper place of bisanak is that where the husband and wife live, and the former cannot take away the child out of the custody of the latter After completien of her 'iddah, and separation from her husband, a woman can take her child to the place of her nativity, provided the marriage had been contracted there or it is so near from the place of separation or husband's residence, that if the husband should leave the latter in the morning to visit the child, he can return to his residence before night There is also no objection to her removing with the child from a village to the city or chief town of the district, the same being advantageous to the child, and in no respect injurious to the father. If the child's mother he dead, and its hizanah or custody has passed to the maternal grandfather, she can-not remove the child to her own city, though the marriago had taken place there Other women than the grandmother are like her in raspect to the place or hezanah

When an umm 1-would har been emancipated, she has no right to take her child from the

city in which the father is residing

(Hidayah, vol 1 , Futawa i-'Alamgiri, vol L, Durru l-Mukhtar, p. 846 Tami'u 'r-Rumuz, Tagore Lectures, 1879, Baulie's Digest, p 43Õ)

GUEST Arabic zaif ( ). [HOSPITALITY]

(گــرز) GURZ (1) The Persian word for the mitrayah, or iron mace, wherewith the infidel dead are emitten in their graves by the angels Munker and Nakir [ AEABU 'L QABR.]

(2) An iron mace pointed at one end and having a knob at the other covered with epikes, and used by the Gurz Mar, or Rufa'i faqirs for striking against their breasts in their devotional exercises. (Qanun-1-Islam,

p 291)

H.

HABA' ( Dust," especially the finer particles which fly about and are only conspicuous in the sun's rays

A term used by the Sufi myetics for those portions of matter (hayela) which God has distributed in creation. ('Abdu 'r-Razzaq's Dict of Sufi Terms.)

HABIB AN-NAJJAR (مبيب النجار) "Habib the Carpenter," whose story is told in the Qur'an (Sûrah xxxv. 12), as follows -

"Set forth to them the instance of the people of the city (se of Antioch) when the Sent Ones came to it

"When we sent two (i.e. John and Jude)

unto them and they charged them both with imposture—therefore with a third (i.e Simon Peter) we strongthened them and they said. 'Verily we are the Sent unto you of God'

"They said, "Ye are only men like us Nought hath the God of Mercy sent down

Ye do nothing but ite.'

"They said, 'Our Lord knoweth that we

are surely sent unto you,
""To procisim a clear message is our only

duty'
"They said, Of a truth we augur ill from you, if ye deset not we will surely stone you and a grievous punishment will surely betall

"They said, 'Your augury of ill is with yourselves Will ye be warned? Nay, ye

are an erring people
"Then from the end of the city a man (1 & Habib, the carpenter) came running He said 'O my people' follow the Sent Ones, "'Follow those who ask not of you a re-

compense and who are rightly guided "And why should I not wership Him who made me, and to whom ye shall be brought back?

" Shall I take gods hoside Him? If the God of mercy be pleased to afflict me, their intercession will not avert from me aught,

nor will they deliver " Truly then should I be in a manifest error "" Verily, in your Lord have I believed, therefore hear me?

44—It was said to him, Enter thou into Paradisa (i.e after they had atomed him to death). And he said 'Oh that my people knew

"'How gracious (lod hath been to mu and that He hath made me one of His honoured

"But no army sent we down out of heaven after his deah, nor were we then sending down our angels-

"There was but one shoul from Gubriel,

and lo! they were extract

Oh! the musery that rests upon my servants! No apostle cometh to them but they laugh him to soorn?

Al Baisaws, the commentator, says the people of the City of Antiach were idolaters and that Jesus sent two of his disciples, Yahya and Yunas (John and Jude) to preach to them And when they arrived, they met Habib, the carpanies, to whom they made known their mission. Habib said, "What signs can ve show that ye are sent of God?" And the dissiples replied, "We can beat the sick and give sight to those who are boin blind, and cure the leprosy" Then Habib brought his sick son to them and they laid their hands And Habib upon him and he was healed believed on Jesus, and he made known the gospol to the people of the city. Many of the people then came to the disciples and were also healed. The news then reached the car of the governor of the city, and he sent for the two disciples and they preached to him the replied, "In your God different from our God?" They said "Yes He is as who is they said thy gods." The governor than

sent them away and put them in prison When they were in prison, Jesus sent Sham'im (Simon Peter), and he came secretly and made friends with the servants of the governor, and in time gained access to the governor's presence, and performed a miracle in the presence of the governor by raising a child who had been dead seven days The child when raised from the dead, said he had seen Jesus Christ in heaven, and that he had interceded for the three disciples in prison. The governor believed and many others with him. Those who did not believe raised a disturbance in the city, and Habib the carpenter exhorted them to believe For this he was stoned, and, having died, entered into Paradise.

Habib's tomb is still seen at Antioch and is visited by Mahammadans as a shrine,

## HABIL (هبيل) [ADEL]

HABWAH (690). The posture of sitting with the legs and thighs contracted towards the bally the back bonk forwards, and supported in that position by the arms crossed over the knees Muslims are forbidden to sit in this posture during the re-cital of the Khutbah on Fridays (Michkat book iv p 45, pt 2) as it inclines to drowsmess

HADAS (44) State of an unclose person of one who has not performed the usual ablutions before prayer

mitive sense hadd signines "obstruction." whence a porter or gate-keeper is called haddad or "obstructer," from his office of prohibiting people from entering. In law it expresses the punishments, the limits of which have been defined by Muhammad either in the Qur'an ci in the Hadis. These punishments are '1) For adultary, stoning, (2) For furneca tion, a hundred stripes, (3) For the false accusation of a married person with adultary (or Qas)), eighty stripes, (4) For apostusy desth, (5) For drinking wine, eighty stripes, (6) For theft, the cutting off of the right hand, (7) For highway where, for simple roobery of the Highway, the loss of hands and feet, for robbery with murder death, either by the sword or by crucilizion (Hidayak vol. 11 p 1 [PUNISHMENT]

(الحديد) AL HADID " Iron ' The title of the Lvuth Surah of the Quran in which the word occurs (verse 25) "We sent down from in which are both keen violence and advantage to men."

HADIS (tento) What happens for the first time new, fresh That which is horn in time as opposed to qudim, or that which is without a beginning, as God.

HALIS ( ), pl ahudis TRA-DITION

HADIS QUDSI (محدوث مدسى A relates a revelation from God in the language of the Prophet An example is found in the Michkat (book is a pt 1) "Abu Hurairah said, 'The Prophet of God islated these words of Gad, "The sons of Adam vex me, and abuse the age, whereas I am The AGE itself: In my hands are all events I have made the day and mght"."

HADIYAH (4428) A present or referring made to persons of consequence, kings or rulers

HADY (acc) Cattle sacrificed at Makkab during the Prigrimage, as distinguished from animals sacrificed on the Great Festival, which are called uzbiyuh. These animals are branded and sent off with strings round their necks, as offerings to the sacred temple. They may be bullocks, or camels, or sheep, or goats (Mishkāt, book xi. c viii.)

HĀFIZ (1816) Let "A guardian" or protector (1) One of the names of God, al-Hāfiz (2) A governor, e.g. Hāfizu'l-Bart, the guardian of the Yakkan temple (3) One who has committed the whole of the Qur'an to memory

"Usman relates that the Prophet said "The best person amongst you is he who has learnt the Qur'an and teaches it. (Mishkat, book vii. c 1) In the east it is usual for blind men to commit the Qur'an to memory, and to thus obtain the honourable distinction of Hāpa

HAFSAH (& ) One of Muhammad's wives She was the daughter of 'Umar, and the widow of Khunais, an early convert to Islam She married Muhammad about six months after her former husband's death During the lifetime of the Prophet she was a person of considerable influence in his counsiels, being the daughter of 'Umar She survived Muhammad some years, and has recorded several traditions of his sayings

HAGAR Arabic Hājar () ha)
The slave wife of Abraham and the mother of Ishmael. Al Baizāwī says that Hājar was the slave girl of Sarah, the wife of Abraham, and she admitted her to Abraham, and from her was born Ishmael Sarah became jealous of Hājar (because she had a son), and she demanded of Abraham that he should put both the mother and child away, and he sent them away in the direction of Makkah, and at Makkah God produced for them the spring Zamzam [zamzam] When the tribe of Jurhum saw that there was water in that place, they said to Hājar, "If yon will share with you the milk of our herds," and from that time Makkah became a place of importance (Tafsiru 'l-Basṣāwī, p. 424)

HAIR Arabio sha'r, sha'ar (هور)
Heb אינער

The sale of human hair is unlawful in the same manner as the use of it for any purpose is unlawful. Being a part of the human body, it is necessary to preserve it from disgrace, to which an exposure of it to sale necessarily subjects it. It is related in the traditions that God has cursed women who use false hair (Hidayah, vol. n. p. 439) [Head]

HATTIYAH (Lista). A sect of Muslims founded by Ahmad ibn Hait, who said there were two Gods, one whose existence is from eternity (qadim), i.e. Allah, and the other who is created in time (numaddas), i.e. al Masih (Christ), and that it is he who will judge the world in the last day And he maintained that this is the meaning of the words which occur in the traditions "God created man in his own image." (Kutābs 'l-Tatrifāt, in loco)

HAIWAN (()) The animal creation, which is divided into hairon nating, or rational beings, and hairon saket, or irrational beings [ANIMALS, BRINGS.]

AL-HAIY (""); Heb "]. "The Laving One" One of the ninety-nine attributes of God. The term frequently occurs in the Qur'an.

HA'IZAH (LEL-) A menstruous woman. [MENSTRUATION]

HÄJAR ( [HAGAE ]

AL-HAJARU 'L-ASWAD الحرالاسود) Let "The Black Stone" The famous black stone which forms part of the sharp angle of the Ka'bah in the temple at Makkab Mr Burkhardt says, "It is an irregular oval, about seven inches in diameter, with an undulating surface, composed of about a dozon smaller stones of different eizes and shapes, well joined together with a small quantity of cement, and perfectly well smoothed, it looks as if the whole had been broken into as many pieces by a violent blow, and then united again. It is very difficult to determine accurately the quality of this stone, which has beer worn to its present surface by the millions of touches and kisses it has recoived. It appeared to me like a lava, containing several small extraneous particles of a whitish and of a yellow substance Its colour is now a deep reddish brown approaching to black. It is surrounded on all sides by a horder composed of a substance which I took to be a close coment of pitch and gravel of a similar, but not quite the same, brownish colour. This border serves to support its detached pieces, it is two or three inches in breadth, and rives a little above the surface of the stone Both the horder and the stone steelf are encircled by a silver band, broader below than above, and on the two sides, with a considerable swelling below, as if a part of the stone were hidden under it. The lower part of the border is studded with silver nails"

Captain Burton remarks, "The colour appeared to me black and metallic and the centre of the stone was sunk about two inches below the metallic circle Round the sides was a reddish brown coment, almost level with the metal, and sloping down to the middle of the stone. The band is now a massive arch of gold or silver gilt. I found the aperture in which the stone is, one span and three fingers broad."

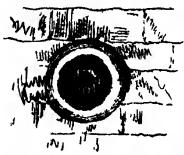
According to Ibn 'Abbas, Muhammad said

the black stone came down from Paradise, and at the time of its descent it was whiter than milk, but that the sine of the children of Adam have caused it to be black, by their touching it. That on the Day of Resurrection, when it will have two eyes, by which it will see and know all those who touched it and kissed it, and when it will have a tongue to speak, it will give evidence in favour of

those who touched and kissed it

Maximus Tyrius, who wrote in the second century, says " The Arabians pay homage to I know not what god, which they represent by a quadrangular stone," alluding to the Ka'bah or temple which contains the black stone. The Guebars or Ancient Persians, assert that the Black Stone was amongst the images and relics left by Mahabad and his successors in the Ka'bah, and that it was an emblem of Saturn. It is probably an aerolite and owes its reputation like many others, to its fall from the sky Its existence as an object of adoration in an iconuclastic religious system, can only be accounted for by Mnhammads attempt to conciliate the idelaters of Arabu.

A complete list of the falls of aerolates and meteoric stones through the atmosphere, is published in the Edinburgh Philosophical Journal, from a work by Chiadni in German, in which the subject is ably and fully treated



TER HAJARU 'L-ASWAD. (Burton)

HAJB (+++-) A legal term in the Muhammadan isw of inheritance, signifying the cutting off of an heir from his portion.

who has performed the keyl, or pilgrimage to Makkah. It is retained as a title of honour by those who have performed the pilgrimage, e g Hay: Qasım, i.e. "Qasım the Pilgrim" [East]

HAJJ (ga) Lat "setting out," "tending towards" The pilgrimage to Mak kah performed in the month of Zu 1-Hijah, or the twelfth menth of the Muhammadan year It is the fifth pillar of Muhammadan practical religion, and an incumbent religious duty, founded upon express injunctions in the Qur'an. According to Muhammad it is a divine institution, and has the following autholity in the Qur'an for its due observance -

(It is noticeable that all the verses in the Qur'an with regard to the pelgrimage are in the later Sürahe, when they are arranged in their chronological order.)

Surah xxii. 28 --

"And proclaim to the peoples a PILGRIM-AGE (kay) Let them come to thee on foot and on every fleet camel, arriving by every

deep defile

"That they may bear witness of its benefits to them, and may make mention of God's name on the appointed days (i.e. the ten first days of Zū 'l-Hijjah), over the brute beasts with which He hath supplied them for sus-tenance Therefore eat thereof yourselves, and feed the needy, the poor,

"Then let them bring the neglect of their persons to a close, and let them pay their

ows, and circuit the ancient House

"This do And he that respecteth the sacred ordinances of God, this will be best for him with his Lord"

Sürah u 158 -

"Verily, as-Safa and al-Marwah are among the signs of God whoever then maketh a pilgrimage (hay) to the temple, or visiteth it, shall not be to blame if he go round about them both. And as for him who of his own accord doeth what is good-God is Grateful, Knowing

Idem, 192

"Accomplish the pilgrimage (hap), and the visitation ('umrah) for God and if ye be hemmed in by foes, send whatever sacrifice shall be the easiest, and shave not your heads until the offering reach the place of sacrifice. But whoever among you is sick or has an atiment of the head, must expiate by fasting, alms or an offering

And when yo are safe from foes, he who contents numself with the visitation ('umrah) until the pilgrimage (hap), shall bring what over offering shall be the easiest. But he who findeth nothing to offer, shall fast three days in the pilgrimage itself, and seven days when ye return they shall be ten days in This is binding on him whose family shall not be present at the sacred Mosque (al-Masjidu 'l-haram). And fear God, and know that God is terrible in punishing

"Let the pilgrimage be made in the months already known (i.e. Shawwal, Zu 'l-Qa'dah, and Zu 'l-Hijjah) whoever therefore undertaketh the pilgrunage therein, let him not know a woman, nor transgress, nor wrangle in the pilgrimage. The good which ye do, God knoweth it And provide for your journey; but the best provision is the fear of God fear me, then, O men of understanding !

'It shall be no crime in you if ye seek an increase from your Lord (s.e. to trade), and when ye pass swiftly on from 'Arafat, then ramember God near the holy temple (oi-Mas-new'l-karam), and remember Him, because He hath guided you who before this were of those who went astray

"Then pass on quickly where the people quickly pass (a c. from 'Arafat), and suk pardon of God, for God is Forgiving, Merciful.

"And when ye have finished your holy rites, remember God as ye remember your own fathers, or with a yet more intense re-membrance! Some men there are who say, O our Lord! give us our portion in this world;' but such shall have no portion in the next life

"And some say, 'O our Lord! give us good in this world and good in the next, and keep us from the torment of the fire

"They shall have the lot which they have

merited and God is swift to reokon

"Bear God in mind during the stated days but if any haste away in two days (is after the hap), it shall be no fault in him. And if any tarry longer, it shall be no fault in him, if he foar God. Foar God, then, and know that to Him shall ye be gathered?

Sürah 111 90 -

"The first temple that was founded for mankind, was that in Bakkah (i.e. Makkah) — Blessed, and a guidance to human beings

In it are evident signs, even the standingplace of Abraham (Magamu Ibrahim) and he who entereth it is said. And the pilgrimage to the temple, is a service due to God from those who are able to journey thither "

Surah : 2 ---

"O Believers! violate neither the lites of God, nor the sacred month, nor the offering nor its chambents, (i.e. on the necks of an mais), nor those who piess on to the sacred house (al-Baitu 'l-Haram) seeking favour from them Lord and his good pleasure in them'

The performance of the pilgrimage is in cumbent upon every Muslim, once in his life time, if he be an adult, free same, well in health, and has sufficient money for the expenses of the journey and for the support of

his family during his absence

If a woman perform the pigrimage she must do it in company with her husband, or a near relative (mahram). If she can obtain the protection of a near relative and has the necessary expenses for the journey, it is not lawful for her husband to prevent her performing the pilgrimage. This mahram is a near relative whom it is not lawful for her to marry

The Imam ash-Shan'i denies the necessity of such attendance, stating that the Qur'ar makes no such restriction. His objection is, however, met by a Tradition. "A certain man came to the Prophet and said. My wife is about to make the hajj but I am called to go on a warlike expedition." The Prophet said. Turn away from the war and accompany thy wife in the hajj."

For a lawful hap there are three actions which are forz and five which are worth, all the rest are sunuah or musichabb. The farz are to wear no other garment except the shram, to stand in 'Arafat, to make the

towaf, or circuit round the Ka'bah

I'he want duties are to etay in al-Muzdalfab to run between Mount as-Safa and Mount al-Marwah, to perform the Ramyu 'r-Rijam, or the casting of the pebbles, if the pilgrims are non Meccays, to make an extra tawaf, to shave the head after the pilgrimage is over

The hajj must be made at the appeinted season Surah ii 193 "Let the pilgrimage be made in the months alread, known' These months are Shawwal, Zû 1-Qa'dah, and the first ten days of Zû 1-Hijah The actual hajj must be in the month Zū 7-Hijah, but

the preparations for, and the siyah, or intention of the hajj can be made in the two preceding months. The "unrah, or ordinary visitation ["unrah], can be done at any visitation ["unrah], can be done at any time of the year except on the ninth and four succeeding days of Zu "l-Hiljah. On each of the various loads leading to Mak kah, there are at a distance of about five or six miles from the city stages called Mīqāt. The following are the names On the Madinah road, the stage is called Zū "l-Halifah, on the 'trāq road, Zātu 'Arq, on the Syrian road, Hujfah, on the Najd load, Qarn, on the Yaman road, Yalamlam



THE PILORIN

Tre following is the orthodox way of performing the pilgrimage, founded upon the example of the Prophet himself (See Sahihu 'l-Bukhari, Kitabu 'l Manasik, p. 205)

Upon the pilgrim's arrival at the last stage near Makkah, be bathes himself, and performs two rak'ah prayers, and then divest-ing himself of his clothes, he assumes the pilgrum's sacred robe, which is called thrum This garment consists of two seamless wisppers, one being wrapped round the waist, and the other thrown loosely over the shoulder, the head being left uncovered Sandals may also be worn, but not shoes or boots After he has assumed the pilgrims garb, he must not amoint his head, shave any part of his body, pare his neils, nor wear any other garment than the thram The pilgrim having now entered upon the hajj, faces Makkah, and makes the negat (intention), and says God, I purpose to make the hajj, make this service easy to me and accept it from me." Ho then proceeds on his journey to the sacred city and on his way, as well as at different periods in the pilgrimage, he recites, or sings with a loud voice, the pilgrim's song, called the Taknyak (a word signifying waiting or

standing for orders) In Arabic it runs the (as given in the Salubu 'l-Bukhāri, p 210) In Arabic it runs thus Labbarka! Allāhunma! Labbarka! Labbarka! La Shārrka laka! Labbarka! Inna 'l-hamda wa 'n-nı'mata laka, wa 'lmulku laka!

Lä shärska laka!"

Which, following the Persian commentator, 'Abdu'l-Haqq, may be translated as follows "I stand up for Thy service, O God! I stand up!

I stand up! There is no partner with Thee! I stand up!

Verily Thine is the Praise, the Bleesing

and the Kingdom!

There is no partner with Thee "" immediately on his arrival at Makkah he performs legal ablutions in the Masjidu I-haram, and then kisses the black stone (al-Hajaru 1-aswad) He then encompasses the Ka'bah seven timee, three times at a quick step or run, and four times at a slow pace These acts are called the tauaf and are performed by commencing on the right and leaving the Kabah on the left Each time as the pilgrim passes round the Ka'bah, he touches the Ruknu 'l-Yamanī, or the Yamanī corner, and kisses the sacred black stone He then proceeds to the Maqama Ibrahim (the place or Abraham), where he recites the 119th verse of the und Surah of the Qur'an, 'Take ye the station of Abraham for a place of prayer," and performs two ruk'ah prayers after which he returns to the black stone and kiases it He then goes to the gate of the temple leading to Mount as-Safa, and from it ascends the hill, recting the 153rd verse of the Hnd Sürah of the Qur'an, "Verily as hafa and al-Marwah are the signs of God." Having arrived at the summit of the mount furning towards the Ka'bah, he recites the following -

"There is no deity but only God! God is great! There is no deity but God alone! He hath performed His promise, and lath aided His servant and hath put to flight the hoste of infidels by Himself alone!"

These words are recited thrice runs from the top of Mount as-Safa to the summit of Mount al-Marwah seven times, repeating the aforesaid prayers on the top of each hill This is the sixth day, the evening of which 18 spent at Makkah, where he again encompasses the Ka'bah

Upon the seventh day he listens to the khutbah, or oration, in the great mosque, in which are set forth the excellences of the prigrimage and the necessary duties required of all true Mushms on the following days

On the eighth day, which is called Tarwiyah, he proceeds with his fellow pilgrims to Mina, where he stays and performs the usual services of the Muslim ritual, and remains the night

The next day (the minth) after morning prayer, he proceeds to Monnt Arafat, where he recites the usual prayers and listons to another khutbah He then leaves for al-Muzdalifah, a place midway between Mins and 'Arafat, where he should arrive for the sunset prayer.

The next day, the tenth, is the Yaumu n-Nutr, or the "Day of Sacrifice," known all through the Muslim world and celebrated as the 'Idu'l-Azhā Early in the morning, the pilgrims having said their prayers at Muzdalifsh, then proceed in a body to three pillars in Mina, the first of which is called the Shaifanu 'l-Kabir, or "Great Devil" The pilgrim casts seven stones at each of those pillars, the ceremony being called the Ramyu 'r-Rejem, or casting of stones Holding the raim, or pebble between the thumb and fore-finger of the right hand, the pilgrim throws it at a distance of not less than fifteen feet, and save-" In the name of God, the Almighty, I do this, and in hatred of the devil and his shame." The remaining six stones are thrown in the same way It is said that this ceremony has been performed ever since the days of Abraham grim then returns to Mins and performs the sacrifice of the 'Idu'l-Azhā The victim may be a sheep, or a goat, or a cow, or a camel, according to the means of the pilgrim

Placing its head towards the Ka bah, its fore-legs being bandaged together, the pilgrim stands on the right side of his victim and plunges the knife into its throat with great force, and cries with a loud voice, 'Allāhu Akhar!" "God is great! O God, accept this sacrifice from me!"

This ceremony concludes the pilgrimage, and the haji or pilgrim then gets himself shaved and his nails paied, and the thram or pilgrim garment is removed Although the pilgrimage is over, he should still rest at Makkah the three following days, which are known as the Ayyamu't-Tashriq, or the days of drying up of the blood of the sacrifice Three well-earned days of rest after the peripatetic performance of the last four days

Before he leaves Makkah he should once more perform the circuits round the Kabah and throw stones at the Satanic pillars at Mina, seven trmes He should also drink of

the water of the samzam well.

Most Muslims then go to al-Madinah, and make their salutations at the shrino of Muhammad This is regarded as an incumbent duty by all except the Wahhabis, who hold that to make the visitation of the Prophets tomb a religious coremony is shirk, or aseq-

ciating the cresture with God

From the time the pilgrim has assumed the thram until he takes it off, he must abstain from worldly affairs and devote himself entirely to the duties of the hall lie is not allowed te hunt, though he may catch fish if he can "O Behevers, kill no game while ye are on pilgrimage" (Suish v 96) The Prophot also said "He who shows the place where game is to be found is equally as bad as the man who kills it. The haji must not ecratch himself, lest vermin be destroyed, or a hair be uprooted. Should be feel uncomfortable, ho must rub himself with the open palm of his The face and head must be left uncovered, the hair on the head and beard unwashed and uncut "Shave not your heads until the offering reach the place of sacrifice" (Edrah ii. 192.) On arriving at an alevated place, on descending a valley, on meeting any one, on entering the city of Makkah or the sacred temple, the hair should continually repeat the word "Labbaska, Labbaska", and whenever he sees the Ka'bah he should recite the Takbir, "God is great !" and the Ta'lih "There is no derty but God!"

The pilgramage known as the hajj, as has been already stated, can only be made on the appointed days of the month of Zu 7-Hijjah. A visit at any other time is called the 'Umrah ['umman.] If the pilgrim arrives as late as the ninth day, and is in time to spend that day, he can still perform the pilgrimage legally

The pilgrimage cannot be performed by proxy by Sunni Muslims, but is allowed by the Shi'shs, and it is by both considered a mentorious act to pay the expenses of one who cannot afford to perform it. But if a Muhammadan on his death-bed bequeath a sum of money to be paid to a certain person to perform the pilgrimage, it is considered to satisfy the claims of the Muslim law. If a Muslim have the means of performing the pilgrimage, and omit to do so, its omission is equal to a kabirah, or mortal sin.

According to the saying of the Prophet (Mushkat, book x1 ch 1), the merits of a pilgrimage to Makkah are very great -

"He who makes a pilgrimage for God's sake, and does not talk loosely, nor act wickedly, shall return as pure from sin as the day on which he was born" "Verily, they (the hall and the 'umrah) put away poverty and am like the fires of a forge removes dross The reward of a pilgrimage is para-dise" "When you see a pilgrim, salute and embrace him, and request him to ask pardon of God for you, for his own sine have been forgiven and his supplications will be accepted

For a philological and technical explana tion of the following terms which occur in this account of the hajj, refer to the words as they occur in this dictionary 'ARAFAH, ATTANU 'T-TASHRIQ, HAJARU 'L-ASWAD, HAJI, ihram, marwah, masjidu 'l-Haram, maqamu IBRAHIM, MAHRAM, MIQAT, MUZDALIFAH, TA-WAF, UMBAH, RANYU L-JIMAR, ZAMZAM, TAL-RIYAH, RUK'NU 'L-YAMANI, TARWIAH, KHUT-BAN, 'IDU 'L-AZHA, SAYA.

The Muslim who has performed the pilgrimage is called a han, which title he retains, e.g Han Quem, the Pilgrim Qasim.

Only five Englishmen are known to have visited Makkah, and to have witnessed the ceremonies of the pilgrimage -Joseph Pitts, of Exeter, A.D 1678, John Lewis Burck-hardt, A.D 1814, Lieutenant Richard Burton, of the Bombay Army, AD 1853, Mr H Bicknell, AD 1862, Mr T F Keane, 1880 The narratives of each of these "pilgrims" have been published. The first account in English of the visit of a European to Makkah, is that of Lodovico Bartema, a gentleman of Rome, who visited Makkah in 1508 His narrative was published in Willes and Eden's Decades, A.D 1555

Professor Palmer (" Introduction" to the

Qur'an, p. hii.) says .-- "The ceremonics of the pilgrimage could not be entirely done away with. The universal reverence of the Arab for the Kaabah was too favourable and obvious a means for uniting all the tribes into one confederation with one common purpose in view The traditions of Abraham the father of their race, and the founder of Muhammad's own religion, as he always declared it to be, no doubt gave the ancient temple a peculiar sanctity in the Prophet's eyes, and although he first settled upon Jerusalem as his quilah, he afterwards reverted to the Kasbahitself Here, then, Muhammad found a shrine, to which, as well as at which, devotion had been paid from time immemorial, it was one thing which the scattered Arabian nation had in common—the one thing which gave them even the shadow of a national feeling and to have dreamed of abohshing it, or even of duminishing the honours paid to it, would have been madness and ruin to his enterprise. He therefore did the next best thing, he cleared it of idols and dedicated it to the service of God"

Mr Stanley Lane Poole (Introduction to

Lane's Selections, p. laxxiv) remarks —
"This same pilgrimage is often urged as a sign of Mohammad's tendency to superstition and even idelatry It is asked how the destroyer of sdols could have reconciled his conscience to the circuits of the Kabah and the veneration of the black stone covered with adoring kisses. The rites of the pil-grimage cannot certainly be defended against the charge of superstation, but it is easy to see why Mohammad enjoined them. They were hallowed to him by the memories of his ancestors, who had been the guardians of the sacred temple, and by the traditional reverence of all his people, and besides this tie of association, which in itself was enough to make it impossible for him to do away with the rites, Mohammad perceived that the worship in the Ka'bah would prove of real value to his religion. He swept away the more idolatrons and immoral part of the ceremonies, but he retained the pilgrimage to Mekka and the old veneration of the temple for reasons of which it is impossible to dispute the wisdom. He well knew the consolidating effect of forming a centre to which his followers should gather, and hence he reasserted the sanctity of the black stone that 'oame down from heaven', he ordained that everywhere throughout the world the Muslim should pray looking towards the Kabah, and he enjoined him to make the pil-grimago thither Mekka is to the Muslim what Jerusalem is to the Jew It bears with at all the influence of centuries of associations It carries the Muslim back to the oradie of his faith, the childhood of his prophet, it reminds him of the struggle between the old farth and the new, of the overthrow of the idols, and the establishment of the worship of the One God And, most of all, it bids him remember that all his brother Muslims are worshipping towards the same sacred spot, that he is one of a great company of believers, united by one faith, filled with the same hopes, reverencing the same thing, worshipping the same God. Mohammad showed his knowledge of the religious emotions in man when he preserved the sanctity of the temple of Islām."

The Makkan pilgrimage admits of no other explanation than this, that the Prophet of Arabia found it expedient to compromise with Arabian idolatry And hence we find the superstition and silly customs of the Haji grafted on to a religion which professes to be both monotheistic in its principle, and iconoclastic in its practices

A careful and critical study of Islam will, we think, convince any candid mind that at first Muhammad intended to construct his religion on the lines of the Old Testament. Abraham, the true Muslim, was his prototype, Moses his law-giver, and Jerusalem his Qublen. But · iroumstances were ever wont to change not nly the Prophet's revelations, but also his moral standards. Makkah became the Qiblah and the spectacle of the Muslim world nowing in the direction of a black stone, whilst they worship the one God, marks tsiam, with its Makkan pilgrimage, as a religion of compromise

Apologists of Islam have endeavoured to

shield Muhammed from the solemn charge of having "forged the name of God," but we know of nothing which can justify the act of giving the stupid and unmeaning occemonies of the pilgrimage all the force and sclemnity of a divine enactmetit.

The Walthabis, the Puritans of Islam, regard the circumambulation of the Prophet's tomb as superstitious (as shark, or associating something with God, in fact), but how can they justify the foolish ceremonies of the hajj? If reverence for the Prophet's tomb is shirk, what are the runnings at as-Safa and al-Marwah, the stonings of the pilars, and the kissings of the black stone? No Muslim has ever yet attempted to give a spiritual explanation of the ceremonies of the Makkan pilgrimage, for in attempting to do so he

would be charged with the heresy of sherk !

Mr W S Blunt in his Future of Islam, has given some interesting statistics regarding the pilgrimage to Makkah in the year 1880, which he obtained during a residence at Cairo, Damaseus, and Jiddah. The figures, he says, are taken principally from an official record kept for some years past at Jiddah, and checked as far as European subjects are concerned, by reference to the consular gonts residing there

TABLE OF THE MECCA PILGRIMAGE OF 1880

| Nationality of Pilgrims                                                      | Arriving by           | Arriving by<br>Land | Total of Mussul-<br>man population<br>represented. |
|------------------------------------------------------------------------------|-----------------------|---------------------|----------------------------------------------------|
| Ottoman subjects including pilgrims from                                     |                       |                     |                                                    |
| Syria and Irak, but not from Egypt or                                        | A #05                 |                     |                                                    |
| Arabia proper                                                                | 8,500                 | 1,000               | 22,000,000                                         |
| Egyptians                                                                    | 5,000                 | 1,000               | 5,000,000                                          |
| Mogrebbins ("people of the West"), that                                      |                       |                     |                                                    |
| 18 to say, Arabio-speaking Mussalmans                                        |                       |                     | ĺ                                                  |
| from the Barbary States Tripoli, Tunis Algiers, and Morocco These are always |                       |                     |                                                    |
| classed together and are not easily distin-                                  |                       |                     |                                                    |
| guishable from each other                                                    | 6,000                 |                     | 18,000,000                                         |
| Arabs from Yemen                                                             | 3,000                 |                     | 2,500,000                                          |
| Owen and Wedi smant                                                          | 3,090                 |                     | 8.000,000                                          |
| ,, ,, Nejd, Assur, and Hasa, most of                                         | 0,0.,0                |                     | 0,000,000                                          |
| them Wahlabites                                                              | _                     | 5,000               | 4,000,000                                          |
| , Hejaz, of these perhaps 10 000                                             |                       | 0,000               |                                                    |
| Moccane                                                                      |                       | 22,000              | 2,000,000                                          |
| Negroes from Soudan                                                          | 2,000                 | <u> </u>            | 10,000,000 (?                                      |
| Zanmbar                                                                      | 1,000                 |                     | 1,500,000                                          |
| Malabari from the Cape of Good Hope                                          | 150                   |                     |                                                    |
| Persians                                                                     | 6 000                 | 2,500               | 8,000,000                                          |
| Indians (British subjects)                                                   | 15,000                | _                   | 40,000,000                                         |
| Malays, chiefly from Java and Dutch subjects                                 | 12,000                | _                   | 30,000,000                                         |
| Chinese                                                                      | 100                   | _                   | 15,000,000                                         |
| Mongols from the Khanates, included in the                                   |                       |                     |                                                    |
| Ottoman Haj                                                                  |                       | _                   | 6,000,000                                          |
| Lazis, Circassians, Tartars, &c. (Russian                                    |                       | }                   |                                                    |
| subjects), included in the Ottoman Haj                                       | -                     | _                   | 5,000,000                                          |
| Independent Afghans and Beluchis, included                                   |                       |                     | 0.000.000                                          |
| in the Indian and Persian Hajs                                               |                       |                     | 8,000,000                                          |
| Total of pilgrims present at Aralat                                          | 98.950                |                     |                                                    |
|                                                                              | Total Census of Islam |                     | 175,000,000                                        |

(حجة الرداع) 'L-WADA' (حجة الرداع) The last or farewell pilgrimage performed by Muhammad, and which is taken as the model of an orthodox haji It is called the Hajju Lakhar, or Grester Pilgrimage in the Quran. Surah ix 3 (See Mishkät, book xi cb in, and Muir's Life of Mahomet) It is supposed to have commenced February 28, A.D 632.

HAJJ MABRUR (حج مبرور) approved or accepted pilgrimage (Mishkut, book xi ch i pt. 2) A pilgrimmage to Makkah performed according to the conditions of Muslim law

An arbitrator appointed by a quest to settle disputes It is not lawful to appoint either a slave or an unbeliever or a slauderer, or an inlaut, as an

According to the Qur'an, Surah iv 39, domestic quarrels should be settled by an arbitrator -" If ye fear a breach between the two (as husband and wife) then appoint an arbitrator from his people, and an arbitrator from her people?

Al-Hakam, the Abstrator, is one of the mnety-nine attributes of God, although it is

not so employed in the Qur'an

HAKIM (ماكم) "A just ruler"
The term Ahkamu'l Hakimin, "the Most Just of Rulers, is used for God, Qur'an, Sürah xev 8, also, Khairu 'l-Hākimin, i e "Best of Rulers," Sūrah vu 85

HAKIM (مكيم), pl hukamā', Heb Let "A wise person" (1) A . תַכַם philosopher (2) A doctor of medicine (3) Al-Hukim, "The Wise One" One of the ninety-nine attributes of God It frequently occurs in the Quran, eg Surah ii 123 "Thou art the Mighty and the Wise'

HĀL (المال) A state, or condition A term used by the Sufi mystics for those thoughts and conditions which come upon the heart of man without his intention or desire, such as sorrow, or fear or pleasure, or desire, or last If these conditions are stable and in transient, they are called malkah or mayam, but if they are transient and fleeting, il ey are called hal. (Abdu 'r-Razzaq's Dictionary of Suf : Tirms )

A state of ecstasy induced by continued contemplation of God It is considered a divine gift and a sure prognostication of speedily arriving at "The Truth"

Professor Palmer says (Oriental Mysticism, p 66), "This assiduous contemplation of startling metaphysical theories is exceedingly attractive to an Oriental mind, and not unfrequently produces a state of mental excitement akin to the phenomena observed during the recent religious revivals. Such ecstatic state is considered a sure prognosti cation of direct illumination of the heart by God, and constitutes the fifth stage (in the mystic journey) called hal or ocstase

HALĀL (ملال) Lit "That which is united or loosed" That which is lawful

as distinguished from haram, or that which is unlawful

AL-HALIM (حليم) "The Clement." One of the ninety-mne attributes of God. It eccurs in the Quran, eg Surah ii 225 "God is forgiving and clement"

Let "Things HAMĀ'IL (حمائل) anspended " An smulet or charm [AMOLET]

HAMĀLAH (Dums) Compensation for manulaughter or murder, called also diyah [DIYAH]

HAMALATU 'L-ARSH (LL. Lit "Those who bear the (العرعر throng, Certain angels mentioned in the Quran, Surah xl 7 "Those who bear the throng." throne (ie the Hamulatu 'l-'Arsh) and those around it (is the Karubin) colobrate the praise of their Lord, and believe in Him, and ask pardon for those who believe"

Al Baghawi, the commentator, says they are eight angels of the highest rank are so tell that their feet stand on the lowest strate of the earth and their heads reach the highest heavens, the universe does not reach up to their navels, and it is a journey of seven hundred years from their ears to (Al Baghawi, Bombay their shoulders! edition, vol 1) p 23)

HAMAN (هامان) The prime minister of Pherach Mentioned in the

Qur an in three different chapters Sürah xxviii 7 "For suiners were Pha-

rach and Haman"

Surah xxix 38, "Korah (Qurun) and Pha-tach and Human' with proofs of his mission did Moses come to them and they behaved proudly on the earth " Surab zl. 38 -

' And Pharach said, 'O Haman, build for me a tower that I may reach the avenues "'The avenues of the beavens, and may mount to the God of Moses, for I verily deem

him a liar''

Some European critics think that Muhammnd has here made Haman the favourite of Ahasnerus and the enemy of the Jews, the vizier of Pharach The Rabbins make this virier to have been Korah Jethro, or Balaam.

(Midr Julkut on Er ch 1, Sect 162-168)
In the Mishküt (book iv ch i pt 3), there is a tradition that Muhammad said he who neglects prayers will be in hell with Korah, Pharach, Hāmān, and Ubaiv thin Khalf (an in fidel whem Muhammad slow with his own hand at the battle of Uhud)

AL-HAMD (المحد), the "Praise" A title of the first chapter of the Qurun According to Kitabu | Tarrifat, "praise (hamd) of God is of three kinds -

(1) Al hamdu I-Quidi, the praise of God with the tongue, with those attributes with which He has made known Himself (2) Alhandu'l-Fr'li, the praise of God with the body according to the will of God (8) Al-hande I Hali, the praise of God with the heart and spirit

"The Laud-الحبيد) AL-HAMID (الحبيد) able." The One worthy of praise. One of the ninety-nine attributes of God. It fre-quently occurs in the Quran, e.g. Sürah xi. 76, "Verily He is to be pressed."

الم ميم) HÀ MIM (ما ميم). Seven Sürahs of the Qur'un begin with the letters C a, p m, and are called al-Hawamim. They are the EL, KLI, KLII, KLII, KLIV, KLV, and KLVI Various opinions are held by Muhammadan commentators as to the meaning of these mysterious letters. Jelain 'd-din as-Suyūtī in his Itque, says these letters are simply unitial latters, the meaning of which is known only to God, but Ibn 'Abbas says the letters &, and e m, stand for Ruhman," the Merciful," one of the attributes of God

Mr Rodwell, in his Introduction to the Koran, says, " Possibly the letters Ha, Mim, which are prefixed to numerous successive buras were private marks, or initial letters, attached by their proprietor to the copies furnished to Said when effecting his recension of the text under Othman. In the same way, the letters prefixed to other Suras may be monograms, or abbreviations, or initial letters of the names of the persons to whom the copies of the respective Suras belonged.

HAMRAU 'I-ASAD (July 1946) A village or small town, the scene of one of Muhammad's expeditions against the Quraish Having reached thus spot he kindled five hundred fires to make the Quraish believe that the pursuing force was very large, and, contentung himself with this demonstration, he returned to al-Madinah, from which it was about 60 mules According to Burton, it is

the modern Wasitah.

"At Hamra al Asad, Mahomet made prisoner one of the enemy, the poet Abu Ozza, who had loitered behind the rest. He had been taken prisoner at Bedr, and, having five daughters dependent on him, had been freely released, on the promise that he would not again bear arms in the war against the Prophet. He now sought for mercy 'O Mahometl' he prayed, 'forgive me of thy grace' 'Nay, verily,' said the Prophet 'a believer may not be twice hitten from the same hole. Thou shalt never return to Merca, stroke thy beard and say, I have again deceived Mahemet Lead him forth to execution! 'So saying, he motioned to a bystander, who with his sword struct off the captive's head" (Muir's Lafe of Mahomet, new ed. p 276)

HAMZAH (500) Muhammad s uncle, who embraced Islam and became one of its bravest champions. He was at the battle of Uhud and slew Usman, one of the leaders of the Quraish, but was soon afterwards himself killed by a wild negro named Wahahi, and his dead hody shamefully mutilated. At his death Muhammad is recorded to have said that Hamsah was "the lion of God and of His Apostle." The warlike deeds of Hamzah are recorded in Persian poetry, in which he is celebrated as Amir Hamsah.

HAMZĪYAH (عمرية). A sect of Muslims founded by Hamzah ibn Adrak, who say that the children (infants) of infidels will be consigned to the Fire of Hell, the general belief of Muhammadans being that they will have a special place in al-A'raf (Kıtabu't-Tairifat, in loco )

HANAFI (حنيقى), HANIFI (حنيقى) A member of the sect of Sunnis founded by the Imam Abu Hanifah. [ABU HANIFAH.]

[IBN HANBAL.] HANBAL

HANBALI (حببلي) A member of the Hanbali sect of Sunni Muslims. IRM HAMBAL ]

HAND Arabic yad (عد), pl ayādī Heb T

(1) It is a rule with Muslims to honour the right hand above the left, to use the right hand for all honourable purposes, and the left for actions which, though necessary, are unclean. The hands must be washed before prayers [ABLUTIONS] and before meals

(2) The expression yadu 'llah, the " hand of God," occurs in the Qur'an —

Surah v 69 ' The Jews say, ' God's hand is fettered', their hands are fettered, for they are cursed."

Sürah xlvın. 10 "God's hand is above

their hands"

There is a controversy between the orthodox Sunnis and the Wahhabis regarding the expression, "God's hand" The former maintaining that it is a figurative expression for the power of God, the latter holding that it is leteral, but that it is impossible to say in what sense or manner God has a hand, for as the essence of God is not known, how can the manner of His existence be understood?

HANDKERCHIEFS The custom of keeping a handkerchief in the hand, as is frequently practised, is said to be abominable Many, however, hold that it is al-(makruh) lowable, if done from motives of necessity, This, says Abu Hanifah, is approved, for the practice is abominable only when it is dono estentationaly (Hidayah, vol. p 95)

HANIF (Late), pl hunafa' Lat.
"One who is inclined (1) Anyone sincered in his inclination to Islam (2) One orthodox in the faith (3) One who is of the religion of Abraham (See Majma'u 'l-Bihar, in loco) The word occurs ten times in the Qur'an

I -Six tunes for the religion of Abraham -

Surah u 129 "They say, Be ye Jews or Christians so shall ye be guided! Say 'Not so!' but the faith of Abraham, the Hani, he was not of the idolaters.

Sürah in. 60 "Abraham was not a Jew nor yet a Christian, but he was a Hamif resigned, and not of the idolaters

Idem, 89 "Follow the faith of Abraham, a Hanif, who was not of the idolaters"

Sürah vi 162. "The tauh of Abraham the Monif, he was not of the idelaters"

Sürah zvi 121 "Verily Abraham was an

Imam, o Hanif, and was not of the idolaters"
Surah vi. 79 (Abraham said) "I have turned my face to Hum who originated the

heaven and the earth as a Hany, and I am not of the ideleters"

IL-Four times for one sound in the faith .

Sürah x 105 '" Make steadfast thy face to the religion as a Hanif, and be not an idolater

Sürah xxii 32 "Avoid speaking falsoly being Hanifs to God, not associating aught

Sürah zevili 4 "Being sincere in religion unto Him, as Hanifs, and to be steadfast in prayer "

Surah xxx 29 "Set thy face steadfast

towards the religion as a Manif"

III -The term was also applied in the early stages of Islam, and before Muhammad claimed the position of an inspired prophet, to those who had endeavoured to search for the truth among the mass of conflicting dogmas and superstations of the religions that existed in Arabia Amongst these Hamis were Waragah, the Prophet's cousin, and Zaid ibn Amr. surnamed the Enquirer They were known as Hamis, a word which originally meant "inclining one's stops toward anv-thing," and therefore against either a convert or a pervert Muhammad appears from the above verses (when chronologically arranged), to have first used it for the relagion of Abisham, but afterwards for any sincere professor of Islam

الميةة) HAQIQAH "Truth, sincerity 3

(1) The essence of a thing as meaning that by being which a thing is what it is As when we say that a intional animal is the haquoh of a human being (See Kitabu't-Tarifat

(2) A word or phiase used in its proper or original sense, as opposed to that which is figurative A speech without trope or

figure

(8) The sixth stage in the mystic journey of the Sufi, when he is supposed to receive a revelation of the true nature of the God head, and to have arrived at "the Truth"

'L - MUHAM-AL - HAQIQATU (العليقة المحمدية) MADIYAH original essence of Muhammad, the Nur : Muhammadiyah or the Light of Muhammad, which is believed to have been created before all things (Kitabu 't-Ta'rifat, in loco.)

The Wahhabis do not believe in the preexistence of their Prophet, and the doctrine us most probably an invention of the Suff

mystics in the early stages of Islam

According to the Imuin Quatalani (Mu wahrb-s laduniya vol 1 p. 12), it is related by Jabir ibn 'Abd, 'llah al-Anser, that the Pro phet said, "The first thing created was the light of your Prophet which was created

from the light of God This light of mine roamed about wherever God willed, and when the Almighty resolved to make the world, he divided this light of Muhammad into four portions, from the first he created the Pen (quiam), from the second, the Tablet (laud), from the third, the highest heaven and the throne of God ('arsh), the fourth portion was divided into four sections from the first were created the Hamalatu 1- Arch, or the eight angels who support the throne of God , from the second, the kursi, or lower throne of God, from the third, the angels, and the fourth, being divided into four subdivisions, from it were created (1) the firmaments or seven hea vens, (2) the earth, (3) the seven paradises and seven hells, (4) and again from a fourth section were created (1) the light of the eves (2) the light of the mind, (8) the light of the love of the Unity of God, (4) the re maining portion of creation"

The author of the Hayatu'l-Qulub, a Shī'ah book of traditions (See Merrick's translation p 4), says the traditions respecting the creations from this Light of Muhammad are numerous and discordant, but that the discrepan cies may possibly be reconciled by reterring the diverse dates to different eras in the process of creation "The hely light of Mu hammad," he says, "dwelt under the empy rean seventy-three thousand years, and then resided seventy thousand years in Paradis' Afterwards it rested another period of seventy thousand years under the coelestial tree called Sidratu 'l-Muntaha, and, emigrating from heaven to heaven, arrived at length in the lowest of these celestial mansions, where it remained until the Most High

willed the creation of Adam

(A very currous account of the absurd behef of the Shisha on this subject will be found in Mr Merrick's edition of the Hightu '/ Qulub , Boston, 1850 )

HAQIQI (خيشى) "Interal," as opposed to that which is majazi, or figura

"Truth, justice" HAQQ (حق) A term used in theology for that which is true, eq The word of God, religion In law it implies that which is due. A thing decreed, a claim. By the Sufi invetice it is always used for the Divine Essence, God
Al-Haqq, "The Truth" One of the ninety

nino attributes of God

al-HAQQAH (III) Int "The surely Impending" The title of the LEINTH Surah of the Qur'an in which the word occurs in the opening verse "The mevit sble! (al-Hāqqatu!) What is the inevitsble! (al-Hāqqaiu') What is the mevitable?" The word is understood by all commentators to mean the Day of Resurrection and Judgment. It does not occur in any other portion of the Qur'an.

HAQQU 'L-'ABD (حق العبد) "The right of the slave (of God)." In law the right of an injured individual to demand redress and justice

HAQQU 'ILLAH' (Alt w.). "The right of God." In law, the retributive chastisement which it is the duty of a magistrate to inflict for erime and offences against morality and religion. In theology it means prayer, alms, fasting, pilgrimage, and other religious duties

HAQQU 'I.-YAQIN (هن اليفين) "A conviction of the truth." A term used by the Suff mystics for a state in which the seeker after truth has in thought and reflection a positive evidence of his extinction and of his being incorporated in the Essence of God [YAQIN]

HAQQU'N-NĀS (حق الماس) "The right of men" A term in law implying the same as Haqqu'l-'Abd

HARAM (62), pl Huram "That which is sacred (1) Al Haram, the sacred precincts of Makkah or al Madinah (2) Haram, the apartments of women in a Muhammadan household [HARME] (8) Huram, wives

HARAM (مراح) Let "prohibited" That which is unlawful The word is used in both a good and a bad sense, e.g. Baitu'l-haram the sacred house, and Mātu'l-harām, unlawful possessions. Ibnu t-barām, an illegitimate son, Shahru'l-ḥarām a sacred month

A thing is said to be haram when it is for bidden, as epposed to that which is hulal, or lawful. A pilgrim is said to be haram as soon as he has put ou the pilgrim a garb

as he has put on the pilgrun s garb

Haramu 'llan la afa'la is a form of oath

that a man will not do a thing

HARAMU 'L - MADINAH (

Land) The sacred boundary of alMadinah within which certain acts are unlawful which are lawful dewhere. The
Imam Abū Hanifah says that although it is
respectful to the position of the sacred city, as
the birth-place of the Prophet, not to bear
arms, or kill, or cut grass, &c, still it is not,
as in the case of Makkah, an incumbent religious duty. According to a tradition by 'Alī
ibn Abī Tālib (Mishkāl, book xi ch xvi),
ine Hudādu'l-Haram, or sacred limits of al
Madinah are from Jabal 'Air to bour According to Burton, the diameter of the Haram
is from ten to twelve miles. (El Medinah
und Meccah, vol. 1 p. 362)

The sacred boundary of Makkah within which certain acts are unlawful which are lawful elsewhere. It is not lawful to carry arms, or to fight within its limits. Its thorns must not be broken, nor its game molested, nor must anything be taken up which has fallen on the ground, unless it is done to restore it to its owner— Its fresh grass or even its dry grass must not be cut, except the bog rush (12khr), because it is used for black smith's fires and for thatching houses (A tradition by Ibn 'Abbas, Mishlat, book xi

ch my pt 1) "Abdu T-Haqq says that when Abraham, "the friend of God," placed the black stone at the time of the building of the Ka'bah, its east, west, north, and south quarters became bright with light, and that wherever the brightness extended itself became the Hudādu 'I Haram, or the limits of the sacred city. These limits are marked by manars or pillars on all sides, except on the Jiddah and Jairanah roads, regarding which there is some dispute as to the exact distance

HAREEM [HARIM]

HARES Arabic arnab, pl. aranib
Heb The fiesh of the hare
is lawful, for the Prophet ate it and commanded his companions to do so (Hadāyah,
vol iv p 75) A difference of opinion has in
all agos existed at to the value of the hare
as an alticle of food. The Greeks and
itomans ate it in spite of an opinion that prevalled that it was not wholesome. In the
law of Moses, it is specified amongst the unclean animals (Lev xi 6, Deut xiv 7). The
Parsees do not eat haro's flesh, nor do the
Armenians.

HARF ( ) (1) An extremity, verge, or border (2) A letter of the alphabet (3) A particle in grammar (4) A dialoct of Arabia, or a mode of expression poculiar to certain Arabs. The Qur an is said to have been revealed in seven dialects ( ab'at ahruf ) [QUE'AN ] (5) A term used by the Sufi mystics for the particle of any true essence

HARIM or HAREEM (حزم). A word used especially in Turkey, Egypt, and Syria for the female apartments of a Muhammadan bousehold in Persia, Afghanistan and India, the terms harangah, mahall-saran und zanānuh are used for the same place.

The seclusion of women being enjoined in the Qur'an (Surah xxxii 55), in all Muhammadan countries it is the rule for respectable women to remain secluded at home, and not to travel abroad unveiled, nor to associate with men other than their husbands or such male relatives as are forbidden in marriage by reason of consequence In consequence of these injunctions, which have all the force of a divine enactment, the female portion of a Muhammadan family always resides in apartments which are in an inclosed courtyard and excluded from public view molusure is called the harim, and sometimes haram or in Peisian zananah, from san, a "woman") Mr Lane in his Mode n Egyptions, has given a full account of the Egyptian harm. We are indebted to Mrs. Meer Ali for the following very graphic and interesting description of a Muhammadan zanānah or harim in Lucknow

Mrs Meer All was an English lady who married a Muhammadan gentleman, and reided amongst the people of Lucknow for twelve years. Upon the death of her husband she returned to England, and published her Observations on the Musclmans of India, which was dedicated, with permission, to

Queen Adelaide.

"The habitable buildings of a native Muhammadan home are raised a few steps from the court, a line of pillars forms the front of the building, which has no upper 100ms, the roof is fiat, and the sides and back without windows, or any sperture through which air can be received. The endes and back are merely high walls, forming an onclosure, and the only air is admitted from the fronts of the dwelling-place facing the court-yard The spartments are divided into long halls, the extreme corners having small rooms or dark closets purposely built for the repository of valuables or stores, doors are fixed to these closets, which are the only places I have seen with them in a zanānah or mahall (house or palace occupied by females), the floor is either of beaten earth, bricks, or stones, boarded floors are not yet introduced. As they have neither doors nor windows to the halls, warmth or privacy is seenred by means of thick wadded curtains, made to fit each opening between the pillars Some zanānaha have two rowe of pillars in the halls with wadded curtains to each, thus forming two distinct halls, as occasion may serve, or greater warmth be required, this is a convenient arrangement where the establishment of servants, slaves, do 10 extensive.

"The wadded curtains are called pardahs, these are sometimes made of woollen cloth, but more generally of coarse calico, of two colours, in patchwork style, striped, vandyked, or in some other ingeniously contrived and ornamented way, according to their indi-

vidual taste.

\*Besides the pardahs, the openings between the pillars have blinds nestly made of inc bamboo strips, weren together with coloured cords, these are called chicks Many of them are painted green, others are more gaudy, both in colour and variety of patterns. These blinds constitute a real comfort to everyone in India, as they admit air when let down, and at the same time shut out these and other annoying insects, besides which, the extreme glare is shaded by them—a desirable object to foreigners in particular.

"The floors of the halls are first matted with the coarse date-leaf matting of the country, over which are spread shagranjis (thick cotton carpets, peculiarly the manufacture of the Upper Provinces of India, woven in stripes of blue and white, or chades of blue), a white calico carpet covers the shagranji on which the females take their seat

"The bedsteads of the family are placed, during the day, in lines at the back of the halls, to be moved at pleasure to any chosen spot for the night's repose, often into the open court-yard, for the benefit of the pure air. They are all fermed on one principle, differing only in size and quality, they stand about half a yard from the flow, the legs round and broad at bottom, narrowing as they rise towards the frame, which is laced over with a thick cotton tape, made for the

purpose, and plaited in cheequers, and thus rendered soft, or rather elastic, and very pleasant to recline upon. The legs of those bedsteads are in some instances gold and silver gilt, or pure silver, ethers have enamel paintings on fine wood, the inferior grades have them merely of wood painted plain and varnished. The sorvants' bedsteads are of the common mange-wood without criament, the lacing of these for the sacking being of elastic string manufactured from the fibre of the cocca-nut.

"Such are the bedstands of every class of people. They seldom have mattresses a white quilt is spread on the lacing, over which a calco sheet, tied at each corner of the bedstead with cords and tassels, eeveral thin flat pillews of beatsn cotton for the head, a mushn sheet for warm weather, and a well wadded rassi (coverlid) for winter is all these children of Nature deem essential to their comfort in the way of sleeping. They have no idea of night-dresses, the same suit that adorns r lady, is retained both night and day, until a change be needed. The single article exchanged at night is the dispatia (a small shawl for the head), and that only when it happens to be of silver tissue or embroidery, for which a muslin or calco sheet

is substituted.

"The very highest circles have the same habits in common with the meanest, but those who can afford shawls of Cashmere, prefer them for sleeping in, when the cold weather renders them bearable Blankets are never used except by the poorest pea-santry, who wear them in lieu of better garments night and day in the winter season, they are always black, the natural colour of the wool The quits of the higher orders are generally made of silk of the brightest hues, well wadded, and lined with dyed muslin of assimilating colour, they are usually bound with broad silver ribands, and sometimes bordered with gold brocaded trim-The middling clasers have fine chintz quits, and the serverts and slaves coarse ones of the same material, but all are on the same plan, whether for a queen or the meanest of her slaves, differing only in the quality of the material. The mistress of the house is easily distinguished by her seat of honour in the hall of a zananah, a massad not being allowed to any other person but the lady of the mansion. The massad carpet is spread on the fluor, if possible near to a pillar about the centro of the hall, and is made of many varieties of fabric—gold oloth, quilted silk, brocaded silk, velvet, fine chintr, or whatever may suit the lady's taste, cir cumstances, or convenience. It is about two yards square, and generally bordered or fringed, on which is placed the all-important mashed. This article may be understood by those who have seen a lace-maker's pillow in England, excepting only that the masuad is about twenty times the size of that useful httle article m the hands of our industrious villagers. The masned is covered with gold cloth, silk, veivet, or calico, with square piljows to correspond, for the elbows, the knees, &c. This is the seat of honour, to be invited to share which, with the lady-owner, is a mark of favour to an equal or inferior : when a superior pays a visit of honour, the prided seat is usually surrendered to her, and the lady of the house takes her place most hambly on the very edge of her own carpet. Looking-glasses or ornamental furniture are very rarely to be seen in the zanānah, even of the very richest females. Chairs and sofas are produced when English visitors are expected, but the ladies of Hindustan prefer the usual mode of sitting and lounging on the carpet, and as for tables, I suppose not one gentlewoman of the whole country has over been seated at one; and very few, perhaps, have any idea of their useful purposes, all their meals being served on the floor, where dastarkhwans (table-oloths we should call them) are spread, but neither knives, forks, spoons, glasses, nor napkins, so essential to the comfortable enjoyment of a meal amongst Europeans. But those who never knew such comforts have no desire for the indulgence, nor taste to appreciate them.

"On the several occasions, amongst native society, of assembling in large parties, as at burths and marriages, the halls, although extensive, would be inadequate to accommodate the whole party They then have awnings of white calloo, neatly flounced with muslin, supported on poles fixed in the court-yard, and connecting the open space with the great hall, by wooden platforms which are brought to a line with the building, and covered with shatranji, and white carpets to correspond with the floor-furniture of the hall, and here the ladies sit by day and sleep by night very comfortably, without feeling any great inconvenience from the absence of their bedsteads, which could never be arranged for the accommodation of so large an assemblage—nor is it

"The usually barren look of these almost unfurnished halls, is on such occasions quite changed, when the ladies are assembled in their various dresses, the brilliant display of jewels, the gluttering drapery of their dress, the various expressions of countenance, and different figures, the multitude of female attendants and slaves, the children of all ages and slaves in their variously ornamental dresses, are subjects to attract both the eye and the mind of an observing visitor, and the hall, which when empty appeared desolate and comfortless, thus filled, leaves nothing wanting to render the scene attractive

"The buse of human voices, the happy playfulness of the children, the chaste singing of the downis fill up the anumated picture. I have sometimes passed an hour or two in witnessing their innocent amusements, without any feeling of regret for the brief sacrifice of time I had made. I am free to confess, however, that I have returned to my tranquil home with increased delight after having witnessed the bustle of a zanknah assembly. At first I pitied the apparent members of their lives but this feeling has

worn away by intimacy with the people, who are thus precluded from mixing generally with the world They are happy in their sonfinement; and never having felt the sweets of liberty, would not know how to use the boon if it were to be granted them As the bird from the nest immured in a cage is both cheerful and contented, co are these females They have not, it is true, many intellectual resources, but they have naturally good understandings, and having learned their duty they strive to fulfil it. So far as I have had any opportunity of making personal observations on their general character, they appear to me obedient wives, dutiful daughters, affectionate mothers, kind mistresses, sincere friends, and liberal bene-factresses to the distressed poor These are These are their moral qualifications, and in their religious duties, they are zealous in performing the several ordinances which they have been matruoted by their parents or husbands to observe If there be any ment in obeying the injunctions of their law-giver, those whom I have known most intimately, deserve praise since 'they are faithful in that they profess'

"To ladies accustomed from infancy to confluement, this kind of life is by no means irksome, they have their employments and their amusements, and though these are not exactly to our tasts, nor susted to our mode of education, they are not the less relished by those for whom they were invented They perhaps wonder equally at some of our modes of dissipating time, and fanoy we might epend it more profitably Be that as it may, the Be that as it may, the Muslim ladies, with whom I have been long intimate, appear to me always happy, contented, and satisfied with the seclusion to which they were born, they dosire no other, and I have ceased to regret they cannot be made partakers of that freedom of intercourse with the world we deem so essential to our happiness, since their health suffers nothing from that confinement by which they are preserved from a variety of snaves and temptations, besides which, they would deem it disgraceful in the highest degree to mix induscriminately with men who are not rela-They are educated from infancy for retirement, and they can have no wish that the custom should be changed, which keeps them apart from the society of men who are not very nearly related to them. Female society is unlimited, and that they enjoy without restraint

"Those females who rank above peasante or inferior servants, are disposed from principle to keep themselves strictly from observation, all who have any regard for the character or the honour of their house, seclude themselves from the eye of strangers, carefully instructing their young daughters to a rigid observance of their own prudent example. Little girls, when four years old, are kept strictly behind the pardak (ht "curtain"), and when they move abroad it is always in covered conveyances, and under the guardianship of a faithful female domestic, who is equally tenacious as the mother to

preserve the young lady's reputation unblemushed by concealing her from the gaze of man.

The ladies of zanānah life are not restricted from the society of their own sex, they are, as I have before remarked, extravegantly fond of company, and equally as hospitable when entertained. To be alone is a trial to which they are seldom exposed, every lady having companions amongst her dependants, and according to her means the number in her establishment is regulated. Some ladies of rank have from two to ten companions, independent of slaves and domestics, and there are some of the royal family at Lucknow who entertain in their service two or three hundred female dependants, of all classes. A well-filled zanānah is a mark of gentility, and even the poorest lady in the country will retain a number of slaves and domestics, if she cannot afford companions, besides which they are miserable without society, the habit of associating with numbers having grown up with infancy to maturity 'to be alone,' is considered, with women thus situated, a real calamity

"On occasions of assembling in large parties, each lady takes with her a companion hesides two or three slaves to attend upon her, no one expecting to be served by the servants of the house at which they are visiting. This ewells the numbers to be provided for, and as the visit is always for three days and three nights (except on "fds, when the visit is confined to one day), some forethought must be exercised by the lady of the house, that all may be accommodated in such a manner as may secure to her the ro-

putation of hospitality

"The kntchen and offices to the rankinsh, I have remarked, occupy one side of the quadrangle, they face the great or centre half appropriated to the assembly These kntchens, however, are sufficiently distant to prevent any great annoyance from the smoke—I say smoke, because chimneys have not get been introduced into the kitchens of the natives

"The fire-places are all on the ground, something resembling stoves, each admitting one saucepan, the Asiatio style of cooking requiring no other contrivance boiled joints are never seen at the dinner of a native, a leg of mutton or sirloin of beef weald place the hostess under all sorts of difficulties, where knives and forks are not understood to be amongst the useful appendages of a meel The varieties of their dishes are countless, but stews and ournes are the chief, all the others are mere varieties. The only thing in the shape of roast meats are small lean cutlets bruised, seasoned and cemented with pounded poppy seed. Several being fastened together on skewers, they are grilled or rosated over a charcoal fire spread on the ground, and then called kabab. which word implies roast meat

"The kitchen of a zanānah would be inadequate to the business of cooking for a large assembly, the most choice dishes only for the highly-favoured guests), are cooked by the servants of the establishment. The needed abundance required in entertaining a large party is provided by a regular bashr cook, several of whem establish themselves in native cities, or wherever there is a Muslim population. Orders being previously given, the morning and evening dinners are punctually forwarded at the appointed hours in covered trays, each tray having portions of the several good things ordered, so that there is no confusion in serving out the feast on its arrival at the mansion. The food thus prepared by the basar cook (nanhar, he is called), is plain boiled rice, sweet rice, this (rice-milk), mutanjan (rice sweetened with the addition of preserved fruits, raisins, &c coloured with saffron), salans (curries) of many varieties, some cooked with vegetables, others with unitie fruits with or without meat, putôrs of many sorts, kabéss, preserves, pickles, chatnis, and many other things too tedious to admit of detail

"The bread in general use amongst natives is chiefly unleavened nothing in the likeness of English bread is to be seen at their meals, and many object to its being fermented with the intexicating toddy (extracted from a tree) Most of the native bread is baked on iron plates over a charcoal fire. They have many varieties both plain and rich, and some of the latter resembles our pastry, both in

quality and flavour

"The dinners, I have said, are brought into the zanānah, ready dished in the native earthenware, on travs and as they neither use spoons nor forks, there is no great delay in setting out the meal where nothing is required for display or effect, beyond the ex-cellent quality of the food and its being well cooked. In a large assembly all cannot dine at the dastarkhwan of the lady hostess, even if privileged by their rank, they are, there fore, accommodated in groups of ten, fifteen, or more, as may be convenient, each lady having her companion at the meal, and her slaves to brush off the intruding flies with a chaurs, to hand water, or to fetch or carry any article of delicacy from or to a neighbouring group The slaves and servants dine in parties after their ladies have finished in any retired corner of the court-yard-always avoiding as much as possible the presence of their superiors

"Bofore anyone touches the meal, water is carried round for each lady to wash the hand and ruse the mouth. It is deemed unclean to eat without this form of ablution, and the person neglecting it would be held unholy. This done, the lady turns to her meal, saying "Bismillah!" (In the name or to the praise of God!), and with the right hand conveys the food to her mouth (the left hand is never used at meals), and although they partake of every variety of food placed before them with no other aid than their flugers, yet the mechanical habit is so perfect, that they neither drop a grain of rice, soil the dress, nor retain any of the food on their fingers. The custom must always be offensive to a foreign

eys, and the habit none would wish to copy, yet everyone who witnesses must admire the neat way in which eating is accomplished

by these really Children of Nature'
"The repast concluded, the lota (vessel with water), and the laggar (to receive the water in after rinsing the hands and mouth), are passed round. To every person who, having announced by the 'Ash-Shukru lillah!' (All thanks to God!) that she has finished, the attendants present first the powdered peas, called descen, which answers the purpose of soap in removing grease, do from the fingers-and then the water in due course Scap has not even yet been brought into fashion by the natives, except by the washermen, I have often been surprised that they have not found the use of soap a necessary article in the nursery, where the only substitute I have seen is the powdered pea

"Lotes and laggans are articles in use with all classes of people, they must be poor indeed who do not boast of one, at least, in their family They are always of metal, either brass, or copper lacquered over, or They are always of metal, sino, in some cases, as with the nobility, silver and even gold are converted into these useful articles of native comfort

"China or glass is comparatively but little used, water is their only beverage, and this is preferred, in the absence of metal basins, out of the common red earthen katora (cup shaped like a vase)

"China dishes, howls, and basins, are used for serving many of the savoury articles of ford in , but it is as common in the privacy of the palace, as well as in the huts of the peasantry, to see many choice things intro-duced at meals served up in the rede red earthen platter, many of the delicacies of Asiatic cookery being esteemed more paint able from the earthen flavour of the new

vessel in which it is served.

"('lims ter-sets are very rarely found in the rananah, tea being used by the natives more as a medicine than a refreshment, except by such gentlemen as have frequent intercourse with the "Sahib Log" (English gentry), among whom they arquire a taste for this delightful beverage. The ladies, however must have a severe cold to induce them to partake of the beverage even as a remedy, but by no means as a luxury I unagined that the inhabitants of a zanamati were sadly deficient in actual comforts when I found, upon my first arrival in India, that there were no proparations for breakfast going forward, everyone seemed engaged in pan esting, and smoking the huggah, but no breakfast after the morning names. I was, however, soon satisfied that they felt no sort of privation, as the early meal so common in Europe has never been introduced in Lastern circles Their first meal is a good substantial dinner, at ten, eleven, or twelve o'clock, after which follows pan and the huqqah, to this succeeds a sleep of two or three hours, providing it does not impede the duty of prayer -the pious, I ought to remark, would give up every indulgence which would prevent the discharge of this duty The second meal follows in twelve hours from the first, and consists of the same substantial fare, after which they usually sleep again until the dawn of day is near at hand.

"The huqquh (pipe) is almost in general use with females It is a common practice with the lady of the house to present the huggar she is smoking to her favoured guest mark of attention is always to be duly appreciated, but such is the deference paid to parents, that a son can rarely be persuaded by an indulgent father or mother to smoke a huqqahın their revered presence, this praiseworthy feeling originates not in fear, but real genuine respect The parents entertain for their son the most tender regard, and the father makes him both his companion and his friend, yet the most familiar endearments do not lessen the feeling of reverence a good son untertains for his father This is one among the many samples of patriarcnal life, and which I can never witness in real life, without feeling respect for the persons who fellow up the patterns I have been taught to venerate in our Holy Scripture

"The huqqab (pipe) as an indulgence or a privilege, is a great definer of etiquette. In the presence of the king or reigning nawab, no subject, however high he may rank in blood or royal favour, can presume to smoke native courts, on state occasions huggans are presented only to the Governor-General, the Commander in Chief, or the Resident at his court, who are considered equal in rank, and therefore entitled to the privilege of smoking with him, and they cannot consistently resist the intended honour Should they dislike smoking, a hint is readily understood by the huggah bardar to bring the huggah, charged with the materials, without the addition of fire Applications of the munhaul (mouthpiece) to the mouth, indicates a sense of the honour conferred " (Observations on the Mu salmans of India, vol. 1 p 304)

ارحارث (حارث) HĀRIŞ A surname which frequently occurs amongst "the Companions" In the Tagribu t Takzib there are not fewer that sixty-five persons of this name, of whom short biographical notes are given

Haris ibn Namfal ibn al Haris ibn 'Abdi T-Muttalls, was a Companion of some consequence, he lived close to the house of the Prophet, and had frequently to make room as the Prophet's Harim extended uself

[HOUSES ]
Harrs ibn Hisham ibn el-Mughirah, is another Companion, who lived at Makkah

Harrs son of Saward the Samit, the post, was executed at Uhud.

HARISIYAH ( L.) A sect of Muslims founded by Abū 'l-Harig, who in opposition to the sect Abazīyah, said it was not correct to say the acts of men were not the acts of God (Kitabu 't-Tarrifat, in loco)

HARUN (والاله) [AARON] HĀRŪT WA MĀRŪT (, (ماروت Two augels mentioned in

the Quran. They are said to be two angels who, in consequence of their compassion for the frailties of mankind, were sent down to earth to be tempted. They both sinned, and being permitted to choose whether they would be punished now or hereafter, chose the former, and are still suspended by the feet at Babel in a rocky pit, where they are great teachers of magio

The account of these two angols in the

Quran, is given in Sürah it 96

"They (the Jews) followed what the devils taught in the reign of Solomon not that Solomon was unbelieving, but the devils were unbelieving. Soroery did they teach to men, and what had been revealed to the two angels, Harût and Marût, at Babel. Yet no man did these two teach until they had said, 'We are only a temptation. Be not then an unbeliever' From these two did men learn how to cause division between man and wife but unless by leave of God, no man did they harm thereby They learned, indeed, what would harm and not profit them, and yet they knew that he who bought that art should have no part in the life to come! And vile the price for which they have sold themselves -if they had but known it ?

HASAD (Ama). "Envy, malevolence, maleo" It occurs twice in the Qur'an Surah ii. 103 "Many of the people of the Book (i.e. Jews and Christians) desire to bring you back to unbelief after ye have beheved, out of selfish envy, even after the truth hath been clearly shown them"
Surah exul. 5 "I seek refuge

the envy of the envious when he envies"

AL-HASAN (المسل) Khalifah. The eldest son of Fatimush, the daughter of Muhammad, by her husband the Khalifah 'Ali. Born A.H. 3 Diod A.H. 49 He succeeded his father 'Ali as Khalifah A.H. 41, and reigned about are months He resigned the Caliphate in favour of Mn's wiyah, and was eventually possoned by his wife Ja'dah, who was suborned to commit the deed by Yazid, the son of Mu'awiyah, by a promise of marrying har, which promise he did not keep Al-Hasan had twenty children, fifteen sons and five daughtors, from whom are descended one section of the great family of Salyids, or Lords, the descendants of the Prophet The history of al-Hasan, together with the tragical death of his brother al-Hussin, form the plot of the muracle play of the Mu-[EUSAIN, MUHARRAM, SAIYID ] harram.

HASHIM ( The great grandfather of Muhammad Born, according to M C de Perceval, AD 464 Sprenger places his birth in AD 442. He married Salmah, by whom he had a son, Abdu l-Mukahis the father of 'Abdu Ilah, who was the father of Muhammad The author of the Qāmūs says Hāshim's original name was war, but ho was surnamed Hāshim on account of his hospitality in distributing bread (hashm, to break bread) to the pilgrims at Makkah

HASHR (-4-). Lit. "Going forth from one place, and assembling in another" Hence the word is used in the Qur'an in two senses, viz an emigration and an assembly, e.g Sürah liz. 2 " It was He who drove forth from their homes those people of the book (i.e. Jews) who misbelieved, at the first enggration. (Hence al-Hashr is the title of the gration." (Hence al-Hashr is the title of the Lixth Sürah of the Qur'an) Sürah xxvii. 17 "And his hosts of the jinn and men and birds were assembled for Solomon."

The term Yaumu 'l-Heshr is therefore used for the Day of Resurrection, or the day when the dead shall migrate from their graves and assemble for judgment. It occurs in this sonse in the Quran, Sürah 1 42

"Verily we cause to live, and we cause to
To us shall all return.

"On the day when the earth shall swiftly cleave asunder over the dead, will this gathering be easy to Us

AL-HASIB ( "The Rockoner," in the Day of Judgment. One of the ninety-nine attributes of God. The title occurs in the Qur'an three times.

Surah IV 7 "God suffloeth for taking

Account '

Idem, 88 . "God of all things takes an account "

Surah xxxiii. 89 "God is good enough at reckoning up."

HASSĀN (ULLA) The son of Sabit. A celebrated poet in the tume of Muhammad, who embraced Islam He is said to have hved 120 years, 60 of which were passed in idolatry and 60 in Islam.

It is related in the Traditions that the Prophet on the day of battle with the Banu Quraizah, cried out, "O Hassan ibn Sabit, abuse the infidels in your verse, for verily Gabriel aclps you!" (Mishkat, book xxii ch ix pt. 1) [POSTRY]

HĀTIB IBN 'AMR ( ) An oarly convert to Islam, and one of the most trusted of Muhammad's followers. Me distinguished himself at the taking of Makkah

HAULANU 'L-HAUL (حولان الحول العول A complete year " A term used in Muhammaden law for the period property must be in possession before zakāt is required of it. (Hidayah, vol 1. p 2)

HAUZU 'L-KAUSAR ( ) A pend or river in Paradise According to Muhammad's ssyings in the Traditions (Mishkat, book xxiii ch. xii), it is more than a month's journey in oircumference, its waters are whiter than snow and sweeter than honey mixed with milk, and those who drink of it shall never thirst. The word kaugar occurs once in the Quran, namely in Surah cviii.. which derives therefrom its title, and where its translation and meaning is doubtful. "Verily, we have given thee al-Kaugar" Al Baizāwī, the commentator, says it either means that which is good or abundant, or the pond al-Kaugar which is mentioned in the Traditions.

HAWA (1-1). "Desire, love, hankering after" A term used by the Suff mystics for lust, or unholy desire Hawa-s-Nafsani, "the lust of the flesh", Ahl-s-Hawa, " a sceptic, an unbeliever '

HAWAJIM (مراحبة). Let "Assaults, shocks." A term used by the Safi mystics for those thoughts of the heart which enter it without desire or intention. ('Abdu 'r-Razzāq's Dict of Sufi Terma.)

HAWAJIS (هواجس) "Thoughts"

A term used by the Sun mystics for the
worldly thoughts of the heart ('Abdu 'r-Razzaq's Dict of Sufi Terms )

احواله) HAWĀLAH A legal term signifying the removal or transfer of a debt by way of security or corroboration from that of the original debtor to that person to whom it is transferred. (Ridayah, vol. 11 p 606)

HAWAMIM (مواصيم) A title given to the seven chapters of the Qur'an which begin with the letters & Ha & Mim, namely, xxx, Süratu 7-Mumin xxx, Süratu Fussilat xını, Süratu 'l-ZukbxLII, Süratu 'sh-Shūi ruf, xLIV, Sūratu d O khān, xLV, Sūratu 'I-Jasiyah, xxvi, Süratu I-Ahqaf

For an explanation of the letters H M at the commencement of these Surahs, see

HA MIN.

It is related in the Traditions that a man said to the Prophet, "I am old, and my memory is imperfect, and my tongue is stiff, and the Prophet replied, "Then repeat three of the Surahs beginning with Ha Mim (Mishkat, book vin ch 1 pt. 8)

HAWARI (حواري). The word used in the Qur'an (Surahs iii. 45, lxi 14) for the Apostles of Josus. Al-Baizawi, the Muhammadan commentator, says it is derived from hawar, "to be white, and was given to the disciples of Jesus, either on account of their purity of life and sincerity, or because they were respectable men and were white garments In the Traditions (Meskiet, book i ch vi pt 1) it is used for the followers of all the Prophets The word may be derived from the Althiopic hawryra, "to go, to be sont"

## AL-HAWASSU 'L - KHAMSAH (الجواس الجمسة). [FIVE BENSES]

HAWAZIN (a) A great and warlike tribe of Arabia in the days of Muhammad, who dwelt between Makkah and at-Talf Muhammad defeated them at the battle of Hunain, A.H. 8, a victory which in the Qur'an, Sürah ix. 26, is ascribed to an-gelic aid. (See Muir's Life of Mahomet, new ed p 432.)

HAWIYAH (4)4) A division of ball. The bottomless put for the hypocrites Qur'an, Serah ci. 6, "But as for him whose balance is light, his dwelling shall be Hawsyah"

HAWK, The Arabic ba's (54), sagr It is lawful to hunt with hawks provided they are trained A hawk is held to be trained when she obeys the voice of har master [HURTING]

HAYA' (هياء) "Shame, pudency, modesty" The word does not occur in the Qur'an but in the Traditions it is said, "Allahu hayiyun," : c "God acts with modesty" By which is understood that God hates that which is immodest or shameless. Muhammad is related to have said, "Modesty (haya") brings nothing but good " (Mishkat, book xxii oh xux)

HAYĀT (حيرة) "Life." The word frequently occurs m the Qur'an, eg Surah zwin 44, "Wealth and children are an adornment of the life of this world" Surah 11 25, "For you in retaliation is there life, O ye possessors of mind!"

Al Hayātu'd-dunyā, "the worldly life," is a term used in the Qur'an for those things in this world which prevent from attaining to the eternal life of the next world

Sursh n 80 'Those who have bought thus worldly life with the future, the torment shall not be lightened from them nor shall they be helped "

HAYUUA (هـورلي) "Matter"
The first principle of everything material It does not occur in either the Quran or the

HAYZ (مسيخي Menses NAM-ATRUATION ]

HAZAR (ملر) According to Arabic lexicons, the word means vigilance or a cautious fear but it only occurs twice in the Quran and in both instances it implies terror

Surah ii 18 "They put their fingers in their ears at the thunder-clap for fear of death" (Hazara 'l Maut) Idem, 244 "Dost thou not look at those who left their homes by thousands for fear of death

AL-HAZARĀTU 'L-KHAMS العبرات الحمس) According to the Kitābu 't-Ta'rifāt, al-hozarātu 'l-Khamsu 'l-Hahiyah, or "the five divine existences," is a term used by the Sufi mystics for the follow-

1 Hazratu 'l-gharbs 'l-mutlaq, That existence which is absolutely unknown, ar

God

2. Hazı atu 'sh-shahadatı 'l-mutlagak, Thom celestial (agrām) and terrestrial (agsām) existences which are evident to the senses.

3 Hazratu 'ālamı 'l arwah That existence which consists of the spiritual world of angele and spirits

4 Huzratu talamı flemegal, That existence, which is the unseen world, where there is the true likenous of everything which exists on the earth

5 Hazratu 'l-jambah, The collective existence of the four aiready mentioned

HAZIR ZAMINI (حاضر هامنی)
Bail for the person, which, according to the Imam Abu Hanifah, is lawful. Bail for property is called mäl عقسعة

HAZRAH (%)—) Let "Presence". This title of respect has no equivalent in English, as it is employed in a variety of acceptations. Applied to an officer of rank, it would mean "your honour", to a olergyman, "your reverence"; to a king, "your nagesty" When applied to the names of prophets, apostles, or saints, it expresses the accredness of his office and character, i.e. our Saviour is called Hazratu 'Isa, and the Virgin Mary, Hazratu Maryam The word is much used in Persian theological works. It is seldom used in this sense in Arabic books. Hazratu 'llāk, "the presence of God," is an Arabic term in prayer

HEAD Arabicra's, rās (v)) Heb
DNO. The author of the Raddu'lMuhtār, vol i p 670, says "It is abominable
(makrāh) to say the prayers with the head
uncovered, if it be done from laziness, but it
is of no consequence if a Muslim say his
prayers with his head uncovered from a sense
of humility and unworthiness But still it is
better not to uncover the head, for humility
is a matter connected with the heart"

Amongst Muhammadans it is considered a sign of disrespect to receive a visitor with the head uncovered, consequently on the approach of a visitor the turban or cap is immediately placed on the head.

There is no general custom as to shaving the head or otherwise. In Afghanistan, Muhammadans generally shave the head, but the Baluchis and many other Muslim tribes wear long hair

The Egyptians shave all the rest of the hair, or leave only a small tuft (called shield) upon the crown of the head Mr Lane says This last custom (which is almost universal among them) is said to have ori ginated in the fear that if the Musim should fall into the hands of an infidel, and be slain, the latter might cut off the head of his victim, and finding no hair by which to hold it, put his impure hand into the mouth, in order to carry it, for the beard might not be sufficiently long, but was probably adopted from the Turks, for it is generally neglected by the Badawis, and the custom of shaving the head is of late origin among the Arabs in general, and practised for the sake of cleanlinese

Persian Asmān (ماسا), Heb (ماسا), Heb (ماسا), Heb (ماسا), Heb (ماسا), Heb (ماسا), which expresses the firmament as distinguished from Firidaus, or Paradise, the abodes of bliss [paradise] In the Qur'an it is stated that there are seven paths, or stages, in heaven. Sûrah xxin 17 "And we have created above you seem paths, nor are we heedless of the creation." By which the commentators understand that they are paths of the angels and of the celestial bodies. The

creation of the heaven is declared to be for God's glory and not for His pastime. Surah xxi. 16 "We created not the heaven and the earth, and that which is between them, by way of sport"

It is the general belief that at the last day the heavens will fall, but that they are now upheld by God's power Sürah xxii. 64 "He holds up the heaven from falling on the earth save at His bidding"

According to the traditions (Msahkāt, book xxiv ch. vii), Muhammad during the mi'rāj, or night journey, passed through these seven heavens, and they are stated to be as follows (1) That which is of pure virgin silver and which is Adam's residence, (2) of pure gold, which is John the Baptist's and Jeaus', (3) of pearls, which is Joseph's, (4) of white gold, which is Enoch's, (5) of silver which is Aaron's, (6) of ruby and garnet, which is Moses', (7) which is Ahraham's These accounts are, however, most confused, for in some books and according to popular tradition, the fourth and not the second heaven is assigned to Jesus

This view is in harmony with the seven spheres of Ptolemy, the first of which is that of the moen, the second Mercury, the third Venus, the fourth the Sun, the fifth Mars, the sixth Jupiter, the seventh Saturn, each of which orbs was supposed by the ancients to revolve round the earth in its proper sphere Muhammad said the distance between each heavenly region is five hundred years' journey (Marker's book arrays of the state of the second transport of the se

(Mishkat, book xxiv ch 1 pt. 3)

The Rabbis spoke of two heavens (af Deut x 14), "The heaven and the heaven of heavens," or seven (\*\*\*πανάβασιν, Clem. Alex Strom, 1ν 7. 636) "Reach Lakisch dixit septem esse colos, querum nomina sunt, 1 velum, 2 expansum, 8 nubes, 4 habitaculum, 5 habitatio, 6 sedes fixa, 7 Araboth (See Wetstein, ad 2 Cor xii. 2). St. Paul's expression, "έως τριτοῦ ουρανοῦ," 2 Cor xii 2, has led to some discussion, for Grotius says the Jews divided the heaven into three parts, (1) Nubiferum, the atmosphere, (2) Astriferum, the firmament, and (3) Empyreum, the abode of God But the statement, however, does not seem to be supported by any known Rabbinic authority.

HEBER [HUD]

HEGIRA [HIJBAH]

HEIRS Arabic waris (وارف), pl

HELL The place of torment is most frequently spoken of in the Qur'an and Traditions as an-Nar, "the fire," but the word Jahannam occurs about thirty times. It is said to have seven portals or divisions. Surah xv 44 "Verily, hell (jahannam) is promised to all together (who follow Setan) It has seven portals, and at every door there is a separate party of them"

The Persian word used for hell in books of theology is dozaka

The seven divisions of hall are given by Muslim commentators as follows -

- 1 Jahannam (Air), yearen, the purgatorial hell for all Muhammedane For accord mg to the Qur'an, all Muslims will pass through the regions of hell Surah xix. 72 down to it (hell), that is settled and decided by thy Lord."
- 8. Laza (اللي) Strah zevi: 5 "For Laza, dragging by the scalp, shall claim him who turned his back and went away, and amassed and hearded
- 8 Al-Hujamak (Lab.) Süreh civ 4 -"Ney! for verily he shall be flung into al-Hutamak,

"And who shall teach thee what al Huta mak 15?

" It is God's kindled fire

"Which shall mount above the hearts of the dammed

"It shall verily rise over them like a vault,

"On outstretched columns"

4 Satur (سعير), Streh iv 11 "Those who devour the property of orphans unjustly, only devour into their belies fire, and they broil in sa'ir "

(The word occurs in fourteen other places.)

Surah hv 47 "The 5 Sagar (سار) sinners are in error and excitement. On the day when they shall be dragged into the fire on their faces! Taste ye the touch of sagar!"

Sürah İxxiv 44 "What drove you into

sugar 1 "

shall be Hawiyah"

6. Al-Jahm ( Sürah ii 118 "Thou shalt not be questioned as to the fellows of al-Jahim" (Ashabu'l-Jahun)

(The word occurs in twenty other places) 7 Hawiyah (41944) Sürah oi 8 "As for him whose balance is light, his dwelling

The Muhammadan commentators, with that utter recklessness which so characterizes their writings, distribute these seven stations as follows (see al-Baghawi, al-Batzawi, and others) (1) Jahamam, the purgatorist hell for Muslims. (2) Laza, a blazing fire for Christians (8) Al-Hutamah, an intense fire for the laws. for the Jews. (4) Sa'ur, a flaming fire for the Sabians (5) Sugar, a scorcing fire for the Magn (6) Al-Jahim, a huge hot fire for idolaters (7) Hāwvyah, bottomless pit for the hypocrites A reference to the Qur'an will prove that they are that they are the least reason for prove that there is not the least reason for assigning these regions to their respective

"At each portal a separate party The teaching of the Qur'an (which is chiefly confined to these Suraha which, ohronologically arranged, are the earliest), is as fol-JOME .

tenants beyond the sentence already quoted

Sürah ixxiv 26-84 (generally held to be the second Surah composed by Muhammad, and relating to al-Walid ibn al-Mughirah, a person of note amongst the unbelieving Makkam) .

"We will enrely cast him into Sagar
"And who shall teach thee what Bagar is?

"It leaveth nought, it spareth nought,

"Blackening the skin.

"Over it are nineteen angels "None but angels have we made guardians of the fire (ashabu n-ndr) nor have we made this to be their number but to perplex the unbelievers, and that they who possess the Scriptures may be certain of the Truth, and that they who believe may increase their faith,

"And that they to whom the Scriptures have been given, and the believers, may not

doubt .

"And that the infirm of heart and the unbelievers may say, What meansth God by

this parable?

"Thus God musleadeth whom He will, and whom He will He doth guide aright, and none knoweth the armies of thy Lord but Himself and this is no other than a warning to mankind \*

Sürah ixxxvin 1-7 .-

"Hath the tidings of the day that shall overshadow resched thee?

"Downcast on that day shall be the countenances of some,

" Fravaibng and worn,

" Burnt at the scorebing fire,

" Made to drink from a fountain flergely botling

"No food shall they have but the fruit of zarī' (a bitter thorn),

"Which shall not fatten nor appease their hunger '

Sürah laxvın 21-30 -

- " Holi (Jahannam) truly shall be a place of snares,
- "The home of transgressors,

"To abide therein ages,

- "No coolness shall they taste therein nor any drink,
  "Save boiling water and running sores,

" Meet recompence!

"For they looked not forward to their account,

"And they gave the lie to our signs, charging them with falsebood,

"But we noted and wrote down all

"' Taste this then and we will give you increase of nought but torment."

The above are all Madinah Surahs composed in the earlier stage of Muhammad's mission. The aliusions to hell in the Makkan Sürahe are brief and are in every case directed against unbelievers in the Prophet's mission, and not against sin, ag Sürah in 69, "God hath promised to the hypocrites (se dissemblers as far as Islam was concerned), men and women, and unto the unbelievers, hell-fire to dwell therein for ever

The teaching of Muhammad in the Traditions is much more specific, but it is impossible to assign a date for these traditions, even assuming them to be authentic. They are given on the authority of al-Bukhari and Muslim (Mishkat, book xxiii. ch. xv.) -

"'The fire of the world is one part of seventy parts of hell fire It was said, 'O Prophet of God! verily the fire of the world would be sufficient for punishing. The Prophot replied, 'Hell-fire has been made more than the fire of the world by sixty-nme parts, every part of which is like the fire of the world.'

"Verily, the easiest of the infernals in punishment, is he who shall have both his shoes and thongs of them of fire, by which the brains of his head boil, like the boiling of a copper furnace, and he will not suppose that anyone is more severely punished than

himself, whilst verily, he is the least so"
"On the Day of Resurrection, the most luxurious of the world will be brought, and dipped once into the fire after that it will be said, 'O ohild of Adam, did you by you in the world?' He will say, 'I swear by God I never saw any good, nor did com-fort ever come near me. And a man of the severest distresses and troubles in the world will be brought into paradise, and it will be said to him, 'O son of Adam, did you ever see any trouble, and did distress ever come to you in the world? And he will say, 'I swear by God, O my Lord I never suffered troubles in the world, nor did I ever see hardship "

"There are some of the infernals that will be taken by the fire up to their ankles, and some up to their kness, and some up to their waist, and some up to their necks "

"Hell-fire burnt a thousand years so that it became red, and burnt another thousand years till it became white, after that it burnt a thousand years till it became black, then hell fire is black and dark, and never has any

"Verily, hot water will be poured upon the heads of the infernals, and will penotrate into their bellies, and will cut to pieces everything within them so that they will come out at their feet and this is the meaning of the word of God, Boiling water shall be poured on their heads, and everything in their belies shall be dissolved thereby,' after

that, they will be made as they wern"
"The infernals shell be dronched with vellow water, draught after draught, and it will be brought to their mouths and they will be disgusted at it, and when very near, it will scorch their faces, and when they drink it it will tear their entrails to pieces says, 'They who must dwell for ever in hellfire, will have the boiling water given them to drink which shall burst their bowels', and God will say, 'If the infidels complain of thirst, they shall be assisted with water like molten copper, which will fry their faces, it will be a shocking beverage"

For most of these circumstances relating to hell and the state of the damned, Muhammad was in all probability indebted to the Jews and, in part, to the Magians, both of whom agree in making seven distinct apartments in hell (Nishmat hayim, 1 82, Gemar Arulin, t. 19, Zohar ad Exod xxvi 2 &c and Hyde de Rel Vet Pers, p 245), though they

vary in other particulars

The former place an angel as a guard over each of these infernal apartments, and suppose he will intercede for the miserable

wretches there imprisoned, who will openly soknowledge the justice of God in their con demnation (Midrash, Yalkut Shemuni, pt 11. f 116) They also teach that the wicked will suffer a diversity of punishments, and that by intolerabl cold (Zokar ad. Exed xix) as well as heat, and that their faces shall become black (Yalkut Shemun, ub. sup f 86), and believe those of their own religion shall also be punished in hell hereafter according to their crimes (for they hold that few or none will be found exactly righteous as to deserve no punishment at all,) but will soon be delivered thence, when they shall be sufficiently purged from their sma-by their father Abraham, or at the intercession of him or some other of the prophets (Nishmat hayim, f. 82, Gemar Arubin, f. 19)

The Magrans allow but one angel to preside over all the seven hells, who is named by them Vanand Yezad, and, as they teach, assigns punishments proportionate to each person a crimes, restraining also the tyranny and excessive cruelty of the devil, who would, if left to himself, torment the damned bevond their sentence (Hyde, de Rel. Vet Pers p 182) Those of this religion do also mention and describe various kinds of torments whorewith the wicked will be punished in the next life, among which though they recken extreme cold to be one, yet they do not admit fire, out of respect, as it seems, to that element, which they take to be the representation of the divine nature, and therefore they rather choose to describe the damned souls as suffering by other kinds of punishment, such as an intolcrable stink, the stinging and biting of serpents and wild beasts, the cutting and tearing of the flesh by the devils, excessive hanger and thirst, (See Eundem ibid., p 899, and the like Sale's Pre Din )

The author of the Sharhu 'l-Muwaquf, p 586, also says . It is agreed amongst all orthodox Mushms that all unbelievers, without exception, will be consigned to the fire for ever, and that they will never be free from torment" "But," he adds, "there are cortain heretics, who call themselves Muslims, who deny the eternity of the torments of the tue For, they say, it is an essential property of all things fleshly that they come to an end. And, moreover, it is not possible for a thing to exist which goes on burning for ever But to this we reply that God is all powerful and can do as He likes "

The sect called as-Samumiyab, founded by Samāmah ibn Ashras an-Numairi, say "The Jews, and Christians, and Majūsi, and Zanādigah, will, after the Day of Judgment, return to dust just as the animals and the little children of unbelievers do " (Sharku 'l-

Munagef, p 688)

The same writer says (p 657) "Besides those who are unbelievers, all those (Muslims) who are sinners and have committed great sins (kabā'er), will go to hell but they will not remain there always, for it has been said in the Qur'an (Surah xeix 7), "He who does an atom of good shall see its reward.

With reference to the verse in the Qur'an, which distinctly states that all Mushms shall enter hell (Surah xix. 78, "There is not one of you that shall not go down to it"), al-Kamālān, the commentators, say, that according to extant traditions, all Muslims will enter hell, but it will be cool and pleasant to those who have not committed great sins, or, according to some writers, they will simply pass along the bridge Sirāt, which is over the infernal regions

## HELPERS, The. [ANSAR]

HERACLIUS Arabic Huraql (عرقا) The Roman Emperor to whom Muhammad sent an embassy with a letter inviting him to Islam, A.H. 7, A.D. 628

"In the autumn of this year (A D 628), Herachus fulfilled his vow of thanksgiving for the onderful success which had crowned his arms (in Persia), he performed on foot the pilgin-mage from Edessa to Jerusalem, whore the true of oss,' recovered from the Persians, was with solemnity and pomp restored to the Holy Sepulchre While preparing for this journey, or during the journey itself, an un outh despatch in the Arabic character was laid before Herachus. It was forwarded by the Governor of Bostra, into whose hands it had been delivered by an Arab chiof The epistle was addressed to the Emperor himself, from ' Mahomet the Apostle of Ged, the rude impression of whose seal could be deouphered at the foot. In strange and simple accents like those of the Prophets of old, it summoned Heraclius to acknowledge the mission of Mahomet, to cast saide the idolatrous worship of Jesus and his Mother, and to return to the Catholic faith of the one only God The letter was probably cast aside, or preserved, it may be, is a strange currenty, the effusion of some harmless fanatic" (Mur's Life of Mahomet, now ed p 383)

Tradition, of course, has another story "Now the Emperor was at this time at Hims, performing a pedestrian journey, in fulfilment of the vow which he had made, that, if the Romans overcame the Persians, he would travel on foot from ' onstantinople to Aolia (Jerusalem) So having read the letter, he commanded his chief men to meet him in the royal camp at Hims. And thus he addressed them — Ye chiefs of Rome! Do you desire safety and guidance, so that your kingdom shall be firmly established and that ye may follow the commands of Jesus, Son of Mary? 'And what, O King! Jesus, Son of Mary?' 'And what, O King! shall secure us this?' 'Even that ye follow the Arabian Prophet, said Herachus. Where upon they all started aside like wild asses of the desert, each raising his cross and waving it aloft in the air Whereupon Heraclius despairing of their conversion, and unwilling to lose his kingdom, desisted, saying that he had only wished to test their constancy and faith, and that he was now satisfied by this display of firmness and devotion The courtiers bowed their heads, and so the Prophet's despatch was rejected." (Kätibu'l-Wagidi p 50, quoted by Muir, in a note to the above passage.)

The letter written by Muhammad to Herachus is, according to a tradition by Ibn

'Abbās, as follows ---

"In the name of God the Merciful, the Compassionate This letter is from Muhammad the Messenger of God, to Hiraql chief of ar-Rüm Peace be upon whoseever has gone on the straight road! After this, I say, verily I call thee to Islām. Embrace Islām that ye may obtain peace Embrace Islām and God will give thee a double reward. If ye resect Islām, then on thee shall reat the sins of thy subjects and followers. O ye people of the Book (i.e. Christians) come to a creed which is laid down plainly between us and you, that we will not serve other than God, nor associate aught with Him, nor take each other for lords rather than God. But if they turn back, then say, 'Bear witness that we are Muslims'" (Qur'ān, iii. 57) (See Sahālu Muslim, p. 98.)

The Shi'ah traditions give the above letter almost verbatim (See Merrick's Hayatu 'l-

Qulub, p 89)

"Not long after, another despatch, bearing the same seal, and couched in similar terms, reached the court of Herachus It was addressed to Harith VII, Prince of the Bani Ghassan, who forwarded it to the Emperor, with in address from himself, solioiting permission to chastise the audacious impostor But Herachus regarding the ominous voice from Arabia beneath his notice, forbade the expedition, and desired that Harith should he in attendance at Jerusalem, to swell the imperial train at the approaching visitation of the temple Little did the Emperor imagine that the kingdom which, unperceived. by the world, this obscure Pretender was founding in Arabia would in a few short years wrest from his grasp that Holy City and the fair provinces which, with so much toil and so much glory, he had just recovered from the Persians!" (Mur's Lafe of Make-(Mur's Lafe of Mahomet, p 884)

(For the Shi ah account of the embassy to Herachus, see Merrick's Hayâlu 'l-Qulub, p 88)

HERMAPHRODITE (Arabic Athunga) is a person who is possessed of the organs of generation of both man and woman, and for whose apritual existence the Michammadan law legislates (vide Hidayah, vol. iv p 559) For example, it is a rule, with respect to equivocal hermaphrodites, that they are required to observe all the more comprehensive points of the spiritual law, but not those concerning the propriety of which, in regard to them, any doubt exists in public prayer they must take their station between the men and the women, but in other respects observe the oustoms of women (Idam, p 561)

HIBAH ( A legal term in Muhammadan law, which signifies a deed of gift, a transfer of property, made immediately and without any exchange [GIFTS.]

HIDAD (احسفاد). "Mourning"
The state of a widow who abstains from " Mourning " scents, ornaments, &c., on account of the death of her husband Hidad must be observed for a period of four months and ten days (Hidayah, vol 1 p 870)

HIDAYAH (4144) Let "Guidance" The title of a well known book on Sunni law, and frequently quoted in the pre-sent work There are many Muhammadan works entitled al-Hidayah but this is called Hedayah / ?l-/www, or "a guidance in parti-cular points" It was composed by the Shaikh Burhanu d-din Ali, who was horn at Marghinan in Transoxania about A.H 580 (A D 1185), and died A.H 598

There is an English translation of the Hidayah (omitting the chapters on Prayer and Purification), by Charles Hamilton, four

vols, London, A.D 1791

"The guarding of the covenant" A term used by the Sufi mystics for remaining firm in that state in which God has brought them ('Abdu r-Razzāq's Dict of Suf : Terms)

HIGHWAY ROBBERY Arabic qat'u 't-tariq (قطعو الطريق) Persian rakzan: Highway robhery is a very heinous Persian offence according to Muhammadan law, the punishment of which has been fixed by the Qur'an (Surah v 87) "The recompense of those who war against God and His apostlo and go about to enact violence on the earth, is that they be slain or crucified, or have their alternate hands and feet out off, or be yak, highway robbers are of four kinds, viz.
(1) Those who are smead before kinds, viz. banished the land." According to the Hidarobbed or murdered any person, or put any person in fear These are to be imprisoned by the magnetrate until their repentance is evident (2) Those who have robbed but have not murdered. These are to have their right hand and left foot struck of (8) Those who have committed murder but have not robbed These are punished with death (4) Those who have committed both robbery and murder These are punished according to the option of the magistrate. If he please, he can first cut off a hand and foot, and then put them to death hy the sword, or hy crucifixion, or he may kill them at once without inflicting amputation. If any one among a band of 10hbers be guilty of murder, the punishment of death must be inflicted upon the whole band.

HIJAB (حجاب) A partition or

curtain Veiling or concealing

(1) A term used for the seclusion of women enjoined in the Qur'an, Surah xxxiii 53 "And when ye ask them (the Prophet's wives) for an article, ask them from behind a curtain, that is purer for your hearts and for thours

(2) A term used by the Suff mystics for that which obscures the light of God in the ('Abdu r-Raszaq s Dict of soul of man.

Suf i Terms)

HIJĀZ (حجاز). Lat. "A barrier or anything similar by which two things are sepa rated." The name of Hydzis given to that tract of country which separates Najd from Tahamah, and is an irregular parallelogram about 250 miles long and 150 miles wide. It may be considered the holy land of the Muhammadans, for within its limits are the sacred cities of al-Madinah and Makkah, and most of its places are someway connected with the history of Muhammad It is a barren district consisting of sandy plains towards the shore and locky hills in the interior, and so desti-tute of provisions as to depend, even for the nocessailes of life, on the supplies of other countries. Among its fartile spots is Widi Fatimah, which is well watered, and produces grain and vegetables. Sajrah abounds in date trees At-Ta'if, seventy-two miles from Makkah, is celebrated for its gardens, and the neighbourhood of al-Madinah has cultivated The towns on the coast are Jiddah fields and Yambu', the former being considered the port of Makkah, from which it is distant about fifty-five miles, and the latter that of al-Madmah. Al-Hijaz is bounded eastward by a lofty range of mountains; which, near at-Ta'it, take the name of Jabain 7-Qura. The scenery there is occasionally beautiful and picturesque, the small rivulets that descend from the rocks afford nourishment to the plains below, which are clothed with verdure and shady trees The vicinity of Makkah is bleak and bare for several miles it is surrounded with thousands of hills all nearly of one height, their dark and naked peaks rise one bohind another, appearing at a distance like cocks of hay. The most celebrated of these are as Safa, Arafah and al-Marwah, which have always been connected with the religious rites of the Muhammadan pilgrimage.

HIJR (----) In its prime means interdiction or prevention. In its primitive sense

(1) In the language of the law it signifies an interdiction of action with respect to a particular person, who is either an infant, an idiot, or a slave (Hidayah, vol ili p 468)

(2) Al-Hijr is a territory in the province of al Hijāz between al-Madinah and Syria, where the tube of Samud dwelt. It is the title of the xvth Surah of the Qur'an, m the 80th verse of which the word occurs "The mhaverse of which the word occurs bitants of al-Hijr likewise accused the mea-senger of God of imposture"

HIJRAH (4-4) Let "migration"
(1) The departure of Muhammad from Mak kah (2) The Muslim era (8) The act of a Muslim leaving a country under infidel

rule (4) Fleoing from sin.
The date of Muhammad's flight from Makkah was the fourth day of the first month of Rabi', which by the calculation of M Caussin de Perceval was June 20th, AD 622. The Hlyrah, or the era of the "Hegira," was instituted seventeen years later by the Khalifah 'Umar, which dates from the first day of the first lunar month of the year, viz. Muharram, which day in the year when the era was established fell on Thursday the 15th of July A.D. 622. But although 'Umar instituted the official era, according to at-Tabari, the custom of referring to events as happening before or after the Hijrah originated with Muhammad himself

Professor H H. Wilson in his Glossary of Terms gives the following method of ascer taining the Muhammadan and Chiistian

years .

Multiply the Hijrah year by 2,977, the difference between 100 solar and as many lunar Muhammadan years, divide the product by 100, and deduct the quotient from the Hijrah year, add to the result 621,569 (the decimal being the equivalent of the 15th July, plus 12 days for the change of the Kalendar), and the quotient will be the Christian year from the date at which the Muhammadan year begins, thus, Hij 1269×2977 = 3777 8, which divided by 100 = 37 778 and 1269 = 37 778 = 1281-222, this + 621569 - 1852791, the decimals corresponding to 9 months and 15 days, ze the 15th of October, which is the commencement of the Hij year 1269 The reverse formula for finding the corresponding Hijrah year to a given Christian year, is thus laid down Subtract 622 from the correct year, multiply the result by 1-0307, ont off two decimals and add 46, the sum will be the year, which, when it has a surplus decimal, requires the addition of 1 thus, 1852-622-1280, 1230×1-0807-1267 761, 1267 76 + 46 = 1268 22, add there fore 1, and we have the equivalent Hijrah year

The Persian era of Yezdegurd commenced on June 16th, AD 632, or ten years later than the Hijrah

HIKMAH (L.S.) Al-hıkmah, "the wisdom," is a term used by the Şūfī mystics to express a knowledge of the essence, attributes, specialities, and results of things as they exist and are seen, with the study of their osuse, effects, and uses This is said to be the wisdom mentioned in the Quran, Sürak ii 272 "He (God) bringeth the wisdom (at-takmak) unto whom He willeth."

The Sufis say there are four kinds of wisdom expressed in the term al-hikmah -

(1) Al-hikmater 'l-Mantuyah, " spoken wiswhich is made known in the Qur'an, or in the Tangah, "the Path" (se the Sufi path)

(2) Al-lekmatu 'l-maskutah, "unspoken wisdom." Such as understood only by Şüfi

mystics, and not by the natural man.
(3) Al-hikmatu 'I-majhūdah, " unknown wisdom," or those acts of the Creator the wisdom of which is unknown to the creature, such as the infliction of pain upon the creatures of God, the death of infants, or the eternal fire of hell Things which we believe, but which we do not understand

(4) Al-hikmatu 'l-jami'ah, "collective wisdom," or the knowledge of the truth (haqq), and acting upon it, and the perception of error (bail) and the rejection of it ('Abdu r-Rassiq's Dect of Sufi Terms )

HILAL (Ja) The new moon A term used for the first three days of the

HILF (-41-) An oath, a vow Helf namah, a written solemn Hahf, one who takes an eath An affidavit declaration

HILFU 'L-FUZUL (Joseph A confederacy formed by the descendants of Häshim, Zuhrah and Taim, in the house of 'Abdu 'llah ibn Jud'an at Makkah, for the suppression of violence and injustice at the restoration of peace after the Sacrilegious war Muhammad was then a youth, and Sir William Muir says this confederacy "aroused an enthusiasm in the mind of Mahomet, which the exploits of the sacrilegious war failed to kindle"

(حلم) HILM Being mild, gentle, clement Restraining oneself at a time when the spirit is roused to anger Delaying in punishing a tyrant (Kitābu 't Ta'rīfāt) Hence of Halin, the Clement, is one of the uttributes of God

HIMA ( , Lit " guarded, forbidden" A portion of land reserved by the ruler of a country as a grazing ground. (See Mishkat, book xii ch 1 pt 1) 'Know ye that every prince has a grazing ground which 19 forbidden to the people and know ye the grazing place (hima) is the thing forbidden by Him to men"

HIMMAH ( Resolution, strength, ability" A term used by the Sūfī mystics for a determination of the heart to incline itself entirely to God. (Abdu'r Razzūq's Dict of Sūf'i Terms)

HINNA' (ala) The Lawsonia the hands and feet on festive occasions [MARRIAGE] Muhammad enjoined the use of himse', and approved of women staining their hands and feet with it He also dyed his own beard with it, and recommended its use for this purpose (Mishkat, book xx c 4) It has therefore become a religious custom, and is sunnah

HIQQAH ( Language ) A female camel turned three years The proger age for a A female camel camel to be given in zukāt, or legal alms, for camels from forty-six to sixty in number.

HIRA' (حراء) The name of a mountain near Makkah, said to have been the scene of the first revelation given to Muhammad [MUHAMMAD]

HIRAQI (هرقل) Herachus the Roman Emperor, to whom Muhammad sent an embassy, A H 7, A D 628 [HERACLIUS.]

The Arabic term yarah اجارة), which means the use and en-19) ment of property for a time, includes hire, rental, and lease. The hirer is termed aper, or major. The person who receives the rent

is the mustager

The following are some of the chief points in the Sunni law with regard to sjarah, and for further particulars the reader must refer in English to Hamilton's Hidayah, vol. iii. p 312, or in Arabic to such works as the Durru'!- Mukhtar, Fatawa-1-'Alamguri, and the Raddu'l-Muhtar, in which works it is treated in the Babu 'l-Ijarah.

A contract of hire, or rental, or lease, is not valid unless both the usufruct and the hire be particularly known and specified, because there is a traditional saying of the Prophet, "If a person hire another let him first inform him of the wages he is to

receive "

A workman is not entitled to anything until his work is finished, but the article wrought upon may be detained until the workman be paid his full wages, and the workman is not responsible for any loss or damage in the article during such detention. If a person hire another to carry u letter to al-Basrah and bring back an answer, and he accordingly go to al-Basrah and thore find the person dead to whom the letter was addressed, and come back, and seturn the letter he is not entitled to any wages whatever! This strange ruling is according to Abu Hanifah and two of his disciples, but the Imam Muhammad says the messenger bught to be paid

It is I will to here a house or shop for the purpose of residence although no mention bo made of the business to be followed in it and the lessee is at liberty to carry on any business he pleases, unless it be injurious to the building For example, a blacksmith or a fuller must not reside in the house, unless it is previously so agreed, since the exercise of those tradee would shake the building

It is lawful to here or lease land for the purposes of cultivation, and in this case the hirer is entitled to the us of the road leading to the land, and likewise the water (re his turn of water) although no mention of

these be made in the contract

A lease of land is not valid unless mention is made of the article to be raised on it, not only with a view to cultivation, but also for other purposes, such as building, and so Or the lessor of the land may make declaration to the effect -" I let the land on this occasion, that the lessee shall raise on

it whatever he pleases"

If a person hire unoccupied land for the purposes of building or planting, it is lawful, but on the term of the lease expiring it is incumbent on the lesses to remove his buildmgs and trees, and to restore the land to the lessor in such a state as may leave him no claim upon it, because houses or trees have no specific limit of existence, and if they were left on the land it might be injurious to the proprietor But it is otherwise when the land is hired or leased for the purpose of tillage, and the term of the lease expires at a time when the grain is yet unnipe. In this

case, the grain must be suffered to remain upon the ground at a proportionate rent, until it is fit for reaping

The here of an animal is lawful, either for carriage, or for riding, or for any use to which animals are applied. And if a person here an animal to carry a burden, and the person who lets it to hire specify the nature and quantity of the article with which the hirer is to load the animal, the hirer is at liberty to load the animal with an equal quantity of any article not more troublesome or prejudicial in the carriage than wheat, such as barley, &c The hirer is not at liberty to load the animal with a more prejudicial article than wheat (unless stipulated beforehand), such as salt or iron. For a hired animal perishing from ill-usage, the

lurer is responsible. (For the sayings of Muhammad on the subect of here and leaven, refer to the Mushkat,

Bahu 'I- Irarah )

HIRS (حرص) "Avarice, greed, sagerness" Derivatives of the word occur thies times in the Quran. Surah ii 90 "Avance, greed, " Then wilt find them (the Jews) the greediest of men for life " burah iv 128 " And ye may not have it at all in your power to treat your wives with equal justice, even though you be anxious to do so " Surah xii 104 ' And yet most men though thou ardently desire it, will not beheve '

"Understanding, HISS (ma) sonse' Hisr batin, internal sense, hiss gahir, oxiernal sense, him mushfami, common sense,

HIZĀNAH (مانة) Al-hızanah u the right of a mother to the oustody of her 'The mother is of all persons the chi'dren best entitled to the custody of her infant children during the commubial relationship as well as after its dissolution." (Fatawa-i-'Alamgiri, vol 1 p 728)

When the children are no longer dependent on the mother's care the father has a right to educate and take charge of them, and is entitled to the guardianship of their person in preference to the mother Among the Hamais, the mother is entitled to the custody of her daughter until she arrives at puberty, but according to the other three Sunni sects, the custody continues until she is married.

There is difference of opinion as to the extent of the period of the mother's enstody over her male children The Fanafia limit it to the child's seventh year, but the Shaff'is and Malakis allow the boy the option of remsining under his mother's guardianship until he has arrived at puberty Among the Shrabs, the mother is entitled to the enstedy of her children until they are weaned, a period limited to two years. After the child is weared, its custody, if a male, devolves on the father, if a female, on the mother The mother's custody of the girl continues to the seventh year

The right of hizanah is lost by the mother if she is married to a stranger, or if she missonducts herself, or if she changes her domicile so as to prevent the father or tutor from exercising the necessary supervision over the ehild

Apostany is also a bar to the exercise of the right of hizanah. A woman, consequently, who apostatizes from Islam, whether before or after the right vests in her, is disentitled from exercising or claiming the right of hizanah in respect to a Muslim child

The custody of illegitimate children appertains exclusively to the mother and her relations (Personal Law of Muhammudans by Synd Amir Ali, p 214) [GUARDIAN-

HOLY SPIRIT Arabic Ruhu'l-Quds (روح اللحس) The Holy Spirit is mentioned three times in the Quran In the Sürat. 'n-Nahl (xyrth, 104), as the inspiring agent of the Qur'an 'Say, The Holy Spirit brought it down from thy Lord in truth."

And twice in the Süratu l-Baqarab (and 81 and 254), as the divine power which sided the Lord Jesus " and We strengthened him by the Holy Spirit" (in both verses)

Fire Jalaian al-Barsawi, and the Muslim

commentators in general sav this Holy Spirit was the angel Gabriel who sanctified Jesus, and constantly aided Him, and who also brought the Qur'an down from heaven and revealed

it to Muhammad

For a further consideration of the subject. 400 SPIRTT

#### HOMICIDE MURDER

Arabic 'asal (Jue). In HONEY the Quran it is specially mentioned as the gift of God Surah xvi 70 'Thy Lord inspired the hee Take to houses in the moun tains, and in the trees, and in the hives they build. Then eat from every fruit and walk in the beaten paths of thy Lord. There cometh forth from her body a draught varying in hue, in which is a cure for nian."

HORSES Arabic faras (فرس), khail (خيل), pl khuyūl Muhammad's affection for horses was very great, as was natural to an Arabian. Anas says there was nothing the Prophet was so fond of as women and horses Abū Qatadalı relates that Mu bummad said "The hest horses are black with white foreheads and having a white upper lip" But Abū Wahhāh says the Prophet considered a hay horse with white forehead, white fore and hind legs the best. An instance of the way in which the traditionists sometimes contradict each other! (Mishkot, hook xvii. c ii )

In the Hidayah (Arabic edition, vol'in p 432) it is said that horses are of four kinds (1) Birzaun Burgun a beavy draught horse brought from foreign countries (2)
'Attq, a first blood horse of Arabia (3) Hopin, a half-bred berse whose mother is an Arab and father a foreigner (4) A half bred

horse whose father is an Arab and whose mother is a foreigner

In taking a share of plunder, a horseman is entitled to a double share, but he is not entitled to any more if he keep more horses than one

#### HOSPITALITY. Arabic zwafah (ميانة). It is related that Muhammad

"Whoever believes in God and in the Day of Resurrection must respect his guest

"If a Muslim be the guest of a people and he spands the whole might without being en tertained, it shall be lawful for every Muslim present to take money and grain necessary for the entertainment of the man."

"It is according to my practice that the host shall come out with his guest to the door of his house." (Michial, book xix

(.it do

Hospitality is enjoined in the Qurun. Surali iv 40, "Show kindness to your parents, and to your kindred, and to orphans, and to the poor, and to your neighbour who is akin and to your neighbour who is a stranger, and the companion who is strange, and to the son of the road

HOUR, The Arabic as-Sa'ah الساعة). A term frequently used in the Quran for the Day of Judgment

Sursh vi 81 When the hour comes sud

dealy upon them "

Surah vii 186, "They will ask you about the hour for what time it is fixed."

Surah xv. 85; "Verily the hour is surely

Surali xvi 79 . Nor is the matter of the hour aught but as the twinkling of an eye, or nigher still "

Surah vvn 1 "Verily the earthquake of

the hour is a mighty thing'

Surah his 46 "Nav the hour is their promised time ' and the hour is most severe and bitter '

HOURS OF PRAYER terms ' House of Prayer" and "Canonical Hours,' being used in the Christian Church (see Johnson's Engl Canons and Canons of Cuthbert ch 15), we shall consider under this lith the stated periods of Muhammadan prayer [PRAYER.] They are five (i) Fagr ( ), day break , (2) Zuhr ( ), when the sun begins to decline at undday , (3) 'Agr ( )oc), undway between zuhr and maghrib. (4) Maghrib (مغرب), evening, (5) 'lshe (sline), when the night has closed in. According to the Traditions (Mishkat, book TXIV (h vii pt. 1), Muhammad professed to have received his instructions to say prayer five times a day during the Miraj, or the relebrated right journey to heaven He said, God first ordered him to pray fift, times a day, but that Moses advised him to get the Almigniy to reduce the number of sanonical hours to five he himself having tried fifty

times for his own people with very ill BTECOBER 1

It is remarkable that there is but one passage in the Qur'an, in which the stated hours of prayer are enjoined, and that it mentions only four and not five perioda Suratu'r-Rum, xxx. 16, 17 "Glorify God when it is evening (moss?), and at morning (subh), and it be prayed in the heavens and in the earth,—and at afternoon ('ashi), and at noon-tide (suhr). But al-Jalalan, the commentators say all are agreed that the term, "when it is masa" (evening or night), inchades both subset and after sunset, and therefore both the magarib and 'isha' prayers are included

Three hours of prayer were observed by the Jews David says, "Evening, morning, and at noon will I pray" (Ps lv 17)
Dame! "kneeled upon his knees three
times a day" These three hours of the Jews seem to have been continued by the Apostles (see Acts III. 1), and were transmitted to the early church in succeeding ages, for Tertulian speaks of "those common hours which mark the divisions of the day, the third, sixth, and minth, which we observe

in scripture to be more solemn than the rest" (De Orat, e 25) And Clement of Alexandria says, "If some fix stated hours of prayer, as the third, sixth, and ninth, the man of knowledge prays to God throughout his whole life." (Stom. l. vil. c. 7, sect. 40) Jerome says, "There are three times in which the knees are bent to God. Tradition assigns the third, the sixth, and the ninth hour" (Com. in Dan, e vi 10)

In the third century there seems to have

been five stated periods of prayer, for Basil of Cappadocia speaks of five hours as suitable for monks, namely, the morning, the third hour, the sixth, the ninth, and the evening (Regulæ funus Tract Resp ad Qu,

37, sections 3-5)
It is therefore probable that Muhammad

It is therefore probable at a total periods of obtained his idea of five stated periods of prayer auring his two journeys to Syria But he changed the time, as will be seen from the table annexed, which was drawn up by Mr Lane at Cairo, and shows the times of Muhammadan prayer with the apparent European time of sunset, in or near the lati tude of Cairo at the commencement of each zodiacal month -

|                                                                                                                      | Maghrab                                 |                                                                   | ' <i>Ishā</i>                                        | Fajr                                                    | Zuhr                                                | 'Aşr                                                |
|----------------------------------------------------------------------------------------------------------------------|-----------------------------------------|-------------------------------------------------------------------|------------------------------------------------------|---------------------------------------------------------|-----------------------------------------------------|-----------------------------------------------------|
|                                                                                                                      | or                                      |                                                                   | or                                                   | Oz                                                      | or                                                  | or                                                  |
|                                                                                                                      | Sunset                                  |                                                                   | Night                                                | Daybreak                                                | Noon                                                | Afternoon                                           |
|                                                                                                                      | Muslim                                  | European                                                          | Muslim                                               | Muslim                                                  | Muslim                                              | Muslim                                              |
|                                                                                                                      | Time                                    | Time                                                              | Time                                                 | Time                                                    | Time                                                | Time                                                |
| June 21<br>July 22   May 21<br>Aug 28   Apl. 20<br>Sept 28   Mar 20<br>Oct 23   Feb 18<br>Nov 22   Jan. 20<br>Dec 21 | Sunset,<br>or 12 o'clock<br>Mushm Time. | 7 4 PM.<br>6 58 "<br>6 81 "<br>6 4 "<br>5 37 "<br>5 15 "<br>5 4 " | 1 84<br>1 30<br>1 22<br>1 18<br>1 18<br>1 22<br>1 24 | 8 6<br>8 30<br>9 24<br>10 24<br>11 18<br>11 59<br>12 15 | 4 56<br>5 7<br>5 29<br>5 56<br>6 28<br>6 45<br>6 56 | 8 13<br>8 48<br>9 4<br>9 24<br>9 85<br>9 41<br>9 48 |

NR.-The time of noon, according to Muhammadan reckoning, on any particular day, subtracted from twelve, gives the apparent time of sunset on that day according to European reckoning

HOUSES Arabic bait (see), pl buyūt, dār (,\s), pl diyar, dūr, Heb In the time of Muhammad the houses of the Arabs were made of a framework of jarid, or palm-sticks, co-vered over with a cloth of camel's hair, or a curtain of a similar stuff, forming the door Those of the better class were made of walis of unbaked bricks, and date-leaf roofs plastered over with mud and clay Of this description were the abodes of Muhammel's family (Burton, vol. i p 488)

Sir William Muir, translating from the

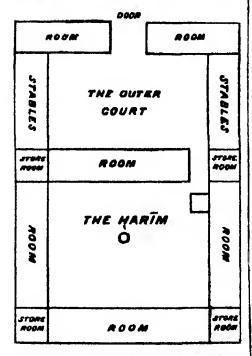
account given by the secretary of al-Waqidi (Lafe of Mahomet, new ed , p 546), says —

"Abdallah ibn Yazid relates, that he saw the house in which the wives of the Prophet dwelt at the time when Omar ibn ('Abd) al-Asiz, then governor of Medina (about A.R.

100) demolished them. They were built of unburnt bricks, and had separate apartments made of palm branches, daubed (or built up) with mud, he counted nme houses, each having separate apartments in the space from the house of Ayesha, and the gate of Mahomet to the house of Asma, daughter of Hese n Observing the dwelling-place of Omm Salma, he questioned her grandson concerning it and he told him that when the Prophet was absent on the expedition to Dûma, Omm Salma built up an addition to her house with a wall of unburnt bricks When Mahomet returned, he went in to her, and asked what new building this was She replied 'I pur posed, O Prophet, to shut out the glances of men thereby I' Mahomet answered, 'O Omm Salma! verily the most unprofitable thing that eateth up the wealth of a believer is building,' A citizen of Medina present at

the time, confirmed this account, and added that the curtains (Anglo-Indice, purdas) of the doors were of black hair-cloth. He was present, he said, when the despatch of the Caliph Abd al Malik (A.H. 86-88) was read aloud, commanding that these houses should be brought within the area of the Mosque, and he never witnessed sorer weeping than there was amongst the people that day. One exclaimed, 'I wish, by the Lord! that they would leave these houses alone thus as they are, then would those that spring up hereafter in Medina, and strangers from the ends of the earth, come and see what kind of building sufficed for the Prophet's own abode, and the sight thereof would deter men from extravagance and pride.

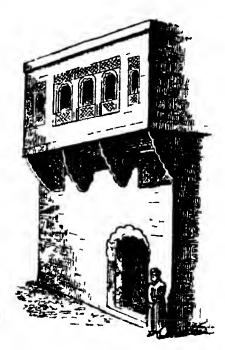
"There were four houses of unburnt bracks, the apartments being of palm-branches, and



THE USUAL PLAN OF AN ORDINARY HOUSE IN CENTRAL ASIA.

five houses made of palm-branches built up with mud and without any separate apartments. Each was three Arabian yards in length. Some say that they had leather curtains for the doors. One could reach the roof with the hand. The house of Haritha was next to that of Mahomet. Now, whenever Mahomet took to himself a new wife, he added another house to the row, and Haritha was obliged successively to remove his house and build on the space beyond. At last this was repeated so often, that the Prophet said to those about him, 'Verily, it shameth ms to turn Haritha over and over again out of his house.'

The houses of the rural poor in all parts of Islam, in Turkey, Egypt, Syria, Arabia Persia, Aighanstan, and India, are usually built either of mud or of unburnt bricks. In mountainous parts of Aghanistan they are built of stones (collected from the beds of rivers) and mud. They are generally one storey high, and of one apartment in which the cattle are also housed. The roofs are flat and are formed of mud and straw laid upon branches of trees and rafters. The windows are small apertures, high up in the walls, and sometimes grated with wood



A MUHAMMADAN HOUSE IN PESHAWUR.

There are no chimneys, but in the centre of the roof there is an opening to emit the smoke, the fire being lighted on the ground in the centre of the room. In front of the house there is an inclosure, either of thorns or a mud wall, which secures privacy to the dwelling A separate building, called in Asia a Aujrah, or guest chamber, is provided for male visitors or guests, this chamber being common property of the section of the village, except in the case of chiefs or wealthy land-owners, who keep hujrahs of their own. In towns the houses of the inferior kind do not differ much from those in the villages, except that there is sometimes an upperstorey In some parts of Afghanistan and Persia, it becomes necessary for each house-holder to protect his dwelling, in which case a watch tower, of mud, is erected close to the house

The injunctions of Muhammad regarding the sectuation of women have very greatly influenced the plan and arrangement of Muhammadan dwelling-houses of the better class throughout the world, all respectable houses being so constructed as to sectude the female apartments from public view. In cities such as Cairo, Damascus Delhi, Peshawur, and Cabul, the prevailing plan of dwelling-houses is an entrance through a blank wall, whose mean appearance is usually reheved by a handsome door-way and a few latticed windows. A respectable house usually consists

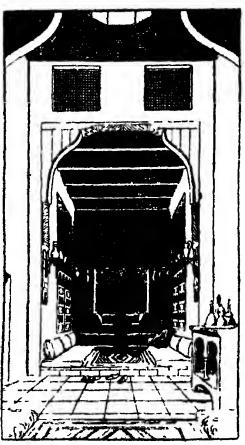


A MUHAMMADAN HOUSE IN CAIRO (Lare)

of two courts, the first being that used by the male visitors and guests, and the inner court is the harm or zananah reserved for the female members of the family Facing the outer court will be an upper chamber, or bala khānah as it is called in Peisian, the uncert, in which there will be a diwān, or raised seat or sofa, upon which the immates can set eat, or sleep. This is the usual reception room. In Asia this bala khānah seans to take the place of the more elabo

rate quant described by Mr Lane in his Modern Egyptians, vol. i p 89, which is either on the ground or upper floor. Within the first enclosure will be the stables for horses and cattle, and in its centre a raised dais as seats for servants and attendants. It should be noticed that there are no special bed-rooms in Eastern houses. Male visitors and friends will sleep in the verandahs of the outer court, or on the diwan in the upper court.

The harim or women's apartments in the unner court is entered by a small door. It is



INTERIOR OF A MUHAMMADAN HOUSE IN CAIRO (Inne)

a quadrangle with verandahs on each of the four sides, formed by a row of pillars the apertures of which are usually closed by sliding shutters. The back of the rooms being without windows, the only air being admitted from the front of the dwelling-place. The apartments are divided into long place. It is a spartment, the extreme corners having small closets purposely built as store rooms. On festive occasions these verandah rooms will be spread with handsome carpets, earpete and pillows being almost the only fur-

niture of an Eastern dwelling, chairs being a modern invention. The roofs of these rooms are flat, and as the top is fenced in with a barrier some four feet high, the female members of the household sleep on the top of the house in the hot weather [HARIN]
In no point do Oriental habits differ more

from European than in the use of the roof Its flat surface, in fine weather the usual place of resort, is made useful for various household purposes, as drying corn, hanging

up linen, and drying fruit

In the centre of the unner court or harim, there is usually a well, so that the female domestics are not obliged to leave the seclusion of the harim for water-carrying In a large court, of a wealthy person, there is usually a raised dais of either stone or wood, on which carpets are spread, and on which the ladies sit or rechne. In the better class of dwellings, there are numerous courtyards, and special ones are devoted to winter and summer uses In Peshawur, most respectable houses have an underground room, called a tah khanah, where the inmates in the hot weather eleep at mid-day These rooms are exceedingly cool and pleasant on hot sultry days

Over the entrance door of a Muhammadan dwelling it is usual to put an inscription, either of the Kalimah, or Greed, or of some

erso of the Qur'an.

We have only attempted to describe, briefly, the ordinary dwelling-houses of Muhammadans, which are common to all parts of the Eastern world, but in large wealthy cities such as Damascus, Cairo, Delhi, and Lucknow, there are very handsome houses, which would require a longer description than our space admits of For Mrs Meer Ali's account of a Muhammadan harim or zanānah, soc HARIM

HOUSES, Permission to enter Arabic ustr'zūn (wlisen) To enter suddenly or abruptly into any person's house or apartments, is recknied a great incivility in the East, and the law on this subject is very distinctly laid down in both the Qui'an and the Traditions

Sürah xxiv 27-29 -

"O ye who believe! enter not into other houses then your own, until ye have asked leave, and have saluted its inmates This will be best for you haply ye will bear this in mind.

"And if ye find no one therein, then enter it not till leave be given you, and if it be said to you, 'Go ye back,' then go ye back This will be more blameless in you, and God

knoweth what ye do.
"There shall be no harm in your entering houses in which no one dwelleth, for the supply of your needs and God knoweth what ye do openly and what ye hide."

The traditionists record numerous injunctions of Muhammad on the subject. A man asked the Prophet, "Must I ask leave to go in to see my mother?" He said, "Yes" Then the man said, "But I stay in the same house with her " The Prophet said "But you must ask permission even if you stay in the same house" Then the man said, "But I wait upon her!" The Prophet said, "What! would you like to see her naked? You must ask permission "

The Khalifah 'Umar said it was according to the teaching of the Prophet that if you salam three times and get no reply, you must

then go away from the house

Abu Hurairah says that the Prophet said "When snyone sends to call you then you can return with the messenger and enter the house without permission" (Mishkat, book xxu ch i pt. 2)

HU, HUWA (a) The personal pronoun of the third person, singular, masculme, HE, re God, or He is It occurs in the Qur'an in this sense, eg Surah in 1, 331 🌢 🕽 🎝 🕽 Allāhu lā slāha silā Huwa, "God, there is no god but HE," which sentence is called the sufy wa ishal (or that which is re-jected, "there is no god," and that which is affirmed, "but He" The word is often used يا هو يا هو يا من by Sufi mystics in this form ya'lamu mã hữ ıllā hữ, "O He (who 18), O He (who 18), O He whom no one knows what He Humself is but Humself" Some commentators have supposed the word He to stand for the exalted name of God, the Ismu 7-a zum, which Muslim doc'ors say is only known to God. [JEHOVAH, ISMU L-A'EAM.]

HUBAL or HOBAL (هبل) great image which stood over the well or hollow within the Karbah In the cavity beneath wers preserved the offerings and other treasures of the temple (At-Tabari, p 6, treasures of the temple (At-Tabari, p 6, quoted by Muir) The idol was destroyed by Muhammad at his final conquest of Makkah, A.H 8, AD 630 "Mounted on (his camel) Al Caswa he proceeded to the Kaabah, reverently saluted with his staff the sacred stone and made the seven circuits of the temple. Ther pointing with the staff one by one to the numerous idols placed around, he commanded that they should be hewn down. The great image of Hobal reased as the tutelary desty of Mecci, in front of the Kasbah, shared the common fate 'Truth hath come,' exclaimed Mahomet in words of the Coran, as it fell with a crash to the ground, 'and falsehood hath vanished, for falsohood is evanescent (Sürah xvii 88) See Muir, Lafe of Muhomet, new ed. p 422 It is remarkable that there is no distinct allusion to the idol in the whole of the Qur'an

HUBS (حسى) Any bequest for plous purposes. A term used in Shr'ah law for way! Anything devoted to the service (See Baillie's Imameea Code, of God p 227)

HŪD (هود) A prophet said to have been sent to the tribe of Ad. Al-

Baisawi says he was, according to some, the son of 'Abdu 'Hah, the son of Rabah, the son of Khalid, the son of 'Ad, the son of 'Aus the son of Iram, the son of Sam, son of Noah, or, according to others, Hüd was the son of Shalah, son of Ariakhshad, con of Sam, son of Noah. D'Herbelot thinks he must be the Heber of the Bible (Judges iv 1)

The following are the accounts given of him in the Qur'an, Sürah vu 63-70 -

"And to 'Ad we sent their brother Hud O my people, said he, worship God ye have no other God than Him will ye not then fear Him?' Said the unbeheving chiefs among his people. We certainly perceive that then art unsound of mind, and verily we deem thee an impostor' He replied, 'O my people' there is no unsoundness of mind in me, but I am an apostle from the Lord of the worlds The messages of my Lord do I announce to you, and I am your faithful counsellor Marvel ye that a warning hath come to you from your Lord through one of yourselves that He may warn you? But temember when He made you the successors of the people of Nosh, and increase I you in tallness of stature Remember then one favours of God, happily it shall be well with yon' They said, 'Art thou come to us in order that we may worship one God only, and desert what our fathers worehipped? Then bring that upon us with which thou threatenest us, if thou be a man of truth' He replied, 'Vengeance and wrath shall suddenly light on you from your Lord. Do ye dispute with me about names that you and your fathers have given those idols, and for which God hath sent you down no warranty? Wait ye then, and I too will wait with you. And We delivered him and those who were on his side by our mercy, and we cut off to the last man those who had treated our signs as lies and who were not believers"

Strah xL 52-68 -

'And unto 'Ad We sent their brother Hud He said, 'O my people, worship God. Ye have no God beside Him Lo, ye are only devisers of a lie, O my people! I ask of you no recompense for this, verily my recompense is with Him only who hath made me Will ye not then understand? And O my people ask pardon of your Lord, then turn unto Him with penitence! He will send down the heavens upon you with copious rains. And with strength in addition to your etrength will He increase you, but turn not back with deeds of evil. They replied, O Hud, thou hast not brought us process of thy mission, and we are not the persons to abandon our gods at thy word, and we believe the not. We can only say that some of our gods have smitten thee with evil. He said, 'Now take I God to witness, and do ye also witness, that I am innocent of that which ye associate (in worship with God) heside himself Conspire then against me altogether and delay me not, Lo, I trust in God, my Lord and yours No moving creature is there which He holdeth not by its forelock Right, truly, is the way in which my Lord goeth. So if ye turn back, then I have already declared to you that wherewith I was sent to you, and my Lord will put another people in your place, nor shall ye at all injure Him, verily, my Lord keepeth watch over all things.' And when our doom eams to be inflicted, We rescued Hüd and those who had like faith with him, by our special mercy; and We rescued them from the regorous chastisement. And these men of 'Ad gainsaid the signs of their Lord, and rebelled against His messengers and followed the bidding of every proud contumacious person, followed therefore were they in this world by a curse, and in the day of the Resurrection it shall be said to them, 'Did not, verily, the people of 'Ad disbelieve their Lord?' Was it not said, 'Away with 'Ad, the people of Hüd?'"

Sürah xxv: 123-139

"The people of 'Ad treated the Sent Ones as hara When then brother Hud said to thom, 'Will ye not fear God? I truly am your apostle, worthy of all credit, fear God then and obey me I ask of you no reward for this, for my roward is of the Lord of the worlds alone Build ye a landmark on every height, in pastime? And raise ye structures to be your lasting abodes? And when ye put forth your power, do ye put it forth with harshness? Fear ye God, then, and obey me, and fear ye Him who hath plenteously bestowed on you, ye well know what? Plenteously bestowed on you, ye well know what? Plenteously bestowed on you flocks and children, and gardens and fountains Indeed, I fear for you the punishment of a great day' They said, 'It is the same to be whether thou warn or warn us not, verily this is but a creation [tale] of the ancients, and we are not they who shall be punished' So they charged him with imposture and Wo destroyed them. Verily in this was a sign yet most of them believed not"

AL-HUDAIBIYAH (Amail) Al-Hudaibiyah, a well on an open space on the verge of the Haram or sacred territory, which encircles Makkah. Celebrated as the scene of a truce between Muhammad and the Quraish known as the truce of al-Hudaibiyah, when the Prophet agreed not to enter Makkah that yesr, but to defer his visit until the next, when thoy should not enter it with any weapons save those of the traveller, namely, to each a sheathed sword. (Muir, from Kättbu 'l-Wäqidi.)

The treaty is referred to in the Qur'an as "a victory," in the xivinth Sürah, lat verse "We have given thee an obvious victory." A chapter which is said to have been revealed on this occasion and to have foretold the final taking of Makkah, which happened two years afterwards (See al - Baizani, in loco).

HUJJAH (4...) "An argument, a proof" The word occurs in the Qur'an.
Sürsh 11 145 "Turn your faces towards it (the Ka'bah) that men may have no argument

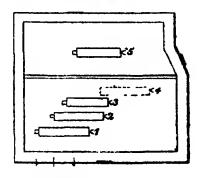
sgainst you, save only those of them who are unjust "

Surah vi. 64 "These are our arguments which we gave to Abraham against his people."

Surah vi 150 "God's is the perfect argument (kujjatu 'l-bālighah)

HUJJATU 'L-HAQQI 'ALA 'L-(حجة الحق على النطاق) KHALQ " The demonstration of truth upon the creature" A term used by the Sufi mystics for the Insamu 'l-kamıl, or the "perfect man," as Adam was when he proceeded from the hand of his Maker, and when he became a demonstration of God's wisdom and power before the angels of heaven. As is stated in the Quran, Surah ii 29 "Thy Lord said I am about to place a vicegerent (khalifah) in the earth. ('Abdu 'r-Razzāq's Dict of Suf: Terms )

HUJRAH ( The "chamber" in which Muhammad disd and was buried, which was originally the apartment allotted to Ayishah, the Prophet's favourite wife. It is situated behind the Masjidu 'n-Nabi, or Prophet's mosque, at al-Madinah, and 18 an pregular square of fifty-five feet, separated from the mosque by a passage of about 26 feet Inside the Hujrah are supposed to be the three tombs of Mnhammad, Abu Bakr, and 'Umar, facing the south surrounded by stone walls, without any aperture, or, as others say, by strong planking Whatever this material may be, it is hung outside with a curtain, somewhat like a four-post bed The outer railing is separated by a darker passage from the inner, and is of iron fil agree, painted green and gold This fence, which connects the columns, forbids passage to all men. It has four gates, the Babu I-Muwa-jihah (the Front Gate), the Babu Fajimah (the Gate of Fajimah), the Babu sh-Sham (the Syman Gate), and the Babu 't-Taubah (the Gate of Repentance) The Syrian Gate is the only one which is not kept closed, and is the passage which admits the officers in charge of the place On the southern side of the fence there are three small windows about a foot square, which are said to be about three cubits from the head of the Prophet's tomb Abovs the Hujrah is the green dome, surmounted by a large gilt crescent, springing from a series of globes Within the building are the tombs of Muhammed, Abū Bakr, and 'Umar, with a space reserved for the grave of our Lord Jesus Christ, whom Mushms say will again visit the earth, and die and be buried at al-Madinah The grave of Fatimah, the Prophet's daughter, is supposed to be in a separate part of the building, although some say she was buried in Baqi' The Prophet's body is said to be stretched full length on the right side, with the right paim supporting the right cheek, the face fronting Makkah. Close behind him is placed Aba Bakr, whose face fronts Muhammad's shoulder, and then 'Umar, who occupies the same position with respect to his predecessor Amongst Ohristian historians there was a popular story to the effect that Muhammadans believed the coffin of their Prophet to be suspended in the air, which has no foundation whatever in Muslim Lterature, and Niebuhr thinks the story must have arisen from the rude pictures sold to strangers. Captam Burton gives the annexed plan of the building



- 1 Muhammad
- Abu Bikr
- 3 'Umar
- The space for the tomb of Jesus
- 5 Fatimah

It is related that Mnhammad prayed that God would not allow his followers to make his tomb an object of idolatrons adoration. and consequently the adoration paid to the tomb at al-Madinah has been condemned by the Wahhābis and other Muslim reformers

In &D 1804, when al Madinah was taken by the Wahhabis, their chief, Sa'ad, stripped the tomb of all its valuables, and proclaimed that all prayers and exclamations addressed to it were idolstrous (See Burton's Pilgrivol 11, Burckhardt's Arabia and Wahhabis)

The garden annexed to the tomb is called ar-Rauzak, which is a title also given by

some writers to the temb itself

Abū Dā'nd relates that al-Qāsım the grandson of Abu Bakı came to 'Ayıshah and said. "O Mother, lift up the curtain of the Prophet's tomb and of his two friends, Abu Bakr and 'Umar, and she uncovered the graves, which were neither high nor low, but about one span in height, and were covered with red gravel. (Mishkat, book v eh vi. pt 2)

AL-HUJURĀT حسرات "Chambers" The title of the xiixth Surah of the Qur'an, in which the word occurs.

HUKM (حكم), pl ahkām command, rule sentence, judgment, of God, or of the prophets, or of a ruler or judge." It occurs in different senses in the Qur'an, ag — Sürah in 73 "It beseameth not a man,

that God should give him the Somptures and the Judgment and the Prophecy, and that

then he should say to hes followers, 'Be ye worshippers of me, as well as of God', but rather, Be ye perfect in things pertaining to God, since ye know the Scriptures and have stidied deep."

(Both Sale and Rodwell translate the word

al-hukm, "the wisdom," but Palmer renders

it more correctly "the judgment")
Sürah in 4; "Judgment is God's alone
He bids you worship only Him."

Sürah xx: 79 "To each (David and Solomon) we gave judgm at and knowledge

Al-hul mu 'sh-Shar's, " the injunction of the " is a torm used for a command of God, which relates to the life and conduct of an adult Muslim (K.tahu 't-Tarifat, in loco )

" descend-HULUL (حلول)  $L\iota t$ alighting; transmignation" A SMI term for the indwelling light in the soul of

HUMAN SACRIFICES is no trace in the Qui'an or Traditions of the immolation of human beings to the Deity as a religious rite. But M C de Percival (vol n p 101) mentions a Chassanide prince who was sacrificed to Venus by Munzii King of Hira' Infanticide was common in ancient Arabia, but it seems to have been done either as arriongst the Rajputs of India from a feeling of disappointment at the birth of female children, or to avoid the expense and trouble of rearing them. The latter seems to have been the ordinary leason, for we read in the Quran, Surah xvn 33 "Kill not your children for fear of poverty" [INVANTICIDE]

AL-HUMAZAH (Ilania) "The slanderer" The title of the civth Surah of the Qur'an, so called because it commences with the words " Woe unto every slunderer The passage is said to have been revealed against al-Akunas ibn Shariq, who had been guilty of slandering the Prophet.

HUNAIN (عنين) The name of a valley about three miles to the north-east of Makkah, where in the eighth year of the Hijrah a battle took place between Muhammad and the Banu Hawazin, when the latter were defeated In the Qur'an, the victory of

Hunam is ascribed to angelic assistance
Surah ix. 25 "Verily God hath assisted
you in many battle-fields and on the day of Hunain"

HUNTING Arabic said (age), There are special rules Heb ציד. laid down n Mushm law with regard to hunt-

ing (See Hamilton's Hidayah vol lv p 170) It is lawful to hunt with a trained dog, or a panther (Arabic fand, Persian yuz, which is an animal of the lynx species, booded and trained like a hawk), or a hawk, or a falcon

The sign of a dog being trained is his catching game three times without eating it

A hawk is trained when she attends to the call of her master If the dog or panther ent any part of the game it is unlawful, but if a hank eat of it, it is lawful, but it the dog mercly eat the blood and not the flesh it is lawful. If a hunter take game alive which his dog has wounded, he must slav it according to the law of Zabh, namely, by cutting its throat, with the head turned Makkah-wards, and resiting, "In the name of the Great God!" The law is the same with lespect to game shot by an arrow
if a sportsman let By an arrow (or fire a

gun) at game, he must repeat the invocation, "In the name of the Great God!"

And then the flesh becomes lawful if the game is killed by the shot But if only wounded, the simual must be slain with the invocation Game hit by an arrow which has not a sharp point is unlawful, and so is that killed by throwing pebbles

Game killed by a Magian, or an apostate, or a worshipper of mages is not lawful, because they are not allowed to perform gable. But that claim by a Christian or a Jew

is lawful

Hunting is not allowed on the pilgrimage nor within the limits of the sacred cities of Makkah and al-Madinab

'Adī ibn Hatim (Michkut, book xvin ch 1) gives the following tradition on the subject of

bunting

The Prophet said to me, 'When you send your dog in pursuit of game, repeat the name of trod, as at alaying an animal then if your dog holds the game for you and you find it alive, then slay it, but if you find your dog has killed it, and not eaten of it, then eat at but if the dog has eaten any of it, do not you eat it for then the dog has kept it for himself Then if you find another dog along with yours, and the game is killed, do not sat of it for verily you cannot know which of the dogs killed it and if the other dog killed it, it might so be that when he was let lose riter the game, the name of God might not have been repeated. And when you sh ot an arrow at game, repeat the name of God, the same as in slaving an animal, then if you lose sight of the game, and on finding it perceive nothing but the impression of your own arrow, then eat it if you wish, but if you find the game drowned, do not eat of it, although the mark of your arrow should be in it "

HUR (حور), the plural of haura The women of Paradise described in the Qur'an. eg Sûrab ly 56-78 -

- Therein shall be the damsels with retiring glances, whom nor man nor djinn hath touched before them
- 'Which then of the bounties of your Lord will ye twain deny?

" Like jacynths and pearls

Which &c

"Shall the reward of good be aught but good?

"Which &c

- "And beside these shall be two other rardens
  - "Which, &c

"Of a dark green "Which, &c

"With gushing fountains in each

"Which, do

- "In each fruits and the palm and the " Which, &c
  - "In each, the fair, the beauteous ones:

"Which, &c.

"With large dark eyeballs, kept close in hour pavilions:

"Which, &c

"Whom man hath never touched, nor any

" Which, &c

"Their spouses on soft green cushions and on beautiful carpets shall recline

"Which, &c"
Blessed be the name of thy Lord, full of majesty and glory."

AL-HUSAIN ( ). The second son of Fatimah, the daughter of Muhammad, by her husband 'Ali, the fourth Khalifab A brother to al-Hasan, the fifth Khalifah. According to the Shi'ahs, he was the third Khalifah. He was born A.H. 4, and died at Karbala AH. 61, being cruelly slain in his conflict with Yazid, the seventh Khalifah, according to the Sunnis

The martyrdom of al-Husain is celebrated by the Shi'ahs every year during the first ten days of the Muharram [MUHARRAM], an account of his tragic death is therefore necessary for understanding the intensity of feeling with which the access and incidents of the last days of the "Imam Husain" are enacted in the "Miracle Play," a translation of which has been given in English by Sir Lewis Pelly The following account is taken from the Preface to this work, p xi

"Shortly after the accession of Youd (Yazīd), Husam received at Mecca secret messages from the people of Oufa (al-Kūfah), entreating him to place himself at the head of the army of the faithful in Babylonia. Yend, however, had full intimation of the intended revolt, and long before Hussin could reach Cufa, the too easy governer of that city had been replaced by Obaidallah (\*Ubaidu lish ibn Ziyad), the resolute ruler of Bussorah (al-Başrah), who by his rapid measures disconcerted the plans of the conspirators, and drove them to a premature outbreak, and the surrender of their leader Muslim The latter foresaw the ruin which he had brought on Husam, and shed bitter tears on that account when captured. His head was struck off and sent to Yexid. On Husain arriving at the confines of Babylonia, he was met by Harro (al-Hurr), who had been sent out by Obaidallah with a body of horsemen to intercept his approach. Husain, addressing them, asserted his title to the Califate, and invited them to submit to him. Harro replied, 'We are commanded as soon as, we meet you to

bring you directly to Cufa into the presence of Obsidellah, the son of Ziyad.' Husain answered, 'I would cooner die than submit to that, and gave the word to his men to ride on, but Harro wheeled about and intercapted them. At the same time, Harro said, 'I have no commission to fight with you, but I am commanded not to part with you until I have conducted you into Onfa', but he bade Husain to choose any road into that city 'that did not go directly back to Mecca,' and 'do you,' said he, 'write to Yeald or Obaidallah, and I will write to Obaidallah, and perhaps it may please God I may meet with comething that may bring me off without my being forced to an extremity on your account. Then he retreated his force a little to allow Hussin to lead the way towards Outs, and Hussin took the road that leads by Adib and Cadisia This was on Thursday the 1st of Mohurrum (Muharram), A.E. 61 (A.D 680) When night came on, he still continued his march all through the night. As he rode on he nodded a httle, and waking again, said, 'Men travel by night, and the destinies travel toward them, this I know to be a mossage of death.'

In the morning, after prayers were ever, he mended his pace, and as he rode on there came up a horseman, who took no notice of him, but saluted Harro, and delivered to him a letter, giving orders from Obaidal-lah to lead Husain and his men into a place where was neither 'own nor fertifications, and there leave them till the Syrian forces

should surround them

"This was on Friday the 2nd of Mohurrum. The day after, Amer ('Umar ibn Sa'id) came upon them with four thousand men, who were on their march to Dailam. They had been encamped without the walls of Oufa, and when Obaidallah heard of Husain's coming, he commanded Amer to defer his march to Dailam and go against Husain. But one and all dissuaded him. Beware that you go not against Husain, and rebel against your Lord, and cut off mercy from you, for you had better be deprived of the dominion of the whole world than meet your Lord with the blood of Husain upon you.'
Amer was fain to acquiesce, but upon Obaidallah renewing hie command with threats, he marched against Husain, and came up with him, as aforesaid, on Saturday the 3rd of Mohurrum

"On Amer sending to inquire of Husain what brought him thither, the latter replied, The Cufans wrote to me, but since they reject me, I am willing to return to Mesca Amer was glad when he heard it, and said, I hope to God I may be excused from fighting against him ' Then he wrote to this purpose to Obaidallah, but Obaidallah sternly re plied, 'Get between him and the river,' and Amer did so, and the name of the place where be cut Hassin off from the Euphrates was called Kerbela (Karbala). 'Kerb (angush) and bela (vexation), Trouble and affliction,' said Hussin when he heard it. Amer, in which he proposed either to go to Yezid, to return to Mecca, or, as some add but others deny, to fight against the Turks Obaidallah was at first inclined to accede te these conditions, until Shamer stood up and swore that no terms should be made with Husain, adding significantly that he had been informed of a long conference between Husain and Amer

"Then Obaidallah sent Shamer with orders to Amer, that if Husain would surrender unconditionally, he would be received, if not, Amer was to fall upon him and his men, and trample them under his feet Should he refuse to do so, Shamer was to strike off Anier's head, and hunselt command the attack against Husain

"Thus passed Sunday Monday Tuesday Wednesday, Thursday, and Friday, the 4th 5th, 6th, 7th, 8th, and 9th of Mohurrum On the evening of the 9th Amer drew up his forces close to Husain's camp, and himself rode up to Husain as he was sitting in the door of his tent just after the evening praver. and told him of the conditions offered by Obaidallah Husain desired Amer to give him time until the next morning, when he would make his answer

"In the night his sister came weeping to his bedside, and, awaking him exclaimed Alse for the desolation of my family my mother Fatima is dead and my father Ali, and my brother Hasan Alas for the destruc tion that is past! and alas for the destruction that is to come! 'Saster,' Husain replied 'put your trust in God, and know that man is born to die, and that the heavens shall not remain, everything shall pass away but the presence of God, who created all things by His power and shall make them by His power to pass away, and they shall return to flim alone My father was better than me, and m mother was better than me, and my brother was better than me and they and we and all Muslims have an example in the Apostle of God' Then he told his men that Obardallah wanted nebody but him and that they should go away to their homes But they said, 'God forbid that we should ever see the day wherein we survive you! Then he commanded them to cord then tents close together, and make a line of them so And be as to keep out the enemy's house digged a trench behird his camp which he filled with wood to be set on file, so that he could only be attacked in front. The rest of the night he spent in prayer and supplication, while the enemy's guard patielled all night long round and round his camp

"The next morning both sides prepared for the slaughter Husain first washed and anomted himself with musk, and soveral of his chief men did the like, and one asking them what it mount Husein replied plea santly, 'Alas! there is nothing between us and the black-eyed girls of Paradise but that these troopers come down upon us and slay us!' Then he mounted his horse, and set the Coran before him, crying, 'O God, Theu art my confidence in every trouble and my

hope in every adversity!' and submitted him self to the judgment of his companions before the opened pages of the sacred volume. At this his sisters and daughters began to weep, when he cried out in bitter anguish self reproachfully, God reward the son of Abbas, in allusion to advice which his cousin. Abdullah ibn Abbas, had given him to leave the women behind in Mecca. At this moment a party of the enemy's horse blooked bound of the course. wheeled about and came up to Husain, who expected to be attacked by them But it was Harro, who had quitted the ranks of the Syrian army and had now come to die with Hussin, and testify his repentance before men and God. As Harro rode into the doumed camp, he shouted back to Amer, Alas for you!' Whereupon Amer commanded his men to 'bring up the colours' troops, Shamer shot an arrow into the camp, saying, Bear witness that I shot the first arrow, and so the fight began on both sides It raged, chiefly in a series of single combata, until noon day, when both sides retired to prayer, Husain adding to the usual office the Prayer of Fear' never used but in cases of extremity When shortly afterwards the fight was renewed, Hussin was struck on the hoad by a sword Faint with the loss of blood he sat down by his tont and took upon his lap his little son Abdullah, who was at once killed by a flying arrow He placed the little corpse upon the ground, crying out, 'We come from God and we return to Him O God, give me strength to bear these mis fortunes. Growing thirsty he ran toward the Euphrates, where, as he stooped to drink, an arrow struck him in the mouth Raising his hands, all besmeared and dripping with blood, to beaven he stood for awhile and prayed earnestly His bittle nephew, a beau tiful child, who went up to kiss him, had his hand cut off with a sword, on which Husam again wept saying, 'Thy reward, dear child, is with the forefathers in the resims of bliss' Hounded on by Shamer the Syrian troops now surrounded him, but Husain nothing daunted, charged them night and left. In the midst of the highling, his sister came between bim and his alayers, crying out to Amer, how he could stand by and see Hussin slain Whereupon, with tears trickling down his beard, Amer turned his face away, Shamer, with threats and curses, set on his soldiers again, and at last one wounded Husam upon the hand, and a second gashed him on the neck, and a third thrust him through the body with a spear No soomer had he fallen to the ground than Shamer rode a troop of horsemen over his corpse backwards and forwards, over and over again, until it was trampled into the very ground, a scarcely recognisable mass of mangled flesh and mud.

"Thus, twelve years after the death of his brother Hasan, Husain, the second son of Ali, met his own death on the bloody plain of Kerbela on Saturday the 10th day of Mohurrum AH 61 (AD 680) "

From al-Hussin and his brother al-Hasan are derived the descendants of the Prophet known throughout Islam as Saiyids [SAI-YID, HASAN, MUHARRAM.]

(t;3) HUSBAND Arabic sauj A husband is not guardian over his wife any further than respects the rights of marriage, nor does the provision for her rest upon him any further than with respect to food, clothing, and ledging (Hidayah, vol 1. 68), but he may be impresented for the maintenance of his wife (lbidem, vol ii p. 628) The evidence of a husband concerning his wife is not accepted by the Sunnis, but it is allowed in Shī'sh law (16 vol ii p (85) The Muhammadan law demands that a Muslim husband shall reside equally with each of his wives, unloss one wife bestow her right upon another wife (16, sol | p 184)

ارحس الحلق) HUSNU 'L-KHULQ "A good disposition.' Abu Hurairah re lates that one of the Companions once asked Muhammad, "What is the best thing that has been given to man?" and Muhammad replied, "A good disposition" Muhammad is also related to have said that the "heaviest thing which will be put in the scales of a Muslim in the Day of Judgment is a good disposition" (Mishkat, hook xxii ch xix pt 2)

(الحلبة) HUTAMAH (الحلبة A division of Hell, mentioned in the Quran, Surah

" Wos to every backbiter

"Who amasseth wealth and storeth it against the future!

"He thinketh surely that his wealth shall be with him for ever

" Nay! for verily he shall be flung into at hutamah,

"And who hall teach thee what al hute mak 18?

"It is God's kindled are,

. Which shall mount above the hearts of the damned :

"It shall verily rise over them like a vault,

"On outstretched columns"

The Imam al Baghawi says it is the division of Hell specially reserved for the Jews

HUWAIRIS (حويرث) One of the citizens of Makkah, who was excluded from the general amnesty on the taking of Makkah, in consequence of his having pursued Zainab. Muhammad's daughter, while endeavouring to effect her escape from Makkah He was afterwards sereed and claim by 'Alı

HUZAIFAH (حلينة) The son of al-Yaman. He was a "sworn companion" of the Prophet, one of the most eminent of the Ashab, and it is recorded by Muslim the Traditionist, that he was specially instructed by the Prophet His father, al Yaman, also called His or Hussil, was likewise a companion, who fell at Uhud Huzaifah died in the time of 'Ali's Khalifate, AR. 36 (See Tuqribu't-Tuhgib, p 51) Sir William Mun says he was the Companion who first suggested to Usman the necessity of the recension of the Quran, A H 38 (Lafe of Mahomet new ed p 556)

"Hodzeifa, who had warred both in Armenia and Adzerbaijan, and had observed the different readings of the Syrians, and of the men of Irac, was alarmed at the number and extent of the variations, and warned (himan to interpose and 'stop the people before they should differ regarding them scriptures as did the Jews and Christians "

The ancestor of (هديل) HUZAIL the Banu Hazail, a tribo distinguished in the annals of war and poetry, and, as we learn from Buckhardt, still occupying under the same name the environs of Makkah. (Travels in Arabia, vol 1 pp 63, 66)

HYPOCRISY Arabic riya (641). mnfāq (طاق), makı (مکر), mudāhanal (مداهداً) When there is an allusion to hypocrasy in the Quran, it refers to that class of people known as al-Munafiquin, or the hypocrites of al-Madinah, who in the days of the Prophet professed to follow him. whilst secretly they opposed him [NUNA-FIQUE] 22de Sürahs 11 7, xxxiii. 47, Ivii 13 But in the Traditions we have the following with reference to this sin Mishkat, book i ch un pt d) -

"The signs of hypcorisy are three speak ing falsely, promising and not performing, and hong perfidious when trusted"

"There are four qualities, which being possessed by anyone, constitute a complete hypocrite, and whoever has one of the four has one hypocritical quality till he discards it perfidy when trusted, the breaking of agreements, epeaking falsely, and prosecuting hostility by treachery"

HYPOCRITES Arabic mundfique (منافقون) A term applied by Muhammad to those residents of al-Madinah who during his first stay in that city outensibly joined Islam but in secret were disaffected. IBAHIYAH (Laul) A sect of libertines who consider all things lawful

IBAQ (341) The absconding of slaves. The fugitive slave being termed ābiq or, if he be an infant, zāll, or the strayed one. The restorer of a fugitive slave is entitled to a reward of forty dirhams, but no reward is given for the restoration of a strayed infant slave. [SLAVERY]

IBAZIYAH (Labl) A sect of Muslims founded by 'Abdu 'lläh ibn Ibaz, who said that if a man commit a kuhīrah or great sin, he is an infidel and not a believer (Kitābu 't-Ta'rīfāt, in loco)

[DEVIL] (ابليس) IBLÍS

IBN 'ABBAS (Los and Abdu 'Abdu 'Abdu 'Aliah, the eldest son of 'Abbas, and a consin of Muhammad One of the most celebrated of the Companions, and the relator of numerous traditions. It is said that the angel Gabriel appeared to him, when he was only ten years old, and revealed to him the meaning of the Qur'an, which accounted for his intimate acquaintance with the letter and the ring of the book. He was called Tarjumānu (Qur ān, or "the interpreter of the Qur'an.' He was appointed Governor of al-Basrah by the Khalifah 'Ali, which office he held for some time. He returned to the Hija' and did at at-Tā'n A.H. 68 (A D 687), aged 72 years

IBN HANBAL (أبن حسل) The Imām Abū 'Abdi 'llāh Ahmad ibn Hanbal the founder of the fourth orthodox sect of the Sunnis, was born at Bagndad v IL 164, A D 780, where he received his education under Yazid ibn Harun and Yahya ibn Satid On ash Shaff'i coming to Baghdad (A ft 195), Ibn Hanbal attended the lectures delivered there by that doctor, and was matrix ted by 1 mm in the traditions In process of time be acquired a high reputation from his profound know ledge of both the civil and spiritual law and particularly for the extent of his crudition with respect to the precepts of the Prophet of which it is said that he could repeat also a million. His fame began to spread just at the time when the disputes ran highest concorning the nature of the Qur'an, which some held to have existed from oternity whilst others maintained it to be created Unfortunately for Ibn Hanbal, the Khalifah al-Mu tasım was of the latter opinion, to which this doctor refusing to subscribe, he was imprisoned and severely scourged by the Khalifah's order

For this hard usage, indeed, he afterwards received some estisfaction from al-Mutawakkil, the som of al-Mutasim, who, upon succeeding to the throne, issued a decree of general toleration, leaving every person at liberty to judge for himself upon this point. This tolerant Khalifah set the persecuted

doctor at liberty, receiving him at his Court with the most honourable marks of distinction, and offering him a compensatory present of 1,000 pieces of gold, which, however, he refused to accept After having attained the rank of Imam, he retired from the world, and led a recluse life for several years He died AH 241 (AD 855), aged 75 He obtained so high a reputation for sanctity, that his funeral was attended by a train of 800,000 men and 60,000 women, and it is asserted as a kind of miracle, that on the day of his decease no fewer than 20,000 Jews and Christians embraced the faith. For about a century after his death, the sect of Ibu Hanbal were numerous and even powerful, and uniting to their zeal a large proportion of fanaticism, became at length so turbulent and troublesome as to require the strong arm of Government to keep them in order Like most other functical sects they dwindled away in process of time, and are now to be met with only in a few parts of Arabia. Although orthodox in their other teneth there was one point on thich they differed from the rest of the Muslims for they asserted that God had actually set Muhammad apon his throne, and constituted him his substitute in the government of the inniverse an assertion which wa . egarded with horror, as an impious blasphemy, and which brought them into great disceptie. This, however, did not happen until many years after Ibn Hanbal's decease and is in no degree attributed to him lle published only two works of note one entitled the Musical which is said to contain above 30,000 traditions selected from 750,000, and another, a collection of anothegus, or proverbs, containing many admirable precepts upon the government of the passions He had several eminent pupils, particularly Ismā'il al-Bukhāri and Muslim Ibn Dā'ūd His authority is but seldom quoted by any of the modern commentators on jurisprudence

The modern Wahhabis are supposed to follow (to some extent) the teachings of Alimad ibn Hanbal

The well known Mnharmadan biographer He drew his descent from a family of Balkh. He was born at Arbelah but resided at Damasons, where he filled the office of chief Qazi, and died an 681 (AD 1282). His biographical dictionary has been translated into English by Baion de Siane (Paris 1848) The biographical notes in the present work are chiefly from Ibn Khallikin's work.

IBN MAJAH ((1) (1)) Abil 'Abdi 'Ish Muhammad Ibn Yazıd Ibn Majah al-Qazwini was maulawl of the tribe of Rabi ah, and a celebrated Hafig of the Qur'an and is known as the compiler of the Katöbu's-Sentin, or "Book of Traditions" This work

is counted one of the six Sahiks, or authentic collections of Hadis Born A.E. 209 (A.D 824). Died A.E. 278 (A.D 886).

IBN MASTID (ابن مسمود) 'Abdu 'lish ibn Mas'id, "a companion" of consider 'Abdu shie note One of the illustrious "ten" ("Asharah Mubashsharah) to whom Muhammad gave an assurance of Paradise present at the battle of Badr and subsequent engagements Died at al-Midinah AH 32 aged 60

IBN MULJAM ( (M)) The Muslim who slew the Khalifah 'Ali The author of the Hayatu 'L-Qulūb (Merrick's Translation, p 204) says when 'Ali was martyred by Ibn Mulj im his celestial likeness that the says that the says that the says the says that the says the says that the says the says that the says that the says that the says that the says that the says that the says that the says that the says that the says that the says that the says that the says that the says that the says that the says that the says that the says that the says that the says that the says that the says that the says that the says that the says that the says that the says that the says that the says that the says that the says that the says that the says that the says that the says that the says that the says that the says that the says that the says that the says that the says that the says that the says that the says that the says that the says that the says that the says that the says that the says that the says that the says that the says that the says that the says that the says that the says that the says that the says that the says that the says that the says that the says that the says that the says that the says that the says that the says that the says that the says that the says that the says that the says that the says that the says that the says that the says that the says that the says that the says that the says that the says that the says that the says that the says that the says that the says that the says that the says that the says that the says that the says that the says that the says that the says that the says that the says that the says that the says that the says that the says that the says that the says that the says that the says that the says that the says that the says that the says that the says that the says that the says that the says that the says that the says that the says that the says that the says that the says that the says the says that the says the says that the says that the says that the says the says (se in the Alamu I-Migal) appeared wounded also, wherefore angels visit the similitude morning and evening and ourse the name of Ibn Muljam

A mys-ابن مياد) IBN ŞAIYĀD terious personage who lived in the time of Muhammad, and who was mistaken by some people for ad-Dajiklu 'l Masih or the Anti christ 'Abdu I-Haqq says some say he was a Jew of al-Madmah named 'Abdu 'linh

Ibn 'Ilmar relates that the Prophet went to Ibn Saiyad accompanied by a party of his companions, and found him playing with boys, and at this time lie had nearly reached puberty, and Ihn Sanyad had no intimation of the coming of the Prophet and the com pamons, till the Prophet struck him upon the back, and said 'Do you bear witness that I am the Prophet of God?" Then Ibn Saiyad looked at the Prophet and eard, 'I bear witness that you are the Prophet of the ulliterate" After that he said to the Prophet, "Do you bear witness that I am the Prophot of God?" Then the Prophet pressed him I believe in with both his hands and said God and His Prophets', and then said to Ibn Saiyad "What do you look at." He said, "Sometimes a person comes to me telling the truth, and sometimes another person telling lies like as magicians to whom devils bring truth and falsohood." The Prophet said, "The Devil comes to you, and brings you news, false and true After that, the Prophet said . Verily I have concoaled a revelation from you" (which was the one in which there is ment on or the smoke), and Ihn Saiyad raid, "It it the one with the smoke?" Then the Prophet said "Begone! yon cannot surpass your own degree!" Ibn 'Umar said, "O Prophet of God! do you permit me to strike off Ibn Salyad's head?" He said, "If Ibn Saijad be Dajjal, you will not be able to kill him, because Jeans will be his slayer, and if he is not Dajjal there can Atten this be no good in your killing him. After this the Prophet and Ubary ibn K ? al-Ansari went towards some date trees belonging to Ibn Saiyad, and the Prophet hid bimself behind the branches, to listen to what he would say, before Ibn Saiyad discovered him. And at this time I'm Saryad was lying upon

his bed, with a sheet over his face, talking to himself, and his mother saw the Prophet standing behind the branches of the trees, and said to her son, "Muhammad is standing At this he became silent, and the Prophet said, "Had not his mother informed him he would have said something to have discovered what he is " Then the Prophet repeated, "Praised be fied, by that which is worthy of , and then mentioned Dajjal and said, "Verily, I fear for you from Dajial, there is no Prophet but he alarmed his people about him, Verily, Noah frightened his people about Dajial but I will tell you a thing lie the matter of Dajjäl, which no one Prophet ever told his people know that he is blind, and that verily God is not blind."

Abu Saud al-Khudu says "Ibn Saiyad asked the Prophet about the earth of Paradise, and he said 'The earth of Paradise is in whiteness like flour twice sifted, and in smell like pure musk' And I accompanied Ibn Sarvad from al-Madinah to Makkah, and he said to me 'What ir tible I have experienced from people supposing me Dajjāl! Have you not neard, O lbn Saiyād the Prophet of God say "Verily, Dajjal will have no children"? and I have, and verily the Prophet has said, "Dajjai is an infidel," and I am a Muslim' and the Prophet said, "Dajjal will neither outer "... Madinah nor Makkah' and neither enter d-Madmah nor Makkah verily, I am going from el-Madinah and intend going to Makkah' After that, Ibn Saivad said, in the latter part of his speech, Beware, I swear hand and I know the pince of Dajjal's birth, and whee he stays and I know his Then this made me father and moth 1 doubtful, and I said, May the remainder of your divs be lost to you. A person present said to Ibn Saiyad, Would you like to be Daijul. He said, 'I I possessed what Daljul is described to have, such as the power of leading astray, I should not dishke it "
Ibn Umar says "I met Ibn Saiyad when

he had swollen eyes, and I said, 'How long has this been?' He aid 'I do not know' I said, 'Do not know man that your eyes are in your head?' He said. If God pleased He could create eyes in your limbs, and they would not know anything about it, in this manner also, man is a employed as to be insensible to pains. They lon Salyad made a noise from his nose, louder than the braving of an ass" (Mishkat, book xxin ch v)

الى عبر) UMAR) 'Abdı 'ı Rahman 'Abdu 'llah, son of 'Umar the colchiated Khalifah, was one of the most eminent of the "companions" of Muham-mad He embraced Islam with his father when he was only eight years old. For a period of sixty years he occupied the leading position as a traditionist, and al-Bukhaii, the collector of traditions, says the most authentic are those given on the authority of Ibn 'Umar He died at Makkah A H 78 (A.D 692), aged 84 Tears.

IBRAHIM (ابراهيم) The patriarch Abraham [ARRAHAM]

IBRAHIM (Analyt). The infant son of Muhammad by his slave girl, Mary the Copt Born AH 8, died AH 10 (AD The infant 681).

(عيد) ID؛ FESTIVAL

'IDAN (عيدان) The Dual of 'Id, a festival. The two festivals, the 'Idu T-Fifr, and the 'Idu 'l Azhā

'IDDAH (see) Let "Number"
The term of probation incumbent upon a Lit "Number" woman in consequence of a dissolution of marriage, either by divorce or the death of her husband. After a divorce the period is three months, and after the doath of her husband, four months and ten days, both periods being enjoined by the Qur'an (Sürah ixv 4, 11 284)

'IDGAH (عيدكاة) Lit "A place of festival" A Persian term for the muscille, or praying-place, set apart for the public prayers said on the two chief festivals, viz 'Idu 'I-Fitr, and 'Idu 7-Azha ['IDAN ]

IDIOTS Arabic magnun ( , pl majann Mr Lane, in his Modern Egyptians,

vol 1. p 288, says -

"An idiot or a fool is vulgarly regarded by them as a being whose mind is in heaven while his grosser part mingles among ordinary mortals, consequently he is considered an especial favourite of heaven Whatever enormities a reputed saint may commit (and there are many who are constantly infringing precepts of their religion), such acts do not affect his fame for sanctity, for they are considered as the results of the abstraction of his mind from worldly things his soul, or reasoning faculties, being wholly absorbed in devotion, so that his passions are left without control Lunatics who are dingerous to society are kept in confinement, but those who are harmless are generally regarded as saints Most of the reputed saints of Egypt are either lunatics, or idiots or impostors

IDOLATRY The word used in the Qur'an for idolatry is shirk ( ), and for an idelator, mushrik ( pl. mushri kun In theological works the word wagant (وثني) is used for an idolator (wasin an (رثني), and 'ibādatu 'l-ausān (مادة الأرثان), for idolatry

In one of the earliest Surahs of the Qur'an (when chronologically arranged), lu 35-43, idolatry is condemned in the following lan-

"Were they created by nothing or were they the creators of themselves

"Created they the Heavens and Earth? Nay, rather, they have no faith

"Hold they thy Lord's treasures? Bear

they the rule supreme?
"Have they a ladder for hearing the angels? Let anyone who hath heard them bring a clear proof of it

"Hath God daughters and ye sons? Askest thou pay of them? They are themselves weighed down with debts

"Have they such a knowledge of the secret things that they can write them down?

"Desire they to lay snares for thee? But the snared ones shall be they who do not believe.

"Have they any God beside God? Glory

be to God above what they jour with Him."

But they are in a later Surah (nearly the last), ix. 28, declared unclean, and forbidden to enter the sacred temple at Makkah. That was after Muhammad had destroyed the idols in his last pilgrimage to the Sacred

"O Believers! only they who join gods with God are unclesn! Let them not, therefore after this their year, come usar the sacred temple. And if ye fear want, God, if He please, will enrich you of His abundance for God is Knowing, Wise "

In a Surah given about the same time (17 51, 116), idolatry is declared to be the un-

pardonable sin -

' Verily, God will not forgive the union of other gods with Himself' But other than this will He forgive to whom He pleaseth And he who unitely gods with God hath de vised a great wickedness."

"God truly will not forgive the joining other gods with Himself Other sins He will forgive to whom He will but he who joineth gods with God, bath erred with far-gone

error'

Nor is it lawful for Muslims to pray for the souls of idolaters, as is evident from Surah ix 114

"It is not for the prophet or the faithful to pray for the forgiveness of those, even though they be of kin who associate other beings with God after it bith been made clear to them that they are to be the inmates of Hell

"For neithor did Ahiaham ask forgiveness for his father but in pursuance of a promise which he had promised to him but when it was shown him that he was an enemy to God, he declared bimself clear of him

Abraham was pittul, kind Sir William Mur says (Int p ccxu) that 'Mahomet is related to have said that Amr son of Lobai (the first Khozaite king, A b 200) was the earl est who dared to change the 'pure religion of Ishmael,' and set up idols brought from Syria. This, however, is a mere Muslim concert The practice of idolatry thinkly overspread the whole peninsula from a much more remote period

From the chapters from the Qur'an, already quoted, it will be soon that from the very first Muhammad denounced idelatry But the weakness of his position compelled him to move cautiously The expressions contained m the al-Madinah Suraha, given when Mu-hammad could not enter Makkah, are much more restrained than those in the Surahs givon after the capture of Makkah and the destruction of the idols of the Karbah

At an early period (about the fifth year) of his mission, Muhammad seems to have contemplated a compromise and reconciliation with Makkan idolatry Sir William Mair

(quoting from at-Tabarr, pp 140-142, and

Ratibu'l-Waqidi, p 40), says —
"On a certain day, the chief men of Mecca, assembled in a group beside the Kaaba, discussed, as was their wont, the affairs of the city Mahomet appeared, and, seating himself by them in a friendly manner, began The to recite in their hearing Sura lin chapter opens with a description of the first visit of Gabriel to Mahomet, and then unfolds a second vision of that angel, in which certain heavenly mysteries were revealed It then proceeds .

And see ye not Lat and Ozza, And Manat the third besides?

"When he had resched this verse, the devil suggested to Mahomet an expression of thoughts which had long possessed his soul, and put into his mouth words of reconcila tion and compromise, the revelation of such as he had been yearning that God might send unto his people, namely

These are the exalted females

And verily their intercession is to be hoped

The Coreish were astonished and delighted with this acknowledgment of their derives and as Mahomet wound up the Sura with the closing words,-

Wherefore bow down before God, and

serve Hum,

the whole assembly prostrated themselves with one accord on the ground and wor shipped Walid alone unable from the in himities of age to bow down took a handful of earth and worshipped pressing it to his forehead

"And all the people were pleased at that which Mahomet had spoken, and they began to say, Now we know that it is the Lord alone that giveth life and taketh it away, that createth and supporteth And as for these our goddesses, make intercession with Him for us wherefore as thou hast con ceded unto them a portion, we are content to

follow theo

· But their words disquiete ! Mahomet, and he retired to his house in the evening Gabriel visited him, and the Propuet (as was And his wont) recited the Sura unto him Cabriel said . What is this that thou hast done ' thou hast repeated before the people words that I never gave unto thee So Mahemet grieved sore, and seared the Lord greatly, and he said, 1 have spoken of God that which he bath not said But the Lord comforted His Prophet and restored his confidence, and cancelled the verse and revealed the true reading thereof (as it now stands), numej a

And see we not Lat and OATE. And Manat the third besides

What' shall there be male progeny unto you, and female unto him?

That were indeed an unjust partition!

They are naught but names, which we and your fathers have invented &c

· Now, when the Corsish heard this they spoke among thomselves, saying, 'Mahomet buth repented his favourable mention of the rank of our goddesses with the Lord hath changed the same, and brought other words instead' So the two Satanic verses were in the mouth of every one of the unbehevers, and they increased their malice, and stirred them up to persecute the faithful with still greater severity" (bir W Murs Left of Mahomet, new ed p 86, seqq)

The Commentators do not refer to this cir cumstance, and pious Muhammadans would reject the whole story but as in W Muir

says, the authorities are too strong to be impugned."

These narratives of ap-labari and the secretary of al-Waqidi are fully borne out in the facts of Muhammad's subsequent compromise with the idolatrous feelings of the people, for whilst he removed the images from the Ka hah, he at the same time retained the black stone as an object of superstituous reverence, and although he destroyed leaf and Na'luh, the desties of as-Sata and al-Marwab, he still retuned the 'nunnings to and fro, and tue storings of the pillars," as part of the sacred rates of what was intended to be a purely theistic and iconoclastic system most singular feature in the fetichism of Arabia was the adoration paid to unshapen st nes and Muhammad found it impossible to construct his religion without some com promise with the popular form of idolatry It is a ourious circumstance that so much of the zeal and bigotry of the Wahhabi puri taus is directed against the shirk, or idolatry, of the popular veneration for tombs and other objects of adoration, and yet they see no objection to the adoration of the black stone, and those other strange and peculiar customs which form part of the ritos of the Makkan pilgrimage

IDOLS Arabic nasan (وثن), pl auein, also anam (ana), pl asnam, both words being used in the Quran. Ten of the idols of ancient Arabia are mentioned by name in the Quran, viz — Süiah iv 52 "Hast thou not observed

those to whom a part of the Scriptures hath been given 'They believe in al- libt and at-Iaghut and say of the infidels. These are guided in a better path thun those who hold the faith

Surah lui 19 "Havo ye considered al-Lat, al-'Uzzu and Manat the thud?

Sursh lax: 21 "They have plotted a great plot and said, "Ye shall surely not leave your gods se shall surely neither leave Wadd, nor Sieca, nor 'aghus, noi Ya'ug nor Nasi, and they led astrav many

Al-Itht and at Tayhūt (the latter also men tioned in Surah ii 257, 259) were, according to Jalalu d-din, two idols of the Quraish whom certain renegade Jews honoured in order to please the Quraish

Al-Lat was the chief idol of the Banu Saqif at at-Ta'if The name appears to be the feminine of Allah God.

Al 'Uzza has been identified with Venus, but it was worshipped under the form of an acacia tree, and was the duty of the Banu Ghatafan

Monet was a large sacrificial stone worshipped by the Bant Khuzë'ah and Bant Husail

The five idols, Wadd, Suwe', Yaghus, Ye'uq, and Nasr, the commentators say, were originally five persons of eminence in the time of Adam, who after their deaths were worshipped in the form of idols

Wadd was worshipped by the Banu Kalb in the form of a man, and as said to have re-

presented heaven.

Sawa" was a female derty of the Banû Hamdân.

Yaghug was a delty of the Bant Mazhij and in the form of a hon

Young was an idol of the Bank Murad in the shape of a horse,

Nasr was, as its name implies, an image of an eagle, and worshipped by Himyar

It is said (according to Burkhardt, p. 164) that at the time of Muhammad's suppression of idol worship in the Makkan temple, there were not fewer than 360 idols in existence

The chief of the minor deities was Hubal, an image of a man, and said to have been originally brought from Syria. Other well-known idols were Isāf, an idol on Mount as-Ṣāfā, and Nā'ilah, an image on Mount al-Marwah, as part of the rites of the pilgrimage, the Prophet not being able to divert entirely the regard of the people for them

Habhah was a large sacred stone on which camels were sacrificed, and the Hajaru 'l-Asvaal, or Black Stone, was an object, as it still is, of idolatrous worship. In the Kabah there were also images representing Abraham and Ishmael, each with divining arrows in his

hand.

The statement, made by some writers, that the image or picture of Jesus and Mary had a place in the Ka'bah, seems to be without

any authority

Although Herodotus does not refer to the Ka'bah, yet he mentions as one of the chief divinities of Arabia Altiat, which is strong evidence of the existence of an idol called al-Lât at that time as an object of worship (Herod. in. 8) [IDOLATEY]

IDRIS (الربحي) A prophet mentioned twice in the Quran, about whose identity there is some discussion

Sürah xix. 57 "Commemorate Idvis in the Book, virily he was a man of truth and a Prophet, and we raised him to a lofty place."

Sürah xxı 85, "And Ishmael, and Idrīs, and Zū 7-kifi—all steadfast in patience"

Al-Baisawi says Idris was of the posterity of Shis (Seth), and a forefather of Noah, and his name was Uhnükh (Enoch, Heb 7)7,

Consecrated). He was called Idris from dars, "to matruct," from his knowledge of divine mysteries, and thirty portions of God's sacred soriptures were revealed to him. He was the first person who learned to write, and he was the inventor of the science of astronomy and arithmetic

Husain says, "In the Jami's 'l-Usul, it is

written that Idris was born one hundred years after the death of Adam."

The Jalalan say the meaning of the words in the Qur'an, " we reused him to a lofty place," is that he liveth either in the fourth heaven, or in the sixth or seventh heaven, or that he was raised up from the dead and taken to Paraduse.

The Kāmālān say, "In the book called the Rausatu 'l-Abbāb, Ibn Jarīr relates that Idrīa was the special friend of one of the angels of heaven, and that this angel took him up into the heavens, and when they arrived in the fourth heaven they met the Angel of Death. The angel asked the Angel of Death how many years there were remaining of the hife of Idrīs, and the Angel of Death said, 'Where is Idrīs, for I have received orders to bring death to him?' Idrīs then remained in the fourth heaven, and he died in the wings of his angel friend who had taken him from earth"

Some of the Commentators think Idris and Elijah (Ilyis) are the same persons. But the accounts given seem to identify him with Enoch

'IDU'L-AZHĀ (عمدالاهم) Vulg.
'Id-1-Zuhā, "The least of sacrifice" Oalled also Yaumu'n-Nahr, Qurbān-'Id, Baqarah-'Id (se the cow featival), and in Turkey and Egypt'Idu Burrān. It is also called the 'Idu'l-kabir, the great festival, as distinguished from the 'Idu'l-Fifr, which is called the minor festival, or al-'Idu's-saghir

It is celebrated on the tenth day of Zü 'l-Hijjah, and is part of the rites of the Makkan pilgrimage, although it is observed as well in all parts of Islam both as a day of sacrifice and as a great festival It is founded on an injunction in the Qur'an, Sürah xxii.

33-38

"This do And they who respect the symbols of God, perform an action which proceedeth from piety of heart.

"Ye may obtain advantages from the cuttle up to the set time for slaying them, then, the

place for sacrificing them is at the ancient House

"And to every people have we appointed symbols, that they may commemorate the name of God over the brute beasts which He hath provided for them. And your God is the one God. To Him, therefore, surrender vourselves and bear thou good tidings to those who humble themselves,—

"Whose hearts, when mention is made of God, thrill with awe, and to those who remain steadfast under all that befalleth them, and observe prayer, and give alms of that with

which we have supplied them.

"And the camels have we appointed you for the secrifice to God much good have ye in them. Make mention, therefore, of the name of God over them when ye slay them, as they stand in a row, and when they are fallen over on their sides, eat of them, and feed him who is content and acketh not, and him who asketh. Thus have We subjected them to you, to the intent ye should be thankful.

"By no means can their flesh reach unto God, neither their blood, but piety on your part reacheth Him. Thus hath He subjected them to you, that we might magnify God for His guidance: moreover, announce glad tidings to those who do good deeds"

The metitution of the sacrifice was as follows -A few months after the Hijrah, or flight from Makkah Muhammad, dwelling in al-Madinah, observed that the Jews kept on the tenth day of the seventh month, the great fast of the Atonement. A tradition records that the Prophet asked them why they kept this fast He was informed that it was a memorial of the deliverance of Moses and the children of Israel from the hands of Pharaoh "We have a greater right in Moses than they ' said Muhammad, so he fasted with the Jews and commanded his followers to fast also This was at the period of his mission when Muliammed was friendly with the Jews of al-Madinah, who occasionally came to hear him preach The Prophet also occasionally attended the synagogue Then came the change of the Qublah from Jerusalem to Makkah, for the lows were not so ready to change their creed as Muhammad had at hrst hoped In the second year of the Hijrah Muhammad and his followers did not perties pate in the Jewish fast, for the Prophet now instituted the 'Idu l-Azha The idolstrou-Arabs had been in the habit of making all animal pilgrimage to Makkah at this season of the year. The offering of animals in ceremony of that pilgrimage That portion - the sacrifice of snimals -- Muhammad idopted in the feast which now at al-Madinah he substituted for the Jawish fast. This was well calculated to attract the atten tion of the Makkans and to gain the goodwill of the Arabs Muhammad could not then make the pilgrimage to Makkah, for as vet there was a hostile feeling between the innabitants of the two cities, but on the tenth day of the month &u l-Hajjah at the very time when the Arabs at Makkah were engaged m sacrificing victims, Muhammad went forth from his honse at al Madinah, and assembling his followers instituted the Idu'l-Azha. Two toung kids were brought before him One he sacrificed and said "O Lord' I sacrifice this for my whole people, all those who bear witness to Thy unity and to my mission O Lord! this is for Muhammad and for the family of Muhammad"

There is nothing in the Qur an to connect this sacrifice with the history of Ishmael but it is generally held by Muhammadaus to have been instituted in commemoration of Abraham's willingness to offer up his son as a sacrifice. And Muhammadan writers generally maintain that the son was Ishmael and not Isase, and that the scane took place on Mount Mina near Makkah, and not in the land of Moriah, as is stated in General

The following is the account given by Muhammadan writers —"When Ibrahim (the peace of God be upon him) founded Makkah, i the Lord desired him to prepare a feast for

Upon Ibrahim's (the friend of God) requesting to know what He would have on the occasion, the Lord replied, 'Offer up thy son Ismu'il' Agreeably to God's command he took Isma'il to the Ka'bah to sacrifice him, and having laid him down, he made several meffectual strokes on his throat with a knife, on which Ismail observed. Your eyes being uncovered it is through pity and compassion for me you allow the knife to miss it would be better if you blindfolded chen secreticed me? Ibrahim acted upon his son a suggestion and having repeated the words Bismi ilahi, allahu akbar' (er 'In the name of God' God is great!), bo drew the knife across his son's neck. In the mean while, however, Gabriel had substituted a broad-tailed shoep for the youth Ismail, and Ibrahim unfolding his eyes observed, to his surprise, the sheep slain, and his son standing (See Quanu'l-Ambrua behind him

It is a notable fact that whilst Mulammad professed to abroyate the Jewish ritual and also ignored entirely the doctrine of the Atonement as taught in the New Testament, denving even the very fact of our Saviour's cruculation he made the "day of sacrifice" the great central featirs) of his religion

There is a very iemarkable Hadis, related by 'Ayishah, who states that Muhammad said "Man hath not done anything on the Idu'l Azha more pleasing to God than spilling blood for verily the animal sacrificed will come on the day of resurrection, with its horns its hair, and its hoofs, and will make the scale of his (good) actions heavy Verily its blood reacheth the acceptance of (rod, before it falleth upon the ground, therefore be joyful in it" (Mishkat book iv ch xln sec 2)

Muhammid has thus become a witness to the doctine of the Christian faith that "with out shedding of blood, there is no remission" The animal sacrificed must be without blemish, and of full age but it may be either a gost, a sheep, a cow, or a came!

The roligious part of the festival is observed as follows.—The people assemble in the morning for prayer, in the fldgah, or place erected outside the city for these special testival prayers. The whole congregation then standing in the usual order the Imam takes his place in front of them and leads them in two rak also of prayer. After prayers the Imam ascends the mimbar or pulpit and delivers a Khutbah, or oration, on the subject of the restrict

We are indebted to Mr Sell for the following specimen of the Khutbah -

In the name of God, the Compassionate, the Merciful

God is Great There is no God but God (200) is Great! God is Great and worthy of all praise. He is Holy Day and night we should praise Him He is without partner without equal. All praise be to Him Holy is He, Who makes the rich generous, Who provides the sacrifice for the wise He is Great without an equal. All praise be to

Listen! I testify that there is no God but God. He is alone, without partner This testimony is as bright as the early dawn, as brilliant as the glorious feast day Muhammad is His servant who delivered His message On Muhammad, and on his family, and on his Companions may the peace of God rest. On you who are present, O congregation of Muslimin, may the mercy of God for ever rest. O servants of God! our first duty is to fear God and to be kind. God has said, 'I will be with those who fear Me and are kind.

"Know, O servants of God! that to rejoice on the feast day is the sign and mark of the pure and good Exalted will be the rank of such in Paradise, especially on the day of resurrection will they obtain dignity and honour Do not on this day foolish acts is no time for amusements and negligence This is the day on which to utter the praises of God. Read the Kalımah, the Takbir and the Tambid. This is a high festival season and the feast of sacrifice Read now the Takbirn t-Tashriq God is great! God is great! There is no God but God! God is great! God is great! All praise be to Him! From the morning of the 'Arafah, after every farz rakah, it is good for a person to repeat the Takbiru't-Tashriq The woman before whom is a man as Imam, and the traveller whose Imam is a permanent resident, should also repeat this Takbir It should be said at each Namaz until the Salatu'l-'Asr of the Feast day (10th) Some, however, say that it should be recited every day till the afternoon of the thirteenth day, as these are the days of the Tashriq If the Imam forgets to recite, let not the worshipper forget Know, O believers, that every free man who 18 a Şāhib-i-Nisāb should offer saorifice on this day, provided that this sum is exclusive of his horse, his clothes, his tools, and his household goods and slaves It is wajib for everyone to offer eacrifice for himself, but it is not a wajib order that he should do it for his children. A goat, a ram, or a cow, should be offered in sacrifice for every seven persons. The victim must not be one-eyed, blind, lame, or very thin.

"If you sacrifice a fat animal it will serve you well, and carry you across the Sirat O Believers, thus said the Prophet, on whom be the mercy and peace of God, 'Sacrifice the viotim with your own hands, this was the

Sunnah of Ibrahîm, on whom be peace'
"In the Kıtabu Zadı 't-Taqwa rt 18 said that, on the 'Idu'l-Figr and the 'Idu 'l-Azhā, four naft raktaks should be said after the farz Namas of the 'Id. In the first rak'ah after the Süratu 'l-Fätihah recite the Süratu 'l-A'la (Surah lxxvn), in the second, the Suratu'sh-Shams (Surah zer.), in the third, the Suratu 'z-Zuha (Sürah xeiii.), in the fourth, the Süratu 'l-Ikhläs (exu)
"O Behevers, if ye do so, God will pardon

the sins of fifty years which are past and of fifty years to come The reading of these Surahs is equal, as an act of merit, to the reading of all the books God has sent by His

prophets.

"May God include us amongst those who are accepted by Him, who act according to the Law, whose desire will be granted at the Last Day To all such there will be no fear in the Day of Resurrection; no sorrow in the examination at the Day of Judgment. The best of all books is the Quran Obelievers! May God give to us and to you a blessing for ever, by the grace of the Noble Qur'an May its verses be our guide, and may its wise mention of God direct us aright I desire that God may pardon all believers, male and female, the Muslimin and the Muslimit O believers, also seek for pardon. Truly God is the Forgiver, the Merciful, the Eternal King, the Compassionate, the Clement. O belisvers, the Khutbah is over Let all desire that on Muhammad Mustafa the mercy and peace of God may rest"

The Khutbah being ended, the people all

return to their homes. The head of the family then takes a sheep, or a cow, or a goat, or camel, and turning its head towards

Makkah says

"In the name of the great God.

"Verily, my prayers, my sacrifice, my life, my death, belong to God, the Lord of the worlds He has no partner that is what I am bidden for I am first of those who are

Muslem (se resigned) "

And then he slays the animal The flesh of the animal is then divided into three portions, one third being given to relations, one third to the poor, and the remaining third reserved for the family Quite apart from its religious ceremonies, the festival is observed as a great time of rejoicing, and the holiday is kept for two or three days in a similar way to that of the minor festival or the 'Idu 7-Fitr [RAJJ, ISHMARL, SACRIFICE ]

"The Festival of the Breaking of the Fast" It is oalled also 'Idu Ramazan, the 'Idu 's-Sadagah (Feast of Alms), and the 'Idu 'ssaghir (Minor Festival) It commences as soon as the month's fast in Ramasan is over, and consequently on the first day of the month of Shawwal. It is specially a feast of alms-giving "Bring out your alms," said Ibn 'Abbas, "for the Prophet has ordained this as a divine institution, one Sa' of barley or dates, or a half Sa' of wheat this is for every person, free or bond, man or woman, old or young, to purify thy fast (s.e the month's fast just concluded) of any obscene language, and to give victuals to the poor" (Mishkat, book vi ch. iii.)

On this festival the people, having pre-viously distributed the alms which are called the Sadaqutu 'LFitr, assemble in the vast assembly outside the city in the Idgah, and, being led by the Imam, recite two rak ahs of prayer After prayers the Imam ascends the mimbar, or pulpit, and delivers the kind-bas, or oration. We are indebted to Mr Sell for the following specimen of one of these sermons.

"In the name of God, the Compassionate, the Merciful.

"Holy is God who has opened the door of mercy for those who fast, and in mercy and kindness has granted them the right of entrance into heaven. God is greater than all. There is no God save Hlm. God is great! God is great! and worthy of praise It is of His grace and favour that He rewards those who keep the fast He has said 'I will give in the future world houses and palaces, and many excellent blessings to those who fast. God is great! Holy is He who 'certainly sent the Qur'an to our Pro-phet in the month of Ramazan, and who sends angels to grant peace to all true behavers God is great! and worthy of all praise We praise and thank Him for the 'Idu 7-Figr, that great blessing, and we testify that be-side Him there is no God. He is alone. He has no partner This witness which we give to His Unity will be a cause of our safety here, and finally gain us an entranco to Paradisc Mnhammad (on whom he the mercy and peace of God) and all famous prophets are His slaves He is the Lord of genii and of man From Him comes mercy and peace upon Muhammad and his family, so long as the world shall last God is greater than all There is none beside Him. God is great! God is great! and worthy of all praise company of Believers, O congregation of Muslims, the mercy of the True One is on you. He says that this Feast day is a blessing to you, and a curse to the unbelievers Your fasting will not be rewarded, and your prayers will be stayed in their flight to heavon until you have given the sadaqah O congregation of Believers, to give alms is to you a want duty Give to the poor come measures of grain or its money equivalent Your duty in Ramagan was to say the Tarawih prayers, to make anpphoation to Ged, to sit and meditate (s'tsker) and to read the Qur'an Tho religious duties of the first ten days of Ramagan gain the mercy of God, those of the second ten ment His pardon, whilst those of the last ten save those who do them from the punishment of hell. God has declared that Ramazan is a noble month, for is not one of its nights, the Lailatu I-Qadr, better than a On that night Gabriel thousand months? and the angels descended from heaven till the morning breaks it is full of blessing eloquent interpretor, and its clearest proof is the Qur'an, the Word of God, most Gracious. Holy is God who says in the Quran 'This is a guids for men, a distinguisher between right and wrong. O Believers, in such a month be present, obey the order of your God, and fast, but let the sick and the travellers substitute some other days on which to fast, so that no days be lost, and say 'God is great! and praise Him God has made the fast easy for you O Believers, God will bless you and us by the grace of the Holy Qur'an. Every verse of it is a benefit to us and fills us with wisdom. God is the Bestower, the Holy King, the Munificent, the Kind, the Nourisher, the Mercuful, the Clement."

The Khutbah being ended, the whole con-

gregation raise their hands and offer a munijat for the remission of sins, the recovery of the slok, increase of rain, abundance of corn, preservation from misfortune, and freedom from debt. The Imam then descends to the ground, and makes further supplication for the people, the congregation saying "Amin" at the end of each supplication. At the close of the service the members of the congregation salute and embrace each other, and offer mutual congratulations, and then return to their homes, and spend the rest of the day in feasting and merriment

Mrs Meer Hasan Ali, in her Observations

on the Musalmans of India, says

"The assemblies of the ladies on this festival are marked by all the amusements and indulgences they can possibly invent or enjoy in their seclinded state. Some receiving, others paying visits in covered conveyances, all doing honour to the day by wasning their bast jawellery and most splendid dress. The Zanānah rings with festive songs and loud music, the cheerful meeting of friends, the distribution of presents to dependants, and remembrances to the poor all is life and joy, cheerful bustls and amusement, on this happy day of festival, when the good lady of the mansion sits in state to receive presents from inferiors and to grant proofs of her favour to others."

Mr Lane, in his Modern Egyptians, vol. in p. 238, thus describes the 'ldu 'l-Figr, as

kept in Egypt -

"Soon after sunrise on the first day, the people having all dressed in new, or in their best clothes, the men assemble in the mosques, and perform the prayers of two rek'ahs, a Soonneh ordinance of the 'eed, after which, the Khateeb delivers an exhortation. Friends, meeting in the mosque, or in the street, or in each othor's houses, congratulate and ombrace and kiss each other They generally visit each other for this purpose Soms, even of the lower classes, dress themselves entirely in a new suit of clothes, and almost everyone wears something new, if it be only a pair of shoes. The servant is presented with at least one new article of clothing by the master, and receives a few plasters from each of his master's friends, if they visit the house, or even goes to those friends to congratulate them, and receives his present, if he have served a former master, he also visits him, and is in like manner rewarded for his trouble, and sometimes he brings a present of a dish of sweet cakes, and obtains, in return, money of twice the value, or more. On the days of this 'eed, most of the people of Cairo eat salted fish, and thin, folded pancakes, and a kind of bun Some families also prepare a dish consisting of stewed meat, with onions, and a quantity of treacle, vine gar, and coarse flour, and the master usually procures dried fruits, such as nuts, raisins, de, for his family Most of the shops an the metropolis are closed, except those at which eatables and sherbet are sold, but the streets present a gay appearance, from the crowds of passengers in their holiday clothes

"On one or more days of this festival, some or all of the members of most families, but chiefly the women, visit the tombs of their relatives. This they also do on the occasion of the other grand festival. ["IDU "L-AZHA.] The visitors, or their servants, carry palm branches, and sometimes sweet basil, to lay upon the tomb which they go to visit. The palm-branch is broken into several pieces, and these, or the leaves only are placed in the tomb.

"Numerous groups of women are seen on these occasions, bearing paim-branches, on their way to the cometeries in the neighbourhood of the metropolis. They are also provided, according to their circumstances, with cakes, bread, dates or some other kind of food, to distribute to the poor who resort to the burnal-ground on these days Sometimes tents are pitched for them the tents surround the tomb which is the object of the visit The visitors recite the Faf'hhab, or, if they can afford it, employ a person to recue tirs, the Soorat Ya' Seen or a larger portion Often a khutmeh (or recital of of the Kuran the whole of the Quran) is performed at the tomb or in the house, by several nokees Then men generally return immediately after these lites have been performed and the fragments or leaves of the palm-branch laid on the tomb the women usually go to the temb early in the morning, and do not return until the afternoon some of them (but these are not generally esteemed women of correct conduct), if they have a tont pass the night m it, and remain until the end of the featival, or until the afternoon of the following Friday, so, too, do the women of a family passessed of a private enclosed burisl ground, with a house within it, for there are many such enclosures, and not a few with houses for the accommodation of the females in the midst of the public cemeteries of Intrigues are sam to be not uncommon with the females who spend the night in tents among the tombs The great cemetery of Bab en-Nuar, in the desert tract immediately on the north of the metropolis, presents a remarkable scene on the two esds In a part next the city-gate from which the burral-ground takes it name many swings and whirligigs are erected and several large tents, in some of which dancers reciters of Aboo-Zoyd, and other performers, amuse a dense crowd of spectators and throughout the burial-ground sie seen numerous tents for the reception of the visitors of the tombs About two or three days ofter the 'eed above described, the 'Kisweb or covering of the Kuabeh which is sent innually with the great caravan of prigrims as conveyed in procossion from the citadel of the metropolis where it is manufactured at the Sooltan's expense, to the mosque of the Hassaueyn.

to be sewed together and lined preparatively to the appronching pilgrinage [KISWAH]

The vusting of tembs on the occasion of the two festivals is not a custom in India It is generally done in the Muharram, both by the Sumīs and the Shānha

TFFAH (dae) "Chastity, nence, purity" Ahlu "iffah, "those w

TFRIT (علبت) A demon, or of demons, mentioned in the Qur'an xxvii 89) They are said to be giant very malicious. The ghosts of the dead are sometimes called by this [GENIL.]

IFTAR (july) Let "Break Breaking the month's fast on the ever the Idu'l-Fitr, that is, at the first at the new moon, after sunset. It is also for breaking the fast every evening afte set during the month of Ramaçãn. It cording to the example of the Proph break the fast by eating either dates or

IHDAD (أحداد) The peric mourning observed by a widow for her band namely, four months and ten [могимия]

THLAL (Jak) Lit 'Raisin voice" A ferm used for the Tal [TALBINAH]

IHRAM (pl) Let "Prol mg" The pilgrun a dress and also the m which the rilgrun is held to be fro time he assumes this distinctive gath he lays it and a lit consists of two white cotton cloths, each six feet in three and a half broad. One of these a termed ride" is thrown over the back exposing the arm and shoulder, is knot the right side in the style railed a Tho other called sizer is wrapped rour loins from the waist to the knee, and k or tucked in at the middle

In the state of thram, the pilgrim is bidden the following actions connection or kissing women, covering the face fumes hunting or slaving animals, a my the head with oil, cutting the best shaving the head, colouring the ciothes, ng the head or heard with marsh make cutting the nails, plucking a blade of cutting a green tree. But although the grim is not allowed to hunt or slay and he may kill the following noxious created a hon a biting dog, a snake or scorp crow a kite, and a rat for each a against the rules of thram, special sac are ordained, according to the officials.

IHSAN (company) Let "To conflavours on to perform an action in a program of the Tradition of the sincere warship of God Muhas said Issan was "both to worship God thou sawest Him, and to remember the seest thee" (Mashkat, book 1 ch. 1) The word is used in this sense by the mystics ("Abdu 'r-Razsaq's Diet of Terms)

IHŞĀN (class). Let "Keep. wife secinded" A legal term for a m man (Hiddynh, vol. ii. n. 49)

المار الحج البية البية البية البية البية البية البية البية البية البية البية البية البية البية البية البية البية hundering of the Pilgrimage For example If a pilgrim be stopped on his way by any unforeseen circumstance, such as sickness or accident, he is required to send an animal to Arabic ed, vol. 1 p 184) The mountain is founded upon the teaching of the Qur'an, Strail is 192 "And if he be prevented, then send whatever offering shall be easiest and shave not your heads until the offering reach the place of sacrifier But wheever among you is sick, or hath an ailment of the head, must explate by fasting, or alms, or a victim for shoulder. And when ye are secure (from hindrances) then he who delights in the visitation ('Umrah) of the holy place until the Pilgrimage, shall bring whatever offering shall be the ensiont But he who hath nothing to offer shall fast three days in the Pilgrimage. and seven days when ye return they shall he ten days m all"

IHTIKAR (June) Hoarding up gram with the object of raising the price Used for monopoly of all kinds. Ahu Hantsah restricts its use to a monopoly of the necessaries of life. It is strictly forbidden by Muhammad, who is related to have said "Whoever monopoliseth is usinner", "Those who bring gram to a city to sell at a cheap rate are blessed and they who keep it back in order to sell at a high rate are cuised" (Mishkūt, book xu ch vin)

IHTILAM (בהלאם) Pollutio nocturna, after which ghost, or legal bathing, is absolutely necessary [ричинскатись]

IHTIMAM (please) "Superintendence, care" The trust or jurisdiction of a landowner over certain portions of land

IHYAU 'I.-MAWAT ("The revival of dead lands" A legal term for the cultivation of wastes.

IHZÃR (العفار) A summons citing to appear before a Quar or Judge

IJAB (الجالب) The first proposal made by one of the parties in negociating or concluding a bargain [MARRIAGE]

IJĀRAH (أحارة) Price, hire, wages, reut, profit, emolument, according to the subject to which it applies [HIKE.]

IJMA' (Steal) The third foundation of Islam It literally means "collecting," or "assembling," and in Muslim divinity it expresses the unanimous consent of the Mujtahidun (learned doctors), or, as we should call it "the unanimous consent of the Fathers' A Mujtahid is a Muslim divine of the highest degree of learning, a title usually conferred by Muslim rulers [MUJTAHID] There are three foundations of Islam; (1) Ittifaq-1-Quali, unsumous consent expressed in declaration of openon, (2) Ittifaq 1-Fift expressed in unanimity of practice, (3) Ittifaq

1-Sakut, when the majority of the Mujtahidum signified their tacit assent to the opimous of the minority by "silence" or non-interference.

The Mujtabidun capable of making Ijmë must be "men of learning and piety, not heretios, nor fools, but men of judgment"

There is great diversity of opinion as to up to what period in the history of Islam Imacian be accepted. Some doctors assert that only the Imaci of the Mujtahidun who were of the Mujtahidun who were who wore not only "companions" but "descendanta" of the "Prophet," can be accepted whilst others accept the Imaci of the Ansars (helpers), and of the Muhapran (fugitives), who were dwellers in al-Madinah with Muhammad. The majority of learned Mushin divince however, appear to think that Imaci may be collected in every age, although they admit that, owing to the numerous divisions which have arisen amongst Muhammadans, it has not been possible since the days of the Teibo u 'I Tähim (i.e., the followers of the followers of the Companions)

The following is considered to be the rela-

tive value of Ima' -

That of the Ashāb (companions) is equal to Hadig Mutavātir That which was decided afterwards but in accordance with the mammous opinion of the Ashab, is equal to Hadig-1 Khabar-1-Mashhūr and that upon which there was diversity of opinion smongest the Ashab but has since been decided by the later Mujtahidūn is equal to Hadig 1-Khabar 1-Wāhid (See Svud Ahmad Khana Kesay)

Some European writers confuse the term Ima with Ijtihad. But Ijtihad is the deduction made by a single Mujtahid whilst Ijma is the collective opinion of a council of

Mujtahidan, or subghtened doctors

Amongst the Shi'ale there are still Mujtabidun whose Jima' is accepted, but the Sunn's have four orthodox schools of interpretation named after their respective founders—Hanaff Shafa i, Malaki, and Hamblai. The Wahnabis for the most part reject Jima' collected after the death of the Companious

It will be easily understood what a fruitful source of religious dissension and sectarian strife this third form into of the rule of latth is. Invided as the Chiistian Church is by its numerous see's it will compare favourably with Muhammadanism even in this respect. Muhammad, it is related prophesied that is the Jewish Church had been divided into seventy-ine sects! and the Christians into soventy-two' so his followers would be divided into seventy-thies sects! But every Muslim historian is obliged to admit that they have far exceeded the limits of Muhammad's prophecy for, according to 'Abdu I-Qādir al-Jīlani, there are at least 150

IJTHAI) (احتجاد) Let "Exertion" The logical deduction on a legal of theological question by a Multahid or learned and enlightened doctor as distinguished from lyme, which is the collective opinion of a council of divines.

This method of attaining to a certain degree of authority in searching into the principles of jurisprudence is sanctioned by the Tra-

"The Prophet wished to send a man named Mu'az to al-Yaman to receive some money collected for alms, which he was then to distribute to the poor On appointing him he said 'O Mu'az, by what rule will you act? He replied, 'By the Law of the Qur'an' 'But if you find no direction therein?' 'Then I will act according to the Sunnah of the Prophet.' 'But what if that fails?' 'Then I will make an Isthad, and act on that 'The Prophet raised his hands and said, 'Praise be to God who guides the messenger of His Prophet in what He pleases '"

The growth of this system of divinity is traced by a Sunni writer, Mirza Quaim Beg, Professor in the University of St Petersburg (extracts from which are given in bell's Faith

of Islam), as follows .

1 God, the only legislator, has shown the way of felicity to the people whom He has chosen, and in order to enable them to walk in that way He has shown to them the procepts which are found partly in the eternal Qur'an, and partly in the sayings of the Prophet transmitted to posterity by the Companione and preserved in the Sunnah That way is called the Shari'ah (law) The rules thereof are called Ahkam (commandments)

2 The Qur'an and the Sunnah which since their manifestation are the primitive sources of the orders of the Law, form two branches of study, viz 'lim-1-Tafsir, or the interpreta tion of the Qur'an, and 'lim-1-Hadia, or the

study of Tradition

3. All the orders of the Law have regard either to the actions (Din), or to the behef

(Iman) of the faithful (Mukallif)

4. As the Qur'an and the Sunnah are the principal sources from whence the precepts of the Shari'sh have been drawn, so the rules recognised as the principal elements of actual jurisprudence are the subject of 'Ilm-i-Figh, or the science of Law

Figh in its root eignifies "conception, comprehension" Thus Muhammad prayed for Ibn Mae'ud "May God make him comprehend (Fayqaha-hu), and make him know the interpretation of the Qur'an' Muhammad in his quality of Judge and chief of the Believers decided, without appeal or contradiction, all the affairs of the people His sayings served as a guide to the Companions After the death of the Prophet the first Khalifahs acted on the authority of the Traditions Meanwhile the Qur'an and the Sunnah, the principal elements of religion and legislation, became little by little the subject of controversy It was then that men applied themselves vigorously to the task of learning by heart the Qur'an and the Traditions, and then that jurisprudence became a separate soience No science had as yet been systematically taught, and the early Musalmans did not possess books which would serve for such teaching A change soon, however, took place. In the year in which the great jurisconsult of Syria

died (AH. 80), Nu man ibn Sabit, surnamed Abu Hanifah, was born. He is the most celebrated of the founders of the schools of urioprudence, a science which ranks first in all Muslim seats of learning. Until that time and for thirty years later the learned doctors had all their knowledge by heart, and those who possessed good memories were highly esteemed Many of them knew by heart the whole Cur an with the comments made on it by the Prophet and by the Companions, they also knew the Traditions and their explanations, and all the commands which proceed from the Qur'an and the Sunnah Such men enjoyed the right of Mujtabidun They transmitted their knowledge to their scholars orally It was not till towards the middle of the second century of the Hijrah that treatises on the different branches of the Law were written, after which six echools (Mazhabs) of jurisprudence were formed The founders (all Imams of the first class) were Abu Hanifah, the Imamu 'l A'gam or greatest Imam (AH. 150), Sufyan as-Sauri (AH. 161), Malik (AH 179), ash-Shāfi (AH 204), Ibn Ḥanbal (AH 241), and the Imam Dawud ag-Zahiri (A H 270) The two sects founded by as-Şauri and az-dahuri became extinct in the eighth century of the Hijrah The other four still remain These men venerated one another younger ones speak with great respect of the Thus ash-Shafi'i says "No one in elder the world was so well versed in jurisprudence as Abu Hanifah was, and he who has read neither his works nor those of his disciples knows nothing of jurisprudence." Ibn Hanbal. when sick, wore a shirt which had belonged to ash-Shāfi'i, in order that he might be cured of his malady, but all this did not prevent thom starting schools of their own, for the right of Inthad is granted to those who are real Mujtahidun.

There are three degrees of Istahud

1 Istihād fi'ah-Shar, absolute independence in legislation

2 Inhad for 'l-Mazhab, suthority in the judicial systems founded by the Mujtahidun of the first class

3 Istihad fi'l-Masail, authority in cases which have not been decided by the authors of the four systems of jurisprudence.

The first is called a complete and absolute

authority, the second relative, the third special

### (1) Istihād fi 'sh Shar'

Absolute independence in legislation is the guit of God He to whom it is given when seeking to discover the meaning of the Divine Law is not bound to follow any other teacher He can use his own judgment This gift was bestowed on the jurisconsults of the first, and to some of the second and third centuries The Companions, however, who were closely connected with the Prophet, having transmitted immediately to their posterity the treasures of legislation, are looked upon as Mujtahidun of much higher authority than those of the second and third centuries. Abū Hanifah says "That which comes to us

from the Companions is on our head and eyes (s.e. to be received with respect) as to that which comes from the Tabifun, they are men and we are men."

Since the time of the Tābi'an this degree

of Mujtahid has only been conferred on the six great Imams before mentioned. Theoretically any Muslim can attain to this degree, but it is one of the principles of jurisprudence that the confirmation of this rank is dependent on many conditions, and so no one now gains the honour These conditions are

1 The knowledge of the Qur'an and all that is related to it, that is to say, a com-plets knowledge of Arabic literature, a pro-found acquaintance with the orders of the Qur'an and all their sub-divisions, their relationship to each other and their connection with the orders of the Sunnah candidate should know when and why each verse of the Qur'an was written, he should have a perfect acquaintance with the literal meaning of the words, the speciality or generality of each clause, the abrogating and abrogated sentences. He should be able to make clear the meaning of the "obscure' раннадев (Mutashābsh), to disoriminate between the literal and the allegorical, the universal and the particular

2 He must know the Qur'an by heart with

all the Traditions and explanations

3 He must have a perfect knowledge of the Traditions, or at least of three thousand

He must know their source, history, object, and their connection with the laws of the Qur'an He should know by heart the most important Traditions

4 A pious and austere luie

5 A profound knowledge of all the sciences of the Law

Should anyone now aspnc to such a degree another condition would be added,

6 A complete knowledge of the four schools

of jurisprudence
The obstacles, then, are almost insurmountable On the one hand, there is the severity of the 'Ulama', which requires from the can-didate things almost impossible, on the other, there is the attachment of the 'Ulama' to their own Imams, for should such a man arise no one is bound now to listen to him The Imam Ibn Hanbal said "Draw your knowledge from whence the Imams drew theirs, and do not content yourself with following others, for that is certainly blundness of sight" Thus the schools of the four Imams remain intact after a thousand years have passed, and so the 'Ulama' recognise since the time of these Imams no Mujtahid of the first degree Ibn Hanbal was the last

The rights of the man who attamed to this dogree were very important. He was not bound to be a disciple of another, he was a mediator between the Law and his followers, for whom he established a system of legislation, without anyone having the right to make any objection. He had the right to explain the Quran, the Sunnah, and the

Ijmä', according as he understood them. used the Prophet's words, whilst his disciples only used his. Should a disciple find some discrepancy between a decision of his own Imam and the Qur'an or Traditions, he must abide by the decision of the Imam The Law does not permit him to interpret after his own When once the disciple has entered fashion the sect of one Imam he cannot leave it and join another He loses the right of private judgment, for only a Mujtahid of the first class can dispute the decision of one of the Imams. Theoretically, such Mujtahidun may still arise, but, as we have already shown, practically they do not

### (2) Istshad fi 'l-Mazhab

This degree has been granted to the immediate disciples of the great Imams who have elaborated the systems of their masters They enjoyed the special consideration of the contemporary 'Ulama', and of their respective Imams who in some cases have allowed them to retain their own opinion. The most famous of these men are the two disciples of Abū Hamfah, Abū Yūsuf, and Muhammad ibn al-Hasan. In a secondary matter their opinion carries great weight. It is laid down as a rule that a Mufti may follow the unanimous opinion of these two even when it goes against that of Abū Hanīfah

## (8) Istihād fi 'l-Masa'il.

This is the degree of special independence The candidates for it should have a perfect knowledge of all the branches of jurisprudence according to the four schools of the Arabic language and literature They can solve cases which come before them, giving reasons for their judgment, or decide on cases which have not been settled by previous Muj-tahidun, but in either case their decisions must always be in absolute accordance with the opinions of the Mujtahidun of the first and second classes, and with the principles which guided them Many of these men attained prost celebrity during their lifetime, but to most of them this rank is not accorded till after their death Since their Imam Qaşi Khan died A.H. 592), no one has been recognised by the Sunnis as a Mujtahid even of the third class.

There are three other inferior classes of jurists, called Muqallidun, or followers of the Mujtahidun, but all that the highest in rank amongst them can do is to explain obscure passages in the writings of the older juriscon-By soms of the 'Ulama' they are considered to be equal to the Mujtahidun of the hird class If there are several conflicting legal opinions on any point, they can select one opinion on which to base their decision. This a mere Qizi cannot do. In such a case he would have to refer to these men or to their writings for guidance They seem to their writings for guarantees on the legal sys-have written commentaries on the legal systems without originating anything new The author of the Hidayak, who lived at the end of the sixth century, was a Muqalhd.

IKHLÄS (الحلام) Let "Smoornty" (1) A theological term, implying that a Mus-

him performs his religious acts in the sight of God alone, and not to be seen of men Al-Ikhlas, the title of the exuth Surah of the Qur'an. A chapter which occurs in the daily prayer, and reads thus -- "Say 'He is God alone!

God the Eternal

He hegets not, and is not bepotten! Nor is there anyone like unto him ! ' ' Professor Palmer says this chapter is generally known as al-Ikhlas, "clearing oneself," se of belief in any but one God

#### (اكراة) IKRÄH COMPULLION

'IKRIMAH (مكرمة) Let ' A hen pigeon" The son of Abii Jahl ibn Hisham A " companion ' of the Prophet He embraced Islam after the final taking of Mak kah. For some years he and his father, Abu Jahl, were determined opponents of Islam He was one of the heroes of the Quraish at the battle of Badi, and com-manded the left wing of the Quraish arm; at Uhud He opposed the Prophet s advance on Wakkah, and on defeat fled to Jiddah, intending to escape to Airica, but he was brought back by his wife to Makkah, and seeived pardon from Muhammad, and em hraced Islam He became one of thu Baki's generals, and died in his reign

'IKRIMAH (هکرمه) Abit 'Abdı llah 'Ikrimah ibu 'Abdı 'llah, was a slave belonging to Ibn Abbas His master took great pains to teach him the Qui an and the Traditions and consequently he is known as a traditionist of some note. His master, Ibn 'Abbas, died without giving him his liberty, and 'Ali the son of Ibn 'Abbas sold him to Khalid the Yarid for four thousand dinars But Tkrimali went to Ali and said bave sold your father's learning for four thou sand dinare!" Upon this, 'Ali being ashamed obtained Khuhd's consent to ununl the nargain and he granted Tkrimah his liberty He died A.R. 107 (A D 725) aged 84

[LĀ' (•**¾**t) A form of divorce in which a man makes a vow that he will not have connection with his wife for not less than four months and observes it invio The divorce is theirby effected appo furto without a decree of separation from the judge See Quran, Süratu l-Baqarah ii 226 "Those who swear off from their women they must want four months, but if they break their vow, God is forgiving and merciful "

Sulaiman ibn Yeski savs 'I wis il com pany with about ten of the Prophots Companions, and every one said. 'A man who awears that he will not go near his wife for four months shall be imprisoned until he return to her, or he shall divorce her' (Mishkat, book xiii ch xiii)

ILAH (41) An object of worship or adoration, ie a god, or deity. The term Alläh, "God," being Iläh with the definite article of al, ie al-släh "the God" II.AHI (at) From Hāh, "God."

(1) That which is divine, e.g. ad-dine 't-Hāhi, the divine religion (2) Hāhi is also used for the era instituted by the Empeloi Akbar, commencing with the first year of his reign, AH 963, AD 1550 Although found on the come of Akbar and his immediate successors, it never obtained currency, and is now obsolete

(اعلان) I'LAN Publishing the notice of marriage by sonding measurgers to the houses of friends. A onstom which is founded upon the express injunction of the Prophet, as reported by 'Ayishah 'Give notice of marriages, perform them in mosques, and best drums for them ' (Mishkat book xiii en 17 pt 2)

(الهام) ILHAM [INSPIRATION ] AL-ILHAMU R-RABBAN I ا Inspiration (الألهام الرباني)

ILLEGITIMATU CHILDREN An illegitimate child, Alahit waladu 'z-zina' راك الزمام), has legally no father, and a pu tative father is, therefore, excluded from the custody of such a child. The child only inherita from its mother and the mother's relations, who in return inherit from him (Tagore Law Lectures 1873, pp 123, 488)

(عليون) ILLIYUN (عليون) The seventh stage of celestial bliss. Also the register in which the good deeds of Muslims are said to be wintien See Sainatu 't-Intfif, luxuit. 18 "The register of the righteous is in Illivun" See also Mashkat, book v ch m pt 3 " The angels follow it (the soul) through each heaven, and the angels of one region pass it on to the next until it reaches the seventh heaven when God says, Write the name of my servant in 'Illiyan, and return him to the earth, that is, to his body which is buried in the earth '

LLM (ale) Let "To know, knowledge" In Muslim theology, the word "To know, 'Ilm is always used for religious knowledge 'Abdu 1-Haqq says it is the knowledge of re ligion as expressed in " the Book" (Quran) and the "amah" (liaditions) and is of two kinds, Ilmu I-Mubadi, clomentary knowledge, on that relating to the words and sentences of the Qui an and Hadis and Ilmu '-Ma quant, perfected knowledge, or that relating to faith and works, as taught in the Qur'an There is also 'I'mu 'l-Maka and Hadis. shafah, revenled knowledge, or that socret knowledge, or light, which shines into the heart of the prous Muslim whereby he becomes onlightened as to the truths of religion This spiritual knowledge is also called Time 'l-Haqiqah, or the knowledge of the truth' It 18 related (Mishkat, book 11 ch | Arabic ed.) that the Prophet said 'Ilm is of three kinds. viz Ayatu 'l-Muhkam, Sunnatu 'l-Qu'im, and Farezatu l-Adil, and that whatever is be youd these three is not necessary. The learned doctors explain these terms as follows. Agatu 'l-Muskom, the established text or verses of the Qur'an, Sunsatu 'l-Qa'im, the correct Ahadig or Traditions; and Fari-Qur'an and the Traditions.

The acquisition and the imparting of religious knowledge is very highly commended by Muhammad (see Meshkāta 'l-Maṣābiḥ in

"The desire of knowledge is a divine commandment for every Muslim, and to instruct in knowledge these who are unworthy of it, is has putting pearls, jewels, and gold on the necks of swine

"Whoever is asked about the knowledge which he hath, and concealeth it, will be remed with a bridge of fire on the Day of Resurrection"

"There are two avariesous persons that are never satisfied one of them in knowledge, the more he attains the more he desired, other of the world, with the things of which

he is never satisfied "

"That person who will pursue the road of knowledge, God will direct him to the road of Paraduse, and verily the angels spread their arms it receive him that seeketh after know ledge and everything in heaven and earth will ask grace for him. Verily the superiority of a learned man over a worshipper is like that of the full moon over all the stars "

'ILMU 'L-ADAB (علم الدب) The science of Philology In Hayi Khalfan, Lexicon, vol. i p 215, quoted by Lane, it is "the science by which one guards against error in the language of the Arabs, with respect to words and with respect to writing

The science of polite writing is classed under twelve heads 1, tughah, lexicology, 2, sarf, accidence, 8, sahtique, derivation, 4, nahw, syntax, 5, ma'ani, sense or meaning, 6, hand, syntax, 5, maran, sense or meaning, 6, bayan, elequence, 7, 'armz, prosedy, 8, qaf; yah, rhyme, 9, rasmu'l-khatt, caligraphy, 10, qarzush shir, versification, 11, usha'u 'n-nagr, prose composition 12, muhazarah, dictation These sections are regarded as distinct sciences

(علم الاعلاق) ILMU 'L-AKHLAQ' Ethics, morals The best known works on the subject are the Persian works—the Akhlaq : Jalati, by Faqir Jani Muham-mad, A H 908 which has been translated into English, with references and notes, by W F Thompson Esq (London, 1889), the Akhling 1-Nasyri by Nasiru 'd-din at-Tusi, A R 672, and the Akhling-1-Muksini by the Maulawi Hussin al Kashlfi (Hussin the com mentator), A H 910

'ILMU 'L-AKTĀF (علم الكتاب). The science of divining by the shoulder blades of sheeq It was the custom of the ancient Arabs to place the shoulder-bone of a sheep in the sun, and to examine it, and so divine by its marks future events, in the same way as by the science of palmistry (Kashfis 'a-Zumun, in local)

("LAU 'I.-'AQA'ID (ALA) [ MMU T-KALAK ]

'ILMU 'L-ASMA' (ala, ). The knowledge of the names, titles, or attributes of God [GOD, MERR, SUFIEM.]

'ILMU 'L-BATIN (علم البالق). The mysho seience, the same as Tasawwii SUFIIGH.

'ILMU 'L-FALAK (علم الله) The ence of Astronomy According to the Muscience of Astronomy hammadans the earth is the centre of the astronomical system. The seven planets, which are called the nujumu 's-sanyarat or wandering stars, as distinguished from fixed stars, are 1, Qamar, Moon, 2, Utarid, Mercury, 3, Zuhiah, Venus, 4, Shams, Sun, 5, Mirrikh, Mars, 6, Mushtari, Jupiter, 7, Zuhal, Saturn

The Arabian arrangement of the planets is that of Ptosemv who placed the earth in the centre of the universe, and nearest to it the moon, whose synodic revolution is the shortest of all, being performed in 291 days Next to the moon he placed Mercury, who returns to his conjunctions in 116 days After Mercury followed Venus whose periodic time is 584 days Beyond Venus he placed the sun, then Mars next Jupiter, and lastly Saturn, beyond which are the fixed stars

The signs of the zodisc (mintagatu'l-burij) are called 1, Hanal, Ram, 2, Saur, Bull, 3, Jauza, Twins, 4, Saratan, Crab, 5, Asad, Lion, 6, Susbalah (let an ear of corn), Virgin 7. Mizan, Scales, 8, Agrab, Scorpton, 9, Quer (bow) Archor, 10, Judy (he-goat), Caproorn 11, Dahr (watering pot). Aquarius, 12. Hut,

(علم العراكفي) ILMU 'L-FARĀ'IZ' The law of mheritance [IMMERSTANCE.]

'ILMU 'L-FIQH (علم العنة) Juris pradence, and the knowledge of all subjects connected with practical religion In the first place, Figh deals with the five pillars of practical religion 1, the recital of the creed, 2, prayer, 3, fasting, 4, zakāt or almegiving, 5, hay or pilgrimage and in the second place with all questions of jurisprudence such as marriage, divorce, inheritance, sale, evidence, slavery, partnership warfare, &c. &c

The chief Sunni works on the subject are Of the Hanafi sect, the Hidayah the Fatawai-Alamgiri, the Durre I Mukhktar, and Raddu '!-Muhtar, of the Shafi'i and Malaki sects. the Kitābu'l-Anwār, the Muharrar and the Ikhtilāfk'l A'immak The best-known Shrah works on juraprudence are the Shara'i'u'l Islām, the Mafātih and the Jāmi'u 'sk

Statet

"ILMU 'L-HADIS (عالم الحديث), The voience of the Traditions, as the various canons which have been established for assertaining the authenticity and genumeness of the Hadis or Traditions The Nukabata 'l-Fikar, with its commentary the Numera 'Ascalani (Lee sed Calcutta, 1862) is a well known work on the subject

علم) ILMU 'L-HANDASAH (علم . The science of Geometry

'IIMU 'L-HIKMAH ( فملم المكانا ، Also 'Ilmu 'l-Falsafah (calla la) [PHILOSOPHY]

'ILMU 'L-HISAB (عسلم الحساب)

(علم الالهيات) TLMU'L.ILĀHIYĀT (عاليهاك) A knowledge of divinity [THEOLOGY]

'LMU'L-INSHA' (علم الانشاء) The art of literary composition [INSHA']

'ILMU 'L-JABR (عسلم الجسسر) Algebra

(علم الكف) ILMU 'L-KAFF' science of palmiatry said to have been practised by Daniel

(عملم الكلام) ILMU 'L.KALAM' Scholastic theology It is also known as 'Ilmu'l-'Aqa'id, the science of the articles of The author of the Kashfu 'z-Zunun defines it as "the science whereby we are able to bring forward proofs of our religious belief, and it includes the discussion of the nature of the existence and the attributes of God

'Ilmu'l-Kalām is the discussion of all subjects connected with the six articles of the Muslim Creed 1, the Unity of God, 2, the Angels 3, the Books 4 the Prophets 5, the Day of Judgment, 6, the Decrees of God, as distinguished from al-Figh, which is an exposition of the five foundations of practical religion -1, recital of the Creed,

2, prayer, 3, fasting, 4 zakat, 5 hajj
The most colebrated works on the subject of 'Aqa'ıd or 'Ilmu 'l-Kalam are Sharhu 'l-Aqa'ıd, by the Maulawi Mas'ud Sa'du d-din at-Taftazani, AH 792 the Sharhu l-Muwaqif, by Suiyid Sharif Jurjan...

(ملم الأمل LLUGHAH) (ملم الأمل) Lexicography [ARABIC LEXICONS]

(عمليم المنطق) LANTIQ (عمليم المنطق) Logical science [LOOIC]

(علم المساحة) TLMU'L-MASAHAH) Menauration

'L-MILÄHAH (p-ILMU (السلمة The nautical art science of making and navigating ships

(علم الموسيةي) ILMU'L-MÜSIQA' The science of Music MUSIC ]

'ILMU 'L-USUI، (علم الأصول) The smence of the "ropts," or fundamentals of the religion of Muhammad namely, of the Quran, Ahadia, Ijma, and Quan The science of exegests, or the rules of interpretation of these four roots of Islam An explanation of the methods of this science will be found in the article on QUR'AR, Sect vin, the same principles applying to the other three fundamentals

The best known works on the 'Ilmu l-Ush are the Masar by 'Abdu liab ibn

Ahmad an-Nasafi, A.H 710, and mentary, the Nuru 'l-Anwar, also by 'Ubaidu 'liah ibn Mas'ud, A.H. its commentary, at-Taurth, by author, and a super-commentary wihu 't-Tauzih, by Sa'du 'd-din ] 'Umar at-Taftazani, A H 792

AL-ILMU 'L-YAQIN ( ) Certain knowledge, demonstration gious life, a knowledge of the trut

ناسه) ILMU'N-NABĀTĀT (سالة The knowledge of the use

النجوم) ILMU 'N-NUJŪM' Astrology "The science by which covered the events both of the pres the future by means of the posit stars ' (Kashfu 'z Zunun, in loco) LOGY ]

رسل ILMU 'R-RAML' رسل Geomancy A pretended divination of lines on the sand (raml) It is at been practised as a miracle by eix vız Adam, Idris, Luqman, Arm nuah), Sha'yā' (Isaiah), Damel (S 'z-Zunun, ın loco )

'ILMU 'R-RİYAZAH (🍱 Mathematics The author of z-Lunun save the science of I divided into four sections geometry, 2, hrah, astronomy, arithmetic, 4, mūsiqā, music

'ILMU 'SH-SHI'R [PORTRY ]

لم السحر) S-SIHR؛ السحر) science of magic [MAGIC.]

'ILMU 'S-SIMIYĀ' (\*\\*\* Natural magic, chiromancy, palmis

ميمى) I'ILMU 'T-ŢABĪ'I' علم Natural philosophy

'ILMU 'T-TAJWID (مويد called also 'Ilmu't-Qıra'ah The reading the Qur'an correctly The n lar work on the subject is al-Mu I Juzariyah, by the Shaikh Muha Muhammad al-Inzari (A.H. 833)

'T-TASAWWUF TIMU التموك) The mystic or conte [SUFIISM.] scionce

'ILMU 'T-TASHRIH ( The sunne of anatomy

'T-TAWĀRIKH ·ILMU التواريع), or 'Ilmu 't-Tu'rikh logy, history For a complete list madan bistories of an carly date, a 'z Zunun in locu

ام اللب) ILMU 'T-TIBB' science of Medicine For a list books of an early date, see Kashfi in loco

ILQA' (Jun) Lat "L infusing " A theological term us teaching of the heart by the power of God. Inspiration of soul in that which is good

IMAGES It is unlawful for a Muhammadan to have an image of any kind in his house (Mishkāt, book xx. ob. v) [PICTURES, IDOLS.]

IMAM (plot). One whose leadership or example is to be followed A pat term, a model, an example of evil The term is used in the Qur'an in these senses

Sürah ii 118 "Verily I have set thee (Abraham) as an *Imām* (or a leader) for mankind."

Sûrah xvi. 73 "The day when we will call all men by their Iman (or leader)."

Sürah xxxvi, 11 "Everything we have set down in a clear model"

Surab zv 79 "They (Sodom and Midian) are an obvious example"

Surah xxv 74 "Make us a model to the pious"

Muhammadans use the term in the following senses -

(1) The Imam, or Khalifah, of the Muslim cople. The author of the Hidayak says, by the rightful Imam is understood a person in whom all the qualities essential to magis-tracy are united, such as Islamism, freedom, samity of intellect, and maturity of age, and who has been elected into his office by any tribe of Muslims, with their general consent, whose view and intention is the advancement of the true religion, and the etrengthening of the Muslims, and under whom the Muslims enjoy security in person and pro-perty, one who levies title and tribute according to law, who, out of the public treasury, pays what is due to learned men preachers, qarıs, muftis, philosophers, public teachers, and so forth, and who is just m all his dealings with Muslims, for whoever does not answer this description is not the right Imam, whence it is not incumbent to support such a one, but rather it is incum-



THE IMAM LEADING PRATERS AND REGITING THE FATHAH OR FIRST SURAH OF THE QUR'AN (E. Campbell.)

bent to oppose him, and make war upon him until such time as he either adopt a proper mode of conduct, or be slain as is written in the Ma'dinu'l-Haqa'iq, copied from the Faua'id (Hidayah, vol 11 p 248)

For a discussion of this meaning of the title, refer to the article on KHALIVAH, which is the term used for the Imam of the Sunnī Muslims.

(2) The Shī'ahs apply the term Imām to the twelve leaders of their sect whom they call the true Imāms [ser'ah] and not using the term Khalīfah for this office as the Sunnis do The Shī'ah traditions are very wild on the subject of the Imāmate, and contrast unfavourably with those of the Sunnis

In the Hayate N-Quist (Merrick s edition, p 203), Muhammad is said to have related "On the night of the ascension, the Most High commanded me to inquire of the past prophets for what reason they were exalted

to that rank, and they all testified, We were raised up on account of your prophetical office, and the Imamate of 'Ali ibn Abi Tālib, and of the Imams of your posterity A divine voice then commanded, 'Look on the right voice then commanded, 'Look on the right side of the empyrean.' I looked and saw the simulitude of 'Ali and al-Hasan, and al-Husain, and 'Ali ibn al Husain (altas Zainu 'I 'Abidin), and Muḥammad al-Bāqir, and Ja'far as-Sādiq, and Mūsā al-Kāzim, and 'Ali ibn Mūsā ar-Rizā, and Muhammad at-Jaqi, and 'Ali an-Naqi, and al Hasan al Askarī, and al-Mahdi, all performing prayers in a sea of light These, said the Yost High, are my proofs, vicegerents, and friends, and the last of them will ake vongeance on my enemies "

(3) The linum or leader, of any system of theology or law Abu Hanifah and the other three doctors of the Sunnis are called *Imaine* and so are other leading doctors of divinity 4

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The term is still used for a religious leader For example, the head of the Wahhābis on the North-West frontier of India is called the Imam, and so is the chief of Najd (4) The Imam or leader of prayers in any

Masind. Mr Sale says it answers to the Latin Astistes Each mosque, however small, has its Imām, or priest, who is supported by endowments The office is not in any sense a sacerdotal one, the Imām not being set apart with any ceromony, as in the case of a Christian preabyter, nor the office being hereditary as in the case of the Hindu Brahmins. The position of Imam in this sense is not unlike the sheliach, or legatus, of the Jewish synagogue, who acted as the delegate of the congregation, and was the chief reader of prayers in their name. But quite independent of the daily appointed minister of a mosque who is responsible for its services, and receives its revenues, no congregation of Muslim worshippers can assemble without one of the party taking the lead in the prayers by standing in front, and who is said 'to act as Imām" for the assembly

The rules laid down on this subject, as given in the Traditions, are as follows (Mishkat, book iv ch. xxvii., xxviii)—

Ahū Sa'īd al-Khudrī says the Prophet said "When there are three persons, one of them must act as Imam and the other two follow him, and the most worthy of them to act as such is he who repeats the Qur'an best"

Abū Ma'sūd al-Anṣārī says the Prophet said "Let him act as lmām to a congregation who knows the Qur'ān thoroughly, and if all present should be equal in that respect, then let him perform who is best informed in the rules of prayer, and if they are equal in this respect also, let him act as lmām who has fled for the sake of Islām, and if equal in this likewise, let that person act who is oldest, but the governed must not act as Imam to the governor"

Abû Hurarah relates that the Prophet said: "When any of you acts as Imam to others, he must be concise in his prayers, because there are decrepit, aged, and sick persuas amongst them, and when any one of you says his prayers alone, he may be as prohib as he pleases [MASJID]

IMAM-BARAH (المام بارة) A building in which the festival of the Muharram is celebrated, and service held in commemoration of the deaths of 'All and his sons, al-Hasan and al-Husain At other times, the tames, or shrines, are pressived in it, sometames it is used as the manusoleum of the founder of the family [MUHARMAM.]

IMAMIYAH (down) Lat "The followers of the Imam." The chief sect of the Shi'as, namely, those who acknowledge the twelve Imams [SHI'AE.]

IMAM MUBIN (()) "The clear prototype or model" The expression occurs twice in the Qur'an, Sürah xxxvi 11, "Everything we do set down in a clear proto-

type" (fi Imamin Mubinsin). He to be used for the Qur'an as record Sürah xv 79, "Verily t both, Sedom and Midian, a clea (lats - Imamin Mubinin) M teachers use the word for the Makfüg, or the Tablet of Decrees

AL-IMAMU 'L-MAHD! Int. "The w (السمهدي Leader " Umm Salmah relates ti phet said, "Strife and disputati created among men when a Khalifi and this shall be in the last days. of the people of al-Madinah will and will flee from al-Madinah to N the men of Makkah will come make him Imam by flattery, but be pleased. Then men shall a him as Imam. Then an army shall advance against him, and shall be engulphed in an ear Bada'ah, betweer Makkah and Then when the people shall see thi se the Substitutes or good peop will come from Syria, and a mul al-Traq And after that a man si of the Quraish, of the tribe of Ka also send an army against him te but he shall be victorious Then people according to the laws of B and will give strength to Islam upo and he will remain on the earth s Then will he die, and Muslims will in his behalf

The Shī'aha believe that al-aiready come and is still conceal part of the earth. For they si to be the last of the twelve Imi Muliammad 'Abdu 'l-Qāşim [sur will again appear in the last c Shī'aha say that Muhammad si people, I am the Prophet and 'Alī and from us will descend al Mahe of the Imams who will conquer a and will take vengeance on the (Harjātu'l Qulūb, p. 342.)

I'MĂN, IMĂN (ايمان) which, according to the Muhammac is the belief of the heart and the ci the ups to the truth of the Musl Faith is of two kinds I man Mu simple expression of faith in the the Qur'an and the Ahadig, or and I'man Mususal, or a formal of behef in the aix articles of t Creed 1, m God, 2, the Angel 3, the Books of God 4, the P God, b, the Day of Judgment, 6, tion to good and evil. In the I'mam includes practice ('Amal') a belongs to the religious life of the life is related (Mishkat, book i. c. Muhammad said, "That person the sweets of faith who is please as his Lord, with Islam as hi and with Muhammad as the Proph And again (16), "The most exec ir to love him who loves God, as

him who hates God, to keep the tongue employed in repeating the name of God [ZIKE] and to do unto men as you would wish them to do unto you, and to reject for others what

you would reject for yourself"

Salvation by faith without works is clearly taught (Mashkat, book 1 ch. 1) by Muhammad, e.g "When anyone of you shall have believed truly and sincerely, then whatever good action that person may do will be rewarded from ten to seven hundred fold, and every sin he may commit will be expiated one by one before he dies" Good works, however are the test of faith. A man asked the Prophet what was the sign whereby he might know the reality of his faith. He said, "If thou dost derive pleasure from the good that thou hast done, and art grieved for the evil which thou hast committed, then thou art a true believer" (Mishkat, book 1 ch 1) Some of the Prophet's friends came to him and said "Verily, we find in our minds such wicked propensities, that we think it even a sin to speak of them." The Prophet said, "Do you find them really bad?" They said, "Yes" He said, "This is an evidence of faith." By which he meant, if the man had not faith he would not have felt the wickedness of his heart

'IMLIQ (sale) The grandson of Shem, the son of Nosh. The progenitor of the 'Amaliqah the Amalekites of Scripture. They are said to be some of the earliest inhabitants of Makkah and al-Madinah

IMMACULATE CONCEPTION of the Virgin Mary This doctrine was asserted by Muhammad (Mishkat, book i. ch. ii. pt. 1)
The Prophet said "There is not of the sons

Adam, except Mary and her Son one born but is touched by the Devil at the time of his birth, and the child makes a loud noise from

the touch."

When or where the doctrine of the Immaculate Conception was first taugh is quite unknown. Perrone says that some writers have ascribed its origin to France and he kinself is of opinion that it came from the East, and was recognized in Naples in the ninth century (Blunt's Dictionary of Doctrinal and Historical Theology, in loco)

The doctrine of the Immaculate Conception was finally imposed as an Article of Faith in the Romish Church, by Piue IX, Dec 8th,

1654

# IMMODESTY [MODESTY]

IMPOSTURE. The Quraish charged Muhammad, at the early period of his preaching, with imposture The following Straha were given in answer to these

Sürah xxv 5-7." Those who misbaheve say,
This is nothing but a lie which he has forged,
and another people hath helped him at it',
but they have wrought an injustice and a
falashood. And they say, 'They are old fork's
tales which he has got written down while
they are dictated to him morning and evening

Say He sent it down who knows the secrets of heaven and earth."

Sürah laix. 49-43 "Verily it is the speech of a noble Apostle, and it is not the speech of a poet —little is it ye believe!"

"And it is not the speech of a soothsayer,—httle is it that ye mind! It is a revelation from the Lord, the Lord of all the worlds."

IMPOTENCY. Arabic 'Ananah (Lilia), 'Inninah (Lilia) Both according to Sunni and Shi'sh law it cancels the marriage contract, but the decree of the Qazi is necessary before it can take effect [DIVORCE]

IMPRISONMENT Arabic Sun to the Hanifi school of jurisprudence, the person upon whom punishment or retaliation is claimed, must not be impresoned until evidence be given, either by two people of unknown character (that is, of whom it is not known whether they be just or unjust). or by one just man who is known to the Quzi, because the imprisonment, in this case, is founded on suspicion, and suspicion cannot be confirmed but by the evidence of two men of unknown character, or of one just man It is otherwise in imprisonment on account of property, because the defendant, in that instance, cannot be imprisoned but upon the evidence of two just men, for imprisonment on such an account is a grievous oppression, and, therefore, requires to be grounded on complete proof. In the Mabsüt, under the head of duties of the Quxi, it is mentioned that, according to the two disciples the defendant in a case of punishment for slander, or of retaliation, is not to be imprisoned on the evidence of one just man, bocause, as the exaction of bail is in such case (in their opinion) lawful, bail is, therefore to be taken from him When a claimant establishes his right before the Quzi, and demands of him the imprisonment of his debtor, the Qazi must not precipitately coinply, but must first order the debtor to render the right, after which, if he should attempt to delay, the Qazı may imprison him If a defendant, after the decree of the Qazi against hum, delay the payment in a case where the debt due was contracted for some equivalent (as in the case of goods purchased for a price, or of money, or of goods borrowed on promise of a return), the Qari must immediately imprison him, because the property he received is a proof of his being possessed of wealth. In the same manner, the Qazi must imprison a refractory defendant who has undertaken an obligation in virtue of some contract, such as marriage or bail, because his voluntary engagement in an obligation is an argument of his possession of wealth, since no one is supposed to undertake what ho is not competent to fulfil

A husband may be imprisoned for the maintenance of his wife, because in with-holding it he is guilty of oppression, but a father cannot be imprisoned for a cabt due to

his son, because imprisonment is a species of severity which a son has no right to be the cause of inflicting on his father, in the same sanner as in cases of retaliation or punishment If, however, a father withhold maintenance from an infant son, who has no property of his own, he must be imprisoned, because this tends to preserve the life of the ohild. (Hedayah, vol. 111)

According to Muhammadan writers the name of two different persons The one the father of Moses and Aaron, and the other the father of the Virgin Mary Christian writers imagine that the Qur'an confounds Mary, the mother of Jesus, with Mary or Maryam, the aster of Moses and Aaron The verses are as follows —

Surah m. 30 "Verily, above all human beings did God choose Adam and Noah, and the family of 'Imran, the one the posterity of the other, and God heareth and knoweth Remember when the wife of 'Imran said, 'O mv Lord, I vow to Thee what is m my womb, for And I have named Thy special service her Mary, and I commend her and her off spring to Thy special protection."

Surah lavi 12 "And Mary the daughter of Imran, ever virgin, and into whose womb

We breathed Our spirit "
Surah xiz. 29. "O sister of Aaron' thy father was not a wicked man, nor unchaste thy mother ' And she made a sign unto them

pointing towards the babe

Al-Bazawi the commentator, says the Imran first mentioned in Surah in is the father of Moses, and the second the father of Mary the Virgin. He attempts to explain the anachronism in Surah xix by stating that (1) Mary is called the sister of Aaron by way of comparison, (2) or because she was of the Levitical race, (3) or, as some have said, there was a man of the name of Aaron, renowned either for pusty or wickedness, who hved at the time, and she is said, by way of derision, to be like him

IMBAK (امساك). Let "Keeping back." The word occurs only once in the Quran, Sarah u 228 · "Divorce (may happen) twice, then, keep them in reason or let them go in kindness."

The word is used in theological works for being miserly in charity, and in giving in God's service, in opposition to Infaq

IN'AM (انعام) A gift, a benefaction in general A gift by a superior to an inferior In India, the term is especially applied to grants of land held rent free, and in hereditary and perpetual occupation, the tenure came in time to be qualified by the reservation of a portion of the assessable revenue, or by the exaction of all proceeds exceeding the intended value of the original assignment, the term is also vaguely applied to grants of rent-free land without reference to perpetuity or any specified conditions. The grants are also distinguishable by their origin from the ruling authorities, or from the village communities and are again distinguishable

by peculiar reservations, or by tapplicable to different objects

Sanad-i-In'am is a grant eman the ruling power of the time of free from all Government exaction petuity, and validified by a Sanad, deed of grant, it usually comp included in the village area, but uncultivated, or has been abandent is subject to the village functions

Nisbat-i-In'am (from sisbah, " a are lands granted rent-free by the of its own lands, the loss or deduct accruing to the Government, assessi made good by the village communison's Glossary of Indian Terms)

INCANTATION [DA'WAH

INCENSE Arabic Bakh Luban (البان) Heb לבונה, i zhu. 23, &c The use of meense part of the religious customs of th although its use as a perfume for is permitted by the Traditions I ever, much used as an offering at t of the Mnhammadan saints, and important item in the so-called i Daiwah. [DA'WAH]

INFANTS, The Religion ( general rule is that the religion of is the same as that of its pare where one of the parents is a Muh and the other of a different persons Jew or a Christian), the infant acrounted a Muhammadau, on the that where the reasons are equally the preference is to be given to the (Hidayah, vol 1 p 177 Sharif pendix No 71 Bailine's Inheritance

INFANT SALVATION author of Durru 'l-Mukhtar, vol. says Abu Hanifah gave no answ question whether the infants of (those who associate another with have to answer for themselves in t Judgment or not, or whether the herit the Fire (i.e. Hell), or go to (Janual) or not. But Ihn al-Hu said, the learned are not agreed n questions, and it is evident that A fah and others are at a loss t them , and, moreover, there are con traditions recorded regarding ther is evident that in the matter of they (the infants) will be committe and we are not able to say anythu ing this matter Muhammad ibn (the disciple of Abu Hanish),
"I am certain God will not comm
to the punishment (of hell) until he
mitted sin." And Ibn Abi Sharif ( of Ibn al-Hasan, says the Compan ellent regarding the question of t of infants, but it is related by t Nawawi (commentator on the Sadii that there are three views regardin vation of infants. Some say they hell, some de not venture an epmi

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subject, and some say they will enter Paradise, and the last view he considers the correct one, in accordance with the tradition which says, "Every child is born according to the law of God."

INFAQ (344). Let. "Giving forth, expending" The word occurs once in the Qur'an, Sürah xvn 102 "Did ye control the treasuries of the mercy of my Lord, then ye would hold them through fear of expending (mfaq), for man is ever mggardly"
The word is used for giving in charity and

in God's service, in opposition to imsak.

INFIDEL There are words used for those in a state of infidelity ا, kafir (کافر), one who hides or denies the truth, 2, mushrik ( ), one who gives companions to God, 8, multid ( ), one who has deviated from the truth, 4, zandiq زندیل), an infidel or a zend-worshipper, 5, munafiq (white), one who secretly disbelieves in the mission of Muhammad, 6, murtadd (عرتك), an apoetate from Ielām, 7, dahri (دهری), an athorst , 8, wasaniy (دهری), a pagan or idolater

AL-INFITAR () "The cleaving asunder" The title of the LXXXIII Sarah of the Qur'an, in which the word occurs Zamakhshari, according to Savary, eays that " the Muslims who shall recite this chapter shall receive a divine favour for every drop of water that drope from the clouds, and another for each grave on the face of the earth."

INHERITANCE Arabic Fara'ız (ميراث ), Mīrās (فراكض) The law of inheritance is called ilms 'l-fura'sz, or 'slm-s-The verses in the Qur'an upon merās which the law of inheritance is founded are called Ayatu ' Mawaris, the Verses of Inhe ritance, they begin at the 12th verse of Suratu'n-Nisa', or the svth chapter of the Qur'an, and are as follows

"With regard to your children, God commandeth you to give the male the portion of two females, and if they be females more than two, then they shall have two-thirds of that which their father hath left but if she be an only daughter, she shall have the half, and the father and mother of the deceased shall each of them have a sixth part of what he hath left, if he have a child but if he have no child, and his parents be his helps. then his mother shall have the third; and if he have brethren, his mother shall have the sixth, after paying the bequests he shall have bequeathed, and his debts. As to your fathers, or your children, ye know not which of them is the most advantageous to you This is the law of God Verily, God is Knowing, Wise!

"Half of what your wives leave shall be yours, if they have no issue, but if they have issue, then a fourth of what they leave shall be yours, after paying the bequests they shall bequesth, and debts

"And your wives shall have a fourth part of what ye leave, if ye have no issue, but if ye have issue, then they shall have an eighth part of what ye leave, after paying the bequests ye shall bequesth, and debts

"If a man or woman make a distant relation their heir, and he or she have a brother or a easter, each of these two shall have a sixth, but if there are more than this, then shall they be sharers in a third, after payment of the bequests he shall have bequesthed, and debts,

"Without loss to any one. This is the ordinance of God, and God is Knowing, Gracious 1"

The earliest authority in the Traditions on the subject of unherstance is Zaid ibn Sabit, and the present law is chiefly collected from his eayings, as recorded in the Hadis There are no very important differences between the Sunni and Shia'h law with reference to this question. The highest authority amongst the former is the book as-Sirājiyah, by Sirāju 'd-din Muhammad, A.H 600, which has been published with a commentary entitled Mamzu, by Sir W Jones, Galcutta, 1792

The Shi'ah law of inheritance will be found in the Mafatih and the Jame's 'sh-Shatat

The property of a deceased Muslim is applicable, in the first place, to the payment of his funeral expenses, eccondly, to the dis-charge of his debts, and, thirdly, to the payment of legacies as far as one-third of the residue The remaining two-thirds, with so much of the third as is not absorbed by legacies are the patrimony of the heirs Muhammadan is therefore disabled from disposing of more than a third of his property by will (See As-Sirajiyah.)

The clear residue of the estate after the payment of funeral expenses, debts, and legscies, descends to the heirs, and among these the first are persons for whom the law has provided certain specific shares or portions, and who are thence denominated Sharers, or zawa

'l-furūz

In most cases there must be a residue after the shares have been estisfied, and this passes to another class of persons who from that circumstance may be termed Residuaries, or tasabah

It can soldern happen that the deceased should have no individual connected with him who would fall under these two classes, but to guard against this possible contingency, the law has provided another class of persons, who, though many of them may be nearly re lated to the deceased, by reason of their remote position with respect to the inheritance. have been denominated Distant kindred, or zawū 'l-arham

' As a general rule," says Mr Ameer Ali, "the law of succession both among the Shiahs (Shi'ahs) and the Sunns, proceeds on the assumption of intestacy During his lifetime a Mussulman has absolute power over his property, whether it is ancestral or self-acquired, or whether it is real or personal He may dispose of it in whatever way he likes such dispositions in order to be valid and effective, are required to have operation given

to them during the lifetime of the owner. If a gift be made, the subject matter of the gift must be made over to the donee during the lifetime of the donor, he must, in fact, divest himself of all proprietary rights in it, and place the donee in possession. To make and place the donee in possession I o make the operation of the grit dependent upon the denor's death, would invalidate the donation So also in the case of endowments for charatable or religious purposes A disposition in favour of a charity, in order to be valid, should be accompanied by the complete divestment of all proprietary rights As re gards testamentary dispositions, the power is limited to one-third of the property, provided it is not in favour of one who is entitled to where in the inheritance. For example, the proprietor may devise by will one-third of his property to a stranger, should the devise, however, relate to more than one-third, or should it be in favour of an keir, it would be invahd

"This restriction on the testamentary powers of a Mussulman, which is not without analogy in some of the Western systems, leads to the consequence that, as far as the major portion of the estate and effects of a deceased proposities is concerned the distribution takes

place as if he had died intestate.

"Intestacy is accordingly the general rule among the Mussilmans, and as almost in every case there are more heirs than one entitled to share in the inheritance of the deceased, it is important to bear in mind the points of contact as well as of divergence between the Shiah and the Sunn schools.

"As regards the points of contact, it may be stated generally that both the Sunnis and the Shiahs are agreed on the principle by which the individuals who are entitled to an inhoritance in the estate of the deceased can he distinguished from those who have no right. For example a Mussulman upon his death, may leave behind him a numerous In the absence of certain body of relations determinate rules, it would be extremely dif hoult to distinguish between the inheriting and the non-inheriting relations. In order to obviate this difficulty and to render it easy to distinguish between the two classes of heirs, it is recognized by both the school. as a general rule, and one capable of universal application, that when a deceased Mussulman leaves behind bim two relations, one of whom is connected with him through the other, the former shall not succeed whilst the mtermediate person is alive. For example, if a person on his death leave behind lum a son and that son's son, this letter will not succeed to his grandfather's estate while his father is alive. The other rule, which is also framed with the object of discovering the heirs of a deceased individual is adopted with some modification by the two schools. For example, on the succession i male agnates, the Sunnis prefer the nearer m degree to the more remote, whilst the Shight app'v the rule of nearness or propinquity to all case; without distinction of class er sex. If a person die leaving behind him

a brother's son, and a brother's grandson, and his own daughter's son, among the Sunns, the brother's son being a male agnate and nearer to the deceased than the brother's grandson, takes the inheritance in preference to the others; whilst among the Shiahs, the daughter's son, being nearer in blood, would exclude the others." (Personal Law, by Ameer All, 141)

p 41)
The law of inheritance, even according to Muslim doctors of law, is acknowledged to be an exceedingly difficult object of study, it will, therefore, be impossible to follow it out in all its intrinsacios, but we give a carefully-drawn table by Mr A Ramsey, on the Sunni law, and a more simple one on Shī'ah inheritance

by Mr Ameer Alı

#### I -SHARERS.

Are always entitled to some shares
 Are liable to exclusion by others who are nearer
 B Denotes those who benefit by the return

\* 1° Father. (a).—As mere sharer, when a son or a son's son, how low scever, he takes if (β).—As mere residuary, when no successor but himself, he takes the whole or with a sharer, not a child or son's child, how low scever, he takes what is left by such sharer (γ).—As sharer and residuary, as when there are daughters and son's daughter, but no son or son's son, he, as sharer, takes if daughter takes if, or two or more daughters if, son's daughter if, and father the remainder as residuary

† 2" TRUE GRANDSATHER, se father's father, his father and so forth, into whose line of relationship to deceased no mother enters, is excluded by father, and excludes brothers and sisters, comes into father's place when no father, but does not, like father, reduce mother s share to § of residue, nor enturely exclude paternal grandmother

take, in the absence of children, or son's descendants, and father and true grandfather, one 1, two or more between them 1. R

one \$, two or more between them \$ R

\* 4° DAUGHTERS, when no sons take, one
\$, two or more, \$ between them with sons
become residuaries and take each half a son's
share R

† 5° Nov's DAUGHTERS, take as daughters, when there is no child take nothing when there is a son or more daughters than one take ‡ when only one daughter, are made residuaries by brother or male cousin how low specter R.

seever R

6 Mother takes 1, when there is a child or son's child, how low seever, or two or more brothers or sisters of whole or half blood, takes 1, when none of these when husband or wife and both parents, takes 1 of remainder after deducting their shares the residue going to father if no father, but grandfather, takes 1 of the whole R

† 7' TRUE GRANDMOTERE, i.e father's or mother's mother, how high seever, when no mother, takes if if more than one, is between them Paternal grandmother is excluded by both father and mother, maternal grand

mother by mother only. R

† 8° FULL SISTERS, take as daughters when no children, son's children, how low seever, father, true grandfather or full brother with full brother, take half share of male when daughters or son's daughters, how low seever, but neither sons, nor sons' sons, nor father, nor true grandfather, nor brothers, the full sisters take as residuaries what remains after daughter or son's daughter have had their share. R

† 9° HALF SISTERS BY SAME FATHER AS full sisters, when there are none with one full elster, take &, when two full sisters, take nothing, unless they have a brother who makes them residuance, and then they take half a male's share. R

† 10° Half Sisters by Mother only when no children or son's children how low soever, or father or true grandfather take one 1, two or more 1 between them R 11° HUSBAND if no child or son's child,

how low soever, takes 1, otherwise 1

\* 12° Wife if no child or son's child, how low soever, takes 1 if otherwise, 1 Several widows share equally

COROLLARY -All brothers and sisters are excluded by son, son's son, bow low soever father or true grandfather Half brothers and sisters, on father's side, are excluded by these and also by full brother Half brothers and sisters on mother's side are exclude ! by any child or son's child, by father and true grandfather

## IL-RESIDUARIES

A -RESIDUARIES IN THEIR OWN RIGHT, being males into whose line of relationship to the deceased no female enters.

## (a ) Descendants

- 1 Son. 2 Son's son.
- 8 Son's son's son
- 4 Son of No 3
  - 4A. Son of No 4
  - 4B. And so on, how low scever

## (b) Ascendants

- 5 Father
- 6 Father's father 7 Father of No. 6 Father of No 6.
- 8 Father of No 7
- 8A. Father of No 8
  - 8B. And so on, how high soever

## (c) Collaterals

- 9 Full brother
- 10 Half brother by father
- 11 Son of No 9
- 12 Son of No 10

  - 11A Son of No 11 12A Son of No 12
  - 11B. Son of No 11A 12B Son of No. 12A.
  - And so on, how low soever
- 18. Full paternal uncle by father
- 14 Half paternal uncle by father 15 Sen of No 18
- 16 Son of No 14
  - 15A Son of No 15.
  - 16A Son of No 16
    - And so on, how low scever

- 17 Father's full paternal uncle by father's
- 18 Father's half paternal uncle by father's side
- 19 Son of No 17
- 20 Son of No 18
  - 19A Son of No 19
  - 20A. Son of No 20
- And so on, how low soever
- 21 Grandfather's full paternal uncle by father's side.
- 22 Grandfather's half paternal uncle by father's side.
- 23 Son of No 21 24 Son of No 22
  - 23A Son of No 28
  - 24A Son of No 24

And so on, how low soever

- NB-a A nearer Residuary in the above Table is preferred to and excludes a more romote
- B Where saveral Residuaries are in the same degree, they take per capita not per stripes, ie they share equally
  - y The whole blood is preferred to and ex

cludes the half blood at each stage B - RESIDUARIES IN ANOTHERS RIGHT. being certain females, who are made residuaries by male- parallel to them, but who, in the absence of such males, are only entitled to legal shares These female Residuaries take each half as much as the parallel male

who makes them Residuaries

- 1 Daughter made Residuary by eon. 2 Son s daughter made Residuary by son's
- 3 bull sister made Residuary by full brother
- 4 Half sister by father made Residuary by her brother
- C RESIDUARIES WITH ANOTHER, being cortam females who become residuaries with other females
- 1 Full sisters with daughters or daughters' SONS
- 2 Half electes by father NB—When there are several Residuaries of different kinds or classes, eg residuaries in their own right and residuaries with another, propinquity to decessed gives a pre-ference so that the residuary with another, when nearer to the deceased than the residuary in himself, is the first.

If there be Residuaries and no Sharers, the Residuaries take all the property

It there be Sharers, and no Residuaries, the Sharors take all the property by the doctrine of the "Return." Seven persons are entitled to the Return 1st, mother, 2nd, grandmother, 3rd, daughter, 4th, son's daughter, 5th, full sister, 6th, half sister by father, 7th, half brother or sister by mother.

A posthumous child inherits There is no presumption as to commorients, who are supposed to die at the same time unless there be proof otherwise

If there be neither Sharers nor Residuaries. the property will go to the following class (Distant allured)

#### III -DISTANT KINDRED

Comprising all relatives, who are neither Shares nor Residuaries

#### CLASS L

Descendants Children of daughters and son's daughters

- I Daughter's son.
- 2. Daughter's daughter
- 8. Son of No 1
- Daughter of No 1
- Son of No 2
- 6 Daughter of No 2, and so on, how low scover, and whether male or female
  - 7 Son's daughter's son
  - 8. Son's daughter's daughter
  - 9 Son of No 7
  - 10 Daughter of No 7
  - 11 Son of No 8
- 12 Daughter of No 8 and so on, how low soever, and whether male or female
- NB.—(a)—Distant kindred of the first class take according to provimity of degree but, when equal in this respect those who claim through an heir, is sharer or residuary, have a preference over those who claim through one not an heir
- (B)—When the sexes of their ancestors differ, distribution is made having regard to such difference of sex, eq daughter of daughter's son gets a portion double that of son of daughter's daughter, and when the claimante are equal in degree, but different in sex males take twice as much as females

#### CLASS 2

Ascendants False grandfathers and false grandmothers

- 18 Maternal grandfather 14 Father of No 18, father of No 14, and so on, how high soever (se all false grandfathers)
  - 15 Maternal grandfather a mother
- 16 Mother of No 15, and so on, how nigh scever (1 e all false grandmothers)
- NB—Rules (a) and ( $\beta$ ), applicable to class 1, apply also to class 2 Further ( $\gamma$ ) when the sides of relation differ, the claimant by the paternal side gots twice as much as the claimant by the maternal side

## CLASS 8

## Parents' Descendants

17 Full brother's daughter and her deseendants.

- 18. Full sister's son
- 19 Full sister's daughters and scendants, how low scever.
- 20 Daughter of half brother by i her descendants
  - 21 Son of half sister by father
  - 22 Daughter of half sister by i
- their descendants, how low scever
  28 Son of half brother by mothe
  24 Daughter of half brother
- and their descendants, how low soe
- 25 Son of half sister by mother
   26 Daughter of half sister by m their descendants, how low soever
- NB—Rules (a) and ( $\beta$ ) app class 1, apply also to class 3 when two olamants are equal in proximity, one who claims throug duary is preferred to one who claim

## CLASS 4

Descendants of the two grandiathe two grandmothers

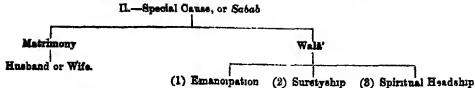
- 27 Full paternal aunt and he dants \*
- 28 Half paternal aunt and he dants
- 29 Fathers half brother by m his descendants
- 30 Father's half sister by moth descendants \*
  - 21 Maternal uncle and his desce
  - 32 Maternal aunt and her descei \* Male or Female, and how low s
- N B (c) The sides of relation be unries and aunts of the whole bloo ferred to those of the half and nected by same father only, whether females, are preferred to those co the same mother only  $(\eta)$  When relation differ, the claimant by pat tion gets twice as much as the di  $(\theta)$  Where maternal relation. strength of relation are equal, the twice as much as the female
- GENERAL RULE -Each of these cludes the next following class
- IV -SUCCESSOR BY CONTRACT C FRIENDSHIP
- V -- SUCCESSOR OF ACKNOWLED DRED
  - -UNIVERSAL LEGATER VII.—PUBLIC TREASURY

## A SYNOPTICAL TABLE OF SHI'AE INHERITANCE

I -Consangulaty, or Nasab

Third Class First Class Second Class (1) Immediate (2) Mater (2) Lineal descendants, (1) Paternal uncles sons and daughters ascendants viz. and aunts and and at father and mother and grandohildren. their children. their .

- (1) Ascendants of second and third degrees viz. grand-parents and their parents
- (2) Brothers and sisters and U children.



For the Muhammadan law of inheritance m English, refer to Sir William Jones' translation of the Straiged (Calcutta, AD 1792), reprinted by Mr Almaric Ramecy, AD 1869 The Muhammadan Law of Inheritance, by Mr N B E Beille, A D 1882, by Mr S G Grady, A D 1889, also Personal Law of the Muhammadaus, by Mr Ameer Ali, 1880 Arabic works on the subject are For Sunni law, as-Sirājīyah, ash-Sharif iyah, Hidāyah, Durru 'l-Mukhtār', for Shī'ah law Jām'u 'sh-Shatāt. Mafātīh, Sharā'i'u 'l-Islam, Irshād-i-Allämah.

INHIBITION Arabic hiji (---), which, in its primitive sense, means interdiction or prevention." In the language of the iaw it signifies an interdiction of action with respect to a particular person, the causes of inhibition being three infancy, insanity, and servitude

The acts of an infant, se one under puberty, are unlawful, unless sanctioned by his guardian. The acts of a lunatio who has no lucid intervals are not at all lawful, and so are those of a male or female slave (Hedayah, m p 468)

INITIAL LETTERS of the Qur'an QUR'AN ]

INJIL (James), Gr Evayyéktov Evangel Injil 18 used in the Qui'an, and in the Traditions, and in all Muhammadan theological works of an early date, for the revelations made by God to Jesus But in secont works it is applied by Vuhammadans to the New Testament The word occurs twelve times in the Qur'an, as in the following Surahs, which we have arranged chronologically, and not as they occur in the Quran (It will be seen that the expression Injil is not mentioned in the earlier burnhs chronological table of Surahs in article QUE'AN.)

Surah vii 156 'Who follow the Apostle the illiterate Prophet, whom they and written down with them in the Law (Tamat)

and the Gospel (Infil)

Surah m 2; "He has sent thee n book (se the Qur'an) confirming what was before it, and has revealed the Law, and the Gospel before, for the guidance of men.

Sürah in. 48 "He will teach him the Book

and Wisdom, and the Law and the Gospel"
Sürah in 58 "Why do ye dispute about Abraham, when the Law and the Gospel were not revea ed until after him "

Suran avi 27 "We gave him (Jesus) the Gospel, and we placed in the hearts of those who tollowed him kindness and compassion.' Sutah alvili 29 . "Their marks are in ison isces from the effects of aderation

that is their similitude in the Law, and their

similitude in the Gospel"

Sürah ix 112 "Promised in truth in the Law, in the Gospel, and in the Qur'an."

Sürah v 50 "We brought him (Jesus) the

Gospel"

Sürah v 51 'Then let the people of the Gospel judge by what is revealed therein.' Sürah v 70 "And were they steadfast in

the Law and in the Gospel?"
Sursh v 72 'Ye lest on nought until ye stand fast by the Law and the Gospel and

what is revealed to you from your Lord"
Surih v 110 "When I taught thee the Book, and Wisdom, and the Law, and the Gospel'

There are also allusions to the Christian

Scriptures in the following verses

Surah xix 31 (The infant Jesus said,) 'Verily, I am the servant of God Be hath given me the book, and He hath made me a

prophet"

Muhammad was much more indebted to Judaism than Christianity for the teaching he received, which enabled him to overthrow Arabian idolatry and to establish the worship of the One Time God [CHRISTIANITY, JUDAISM], and consequently we find more frequent allusions to the Law of Moses than to the Gospel of Christ and, as it has been already stated, the references to the Gospel as a revelation are in the later Surahs. But in all references to the Injil as an inspired record, there is not one single statement to the effect that the Christians of Muhammad's day did not possess the genuine Scriptures In Sürah iv 169, (which is an al-Madinah Surah), the Christians are charged with extravagance, or error in doctrine, but not with not possessing the true Gospels

'Ye people of the Book commit not extravagance in your religion, and say not of God other than the truth For verily the Messiah, Jesus, the son of Mary, is an apostle of God, and His word which He placed in Mary, and a spirit from Him Wherefore. Mary, and a spirit from Him believe in God, and in His apoetle, and say not, - the Trunty' - refrain, it will be better for you. For verily God is one God . far exalted is He above the possibility that there should be unto Him progeny ! to Him belongeth whatever is in the heavens and in the earth, and He sufficeth as a guardian.

In Surah ly. 6, there is an appeal to the Gospel in support of Muhammad's mission, and the appeal is made without any doubt that he was referring to a genuine saying of Christ, well known to the Christians of that day The verse is as follows :—

"When Jesus, the son of Mary, said
O children of Israel' verily, I am the apostic of God to you, verifying 'he law that was before ms, and giving you glad tidings of an | apostle who shall come after me, whose name shall be Ahmad But when he did come to them with manifest signs, they said, 'This is

manifest sorcery ! "

The allusion is to the promise of the Paraclete in John xv1 7, the Muslims declaring that the word wapakhyros has been substituted for the Greek περικλυτός, the word Ahmad, which is equivalent to Muhammad, meaning "Praised" The charge which modern Muslims bring against the Christians of having either lost, or changed the original Scriptures, is treated of under the head of CORRUPTION OF THE SCRIPTURES, but some currous statements on the subject will be found in an article in the Kashju z-Zunun It is a Bibliographical Dictionary, compiled by Hājjī Khalifah about 200 years ago The statements in its article on INSIL are such a strange mixture of fact and fiction that we translate the article from the Arabic in ea-

"The Injil 18 a book which God revealed to Isa ibn Maryam In the work entitled al-Muwahib (by Shihabu d-Din Ahmad al-Qastalani, died A H 923), it is recorded that the Injil was first revealed in the Syrac tongue, and has since been translated into seventeen languages But in the Sahilu 'l-Bukhari (A.H 256), in the story of Waraqah ibn Naufal, it is related that the Injel was revealed in Rebrew According to Wahb ibn Munabbih, as quoted by Zamakhshari (A H 588) in the Kashshaf, the Injil was revealed to Jesus on the 13th day of the month Rama san, although some say it was on the 18th day of that month, 1200 years after the reve lation of the Zabur (Psulms) to Moses

"It is a disputed question whether or not the Injulabrogates the Law of Moses (Inuat) Some ear that Jesus was not a Sahibu sh Shari'ah (a law giver) for it is said in the Injil —

# قال عيسى إنى ما جائت لتمديل هوع موسى عليه السلام بل لتكميله

'I am not come to abrogate (tahdil) the Law of Moses, but to fulfil it (takmil)

"But al Barzawi (A.H. 685) in his com-mentary the Anuaru t-Tunzil, seems to prove that the Law of Jesus does abrogate the Law of Moses (Sharu Musa) for there are certain things revealed to Jesus which were not revealed to Moses

"At the commencement of the Injil is inscribed باسم الآب و الابن الحم, 'In the name of the Father and of the Son,' &c And the Injil, which is now in the hands of the Christians, is merely a history of the Christ (Sirate 'l Massh), collected by his four companions Matta, Lūqā, Marqus and Yühannā.

"In the book entitled the Tuhfatu 'l-Adib f: Raddi 'alā Ahis'; Salīb, or 'A refutation of the servants of the Cross' (written by Abdu 'llāh, a pervert from Christianity to Islām, A. R. 828), it is said that these four Companions are they who corrupted the

religion of Josus, and have added to it that they were not of the Haweriyan, or Apostles, mentioned in the Qur'an Matia did not see Jesus until the year he was taken up to heaven, and after the Ascension of Jesus 'he wrote in the city of Alexandria, with his own hand, his Injil, in which he gives an account of the birth and life of Jesus, mentioning several circumstances which are not mentioned by others. Lings also did not see Jesus, but he was converted to Christianity by one Bühs (Paul), who was an Israelite, who himself had not seen Jesus, but was converted by Ananiga (Ananias). Marqus also did not see Jesus at all, but was converted to Christianity offer the Ananias of the Ananias of the Ananias of the Ananias of the Ananias of the Ananias of the Ananias of the Ananias of the Ananias of the Ananias of the Ananias of the Ananias of the Ananias of the Ananias of the Ananias of the Ananias of the Ananias of the Ananias of the Ananias of the Ananias of the Ananias of the Ananias of the Ananias of the Ananias of the Ananias of the Ananias of the Ananias of the Ananias of the Ananias of the Ananias of the Ananias of the Ananias of the Ananias of the Ananias of the Ananias of the Ananias of the Ananias of the Ananias of the Ananias of the Ananias of the Ananias of the Ananias of the Ananias of the Ananias of the Ananias of the Ananias of the Ananias of the Ananias of the Ananias of the Ananias of the Ananias of the Ananias of the Ananias of the Ananias of the Ananias of the Ananias of the Ananias of the Ananias of the Ananias of the Ananias of the Ananias of the Ananias of the Ananias of the Ananias of the Ananias of the Ananias of the Ananias of the Ananias of the Ananias of the Ananias of the Ananias of the Ananias of the Ananias of the Ananias of the Ananias of the Ananias of the Ananias of the Ananias of the Ananias of the Ananias of the Ananias of the Ananias of the Ananias of the Ananias of the Ananias of the Ananias of the Ananias of the Ananias of the Ananias of the Ananias of the Ananias of the Ananias of the Ananias of the Ananias of the Ananias of the Ananias of the Ananias of the Ananias of the Ananias of the Ananias of the Ananias of the Ananias of the Ananias of the Ananias of the Ananias of the Ananias of the Ananias of the Ananias of the Ananias of the Ananias of the Ananias of the Ananias of the Ananias of the Ananias of the Ananias of the Ananias of the Ananias of the Ananias converted to Christianity, after the Ascension of Jesus, by the Apostle Bītrū, and received the Inju (Gospel) from that Apostle in the city of Rome And his Gospel in many respects contradicts the statements of the other three Yuhanna was the son of the sister of Maryam, the mother of Jesus, and the Christians assert that Jesus was present at the marriage of Yuhanna, when Jesus changed the water into wine. It was the first miracle performed by Jesus

"When Yahanna saw the miracle, he was converted to Christianity, and left his wife and followed Jesus He was the writer of the fourth *Infil* (Gospel) It was written in Greek, in the city of Ephesus These are the four persons who altered and changed the true Injul, for there was only one Injul revealed to Jesus, in which there was no contradiction These people have invented or discrepancy lies concerning God and His Prophet Jeans, upon whom be puace, as it is a well known fact, although the Christians (Nasara) deny it For example, Marque has written in the first chapter of his Gospel that in the book of the Prophet Issiah it is easd by God, 'I have cent an angel before thy face, namely, before the face of Jesus, whereas the words are not in the book of Isaiah but in that of Malachi. [See Mark 1 2 In the Received Version the words are "in the Prophets", but in the Revised Version we have "in

Issuch the prophet "]

"Again, it is related by Matta, in the first or rather thirteenth chapter of his Gospel [sec, see, however, Matt xu 40], that Jesus said My body will remain in the belly of the earth three days and three nights after my death just as Jonas was in the whale's belly ' and it is evident it was not true, for Matta agrees with the three other writers of the Gospels that Jesus died in the sixth hour on Friday, and was buried in the first hour of the night on Saturday, and rose from the dead early on Sunday morning, so that he remained in the belly of the earth one day and two nights. So there remains no doubt that the writers of the Gospels told the untruth For neither Jesus said of himself, nor did God in his Injil say of him, that Jesus will be killed or buried in the earth, for God has said (i.e. in the Qur'an, Sürah iv 156). They slew hun not, for certain! Nay, God

raised him up unto Himself For this cause there were various divisions amongst the

Christians Other circumstances similar to these are mentioned in the Tuhfatu 'l-Adib Then there are the fundamental rules and dectrines (al-Quoësd), upon which the Christions are, with very few exceptions, universally agreed, namely: (1) At-Taghtis (Baptism), (2) Faith in the Taght, or Trimity, (3) the incarnation of the Uquam (se the essence) of the Son in the womb of Mary, (4) a behaf in the Fittah (i.e. the Holy Communion), (5) the Confession of all sins to the Prest (Otema). These five fundations also are full (Quess). These five foundations also are full

of falsehood, corruption, and ignorance"
"In the work entitled al-Insana "I-Kāmal (written by the Shaikh 'Abdu'l-Karim ibn Ibrahim al-Jili, lived A H 767-811) it is said that when the Christians found that there was at the commencement of the Injil the name of the Father and Son, they took the words in their natural meaning, and [think ing it ought to be Ab, father Unim, mother, and Ibn, son] understood by Ab, the Spirit, by Umm, Mary, and by Ibn, Jesus, and on this account they said, Saltqu Salasatin, i.e. (God is) the third of three! (Sürah v 77) But they did not understand that by Ab is meant God Most High, by Umm, the Mahiyatu L. Haqa'iq, or 'Essence of Truth' (Unidditus veritatum), and by Ibn, the Book of God, which is called the Wuyudu'l Mutlaq, or 'Absolute Existence,' being an emanation of the Essence of Truth, as it is implied in the words in their natural meaning, and [think the Essence of Truth, as it is implied in the words of the Qur'an, Surah xiii 9 'And with him is the Ummu'l-Kitab, or the Mother of the Book'"

AL-INSAN (الانسان) "Man" The title of the LXXVIIh Surah of the Qur'an, called also Süratu 'd-Dahr, both words occurring in the first verse "Did there not pass over man (main) a long space of time (dah) during which he was a thing not worthy of remembrance "

Some take these words to be spoken of Adam, whose body, according to tradition was first a figure of clay, and was left for forty years to dry, before God breathed into it; but others understand them of man in general and of the time he lies in the womb

(See al-Barzāwi, in loco)

AL-INSANU 'L-KAMIL (الاسان) الكامل) "The perfect man" A term used by the Sun mystics for one in whom are combined all the attributes of divinity and of humanity (Kitābu 't-Tarifāt, in loco) Also title of a mystic work by 'Abdu 'l-Karīm ibn Ibrahim al-Jilī (lived A H. 767-811).

Let "Construc-(liste) AHRMI ting, raising-up" The term is particularly applied to literary compositions and forms of

letter-writing

Mr Lane, in his Modern Egyptians, vol 1 p 272, mentions the Shaikh of the great Mosque, the Azhar, as the author of a collection of Arabic letters on various subjects, which are intended as models of epistolary style, such a collection being called an Insha

INSHA'A'LLAHUTA'ALA ( اله ماله) (الله تعالي "If it should please God Almighty" A every frequent ejaculation amongst Mushms [ISTISKA']

AL-INSHIRAH (الانفراع) "Ex-panding" The title of the xcivth Surah of the Quran, which opens with the words "Have we not expanded thy breast" It is supposed to allude to the opening of Muhammad's heart in his infancy, when it is said to have been taken out and cleaned of original sin (See ul Barzāwi, in loco)

INSOLVENCY of a debtor is established by a judicial decree, and after such a declaration a bequest by such a person is void If, however, the creditors relinquish their claim, the bequest is then valid. (Hidāyah, 1v p 475)

INSPIRATION Arabic wahy According to the Nuru'l-(وحی Anugr, by Shaikh Jiwan Ahmad (A.H 1180), inspiration is of two kinds. Wahy salier, external inspiration, or Wahy batin, internal inspiration

I - External Inspiration is of three kinds -(1) Wahyu Qur'an, or that which was received from the mouth of the angel Gabriel, and reached the ear of the Prophet, after he knew beyond doubt that it was the angel who spoke to him. This is the only kind of inspiration admitted to be in the Qur'an. It is sometimes called the Wahy matte

(2) Isharqtu 'l-Malak, or that which was received from the angel but not by word of mouth, as when the Prophet said, "the Holy

Ghost has breathed into my heart"

(3) Ilham or Wahys qaib, or that which was made known to the Prophet by the "light of prophecy" This kind of inspiration is said to be possessed by Walis or saints, in which case it may be either true or false

II .- Internal Inspiration is that which the Prophet obtained by thought and analogical reasoning, just as the Mujtahidun, or enlightened doctors of the law obtain it. It is the belief of all orthodox Muslims that their Prophet always spoke on matters of religion by the lower forms of inspiration (: e. Isharatu 'l-Malak, Ilham, or Wahyu qalb), and, consequently a Hadis is held to be inspired in as great a degree although not in the same manner as the Qur'an itself. The inspiration manner as the cut an itself the Wahy ghair math (See Nuru'!-Anwar, p 181, Mishkat, book 1 ch. vi pt 2.)
Suratu n Najm, hii 2 "Your lord (sabs)

erreth not, not is he led astray, neither

speaketh he from impulse

According to the strict Muhammadan doctrine, every syllable of the Qur'an is of a directly divine origin, although wild rhapsodical Surahs first composed by Muhammad (as xol., o, cn, cm) do not at all bear marks of such an assumption, and were not probably intended to be clothed in the dress of a message from the Most High which characterizes the rest of the Qur'an But when Muhammad's die was east (the turning point in his career) of assuming that Great Name as the speaker of His revelations, then these earlier Surahs also came to be regarded as emanating directly from the Deity Hence it arises that Muhammadans rigidly include every word of the Qur'an, at whatever stage delivered, in the category of Qāla 'llāhu, or "Thus saith the Lord," and it is one of their arguments against our Christian scriptures that they are not entirely east in the same mould—not exclusively oracles from the mouth and spoken in the person of God (Mair's Lefs of Mahomet)

The following is a description of inspiration as given by Ibn Khaldûn, "The sign that a man is inspired," he save, "is, that he is at times completely absent, though in the society of others. His respiration is stentorious and he seems to be in a cataleptic fit, or in a swoon. This, however, is merely apparent, for in reality such an ecstasis is an absoiption into the invisible world, and he has within his grasp what he alone is able to conceive, which is above the conception of others. Subsequently these spiritual visionadescend and become perceptible to the incuities of man. They are either whispered to him in a low tone, or an angel appears to him in human shape and tells him what he brings from God. Then the ecstasis ceases, and the prophet remembers what he has heard

INTELLECT Arabic 'aql (عقل),

fahm (isa), idrak (sel, sl)

The Faqir Jani Muhammad ibn As'ad, in his work the Akhlaq-1-Jalali, says "The reasonable mind has two powers, (1) the power of perceiving, and (2) the power of impelling, and each of these powers has two divisions in the percipient power, 1st, an observative intellect, which is the source of impression from the celestral sources, by the reception of those ideas which are the materials of knowledge, 2nd, an active intellect, which, through thought and reflection, is the remote source of motion to the body in its separate actions Combined with the appetent and vindictive powers, this division originates the occurrence of many states productive of action or impact, as shame, laughing, civing, in its operation on impiration and supposition, it leads to the accession of ideas and arts in the partial state, and in its relation with the observative sense and the connection maintained between them, it is the means of originating general ideas relating to actions, as the besuty of truth, the odiousness of falsehood, and the like The impelling power has likewise two divisions 1st, the vindictive power, which is the source of forcibly repelling what is disagreeable 2nd, the appetent power, which 14 the source of acquiring what is agreeable" (Thompson s ed. p 52)

INTERCALATION of the Year Arabic ness? The privilege of committing the last of the three continuous sacred months for the one succeeding it, the month Safar.

in which case Muharram became secular, and Safar sacred. M Caussin de Perceval supposes that this innovation was introduced by Qusaiy an ancestor sixth in ascent from Muham mad, who lived in the middle of the fifth century. Dr Sprenger thinks that intercelation in the ordinary sense of the word was not practised at Makkah, and that the Arab year was a purely lunar one, performing its cycle regularly, and losing one year in every thirty-three

The custom of nasi' was abolished by Muhammad, at the farewell pilgrimage, A.H. 10, as is stated, in the Qur'an, Sürah ix

86. 37 ---

"Twelve months is the number of months with God, according to God's book, since the day when He created the heavens and the earth of these four are sacred, this is the right usage But wrong not yourselves therein, attack those who join gods with God in all, as they attack you in all and know that God is with those who fear Him.

'To carry over a sacred month to another, is only a growth of infidelity. The Infidels are led into error by it. They allow it one year, and forbid it another, that they may make good the number of months which God hath hallowed, and they allow that which

God hath prohibited."

INTERCESSION Arabic Shafū'ah (àsha) There is a general belief amongst Muhammadans that their Prophet is a living intercessor for them at the throne of God, but the Wahhābis state that the intercession of their Prophet will only be by the permission (Iga) of God at the last day, and that there is no intercession for sins until the Day of Judgment. The teaching of the Qur'an and the Traditions seems to be in favour of this view.

Surab in 256 "Who is he that can intercede with Him but by His own permission?"

Surah xix 90 "None shall most (in the Day of Judgment) with intercession save he who hath entered into covenant with the God of mercy "

Surah xx 108 "No intercession shall avail on that day, save his whom the Morciful shall allow, and whose words He shall approve

Surah xxxiv 22 "No intercession shall avail with him but that which He Himself alloweth"

Surah xxxix 45 "Intercession is wholly with God"

Sürah lxxvii 38 On the day whereon the spirit (Rūh) and the angels shall stand ranged in order they shall not utter a word save he whom the God of mercy permits, and who shall say what is right."

The statements of Muhammad, as contained in the Traditions, are as follows —

"He is most fortunate in my intercession in the Day of Judgment, who shall have said from his heart, without any mixture of hypocrisy, 'There is no deity but God.'"

"I will intercede for those who shall have

committed great suns "

"Three classes will intercede on the Day of Judgment, the Prophets, the Learned, the Martyre" (Mesklät, book xxxiii ch xu)

The suther of the Sharh-s-Mawagef says (p 588) According to the Sunnis, the intercession of Muhammad is specially for those who have committed great sins (ahlu 'l-kaba'ır), for the purpose of removing punishment, for Muhammad has said, "My intercession is for those who have committed great sins" But the Mu'taxilahs say the intercession of Muhammad is for the increase of merit, and not for the prevention of punishment, for it is said in the Quran, Surah ii 45 "Fear the day wherein no soul shall pay recompense for another son! Nor shall intercession be accepted for it, nor shall compensation be taken from it, nor shall they be helped"

INTERMEDIATE STATE The state of the soul between the time of death and the resurrection is generally expressed by the term 'Alam-i-Barzakh, for an explanation of which refer to the article Barzakh Suff writers use the term Alam-, Armáh, "The world of spirits"

From the Traditions it would appear that Muhammad taught that the intermediate state is not one of unconsciousness. To the wicked it is certainly not, but inaxmuch as the Muslim is encouraged to "sleep like the bridgegroom" it may be inferred that the intermediate state of the Muslim is held to oe one of absolute repose" [FUNISHMENTS OF THE GRAVE]

INZAR (انطار) Listening or lending an ear to the bankrupt's disternent or petition

INZI'AJ (glass) Let "Being disturbed and moved from its place ' teim need by the Safi mystics for the movement and excitement of the heart in the direction of God through the effect either of a sermon, or of music and singing ('Abdu r-Razzaq's Dect of Saft Terms)

IQALAH (Stat) "Cancelling" In law, the cancelling or dissolution of sale, or any other contract

IQAMAH (Lots) Let "Causing to stand" A recitation at the commencement of the stated prayers when said in a congregation, after the worshippers have taken up their position it is the same as the I'zān, with the addition of the sentence, "Verily prayers are now ready" (Und qāmati s-said) The sentences are, however, recited angly by all the sects except the Hausis who give it exactly as the I'zān It is not recited by the Imam, but by the person who stands behind him, who is called the Muquadi or "follower" In large mosques it is nearly for the Mu'azzin, or caller to prayer, to take this office. But in his absence the person who happens to be behind the Imam recitor the Iqāmah. [IMAM]

IQRAR (), Acknowledgment, confession

(1) A legal term used for the avowal of the right of another upon one's self in sales, contracts, and divorce (2) A theological term used for a confession of the Muslim fatth, or a confession of sin. (8) Iqrār-nāmah, a legal deed of acknowledgment (4) Iqrār-nāmah galāgī, a deed of arbitration by a third party (5) Iqrāru 'l-agām, a confession of guilt by a prisoner (6) Iqrār 'āmm, a public acknowledgment

IQTIZA (curit) Let "Demanding" A term used in the exegesis of the Quran for sentences which demand certain conditions, e.g. Sürah iv 94 "Whose killeth a Mu'min (a believer) by mischance shall be bound to free a slave" Here the condition demanded is that the slave shall be the property of the person who frees him, and if he have not a slave to free, then some other explation is required.

IRADAH (5.1)) Purpose, will, intention (1) A ward used for the intention, or will of man (2) Irādatu 'llah, the will of God (3) According to the Sūfi mystics, it is a flame of love in the heart which desires God and longs to be united with Him. ('Abdu r-Razzāq's Dict of Sūfī Terms)

IRAM (a) A place mentioned in the Qur'an, Surah lxxxix 6 "Iram of the columns, the like of which has not been created in these anda"

It is related that ash-Shaddad, the son of Ad ordered the construction of a terrestial paradise in the desert of Adan, ostensibly to rival the celestial one, and to be called fram after his great grandfather. On going to take possession of it he and all his people were atruck dead by a noise from heavon and the paradise disappeared.

AL-IRAQ (Jan) Let "A side, or shore I country frequently mentioned in the Traditions which extends from 'Abbadan to al Minsil in length, and from al-Qadisiyah to Halwan in breadth Said to be on samed because it was on the "shore" of the rivers lights and Euphrates. Its principal cities were as Basiah and al-Küfah and were called al Iraquan or the Two Iraqs

IRBAN (واعرات) Earnest-money paid in any legal transaction.

IRHAS (Asia) Let "Laying the Foundation A torm used for any wonder wrought in helialf of a Prophet before he assumes the prophetic office for example, the existence of a 1ght on the forehead of Muhammad's ancestors is an Irhös (Kitāus 'Irhitifāt)

TRON Arabic al-Hadid (2014)
The title of bursh type in the Cur'an, in the
25th verse of which it is said "We (God) sent
down 1708, in which are both keen violence and
advantages to men" Zamakhshafi says that
Adam brought down with him from Paradice

five things made of iron, viz an anvil, a pair of tongs, two hammers, a greater and lesser, and a needle.

#### IRTIDĀD (りょり) [APOSTASY]

'ISA (and) The name given to Jesus in the Qur'an and all Muhammadan writings. [JESUS CHRIST]

Arabic Ishaq (dimi) ISAAC The son of Abraham He is mentioned in the Qur'an as specially the child of promise, and a gift from God to Abraham, and also as an inepired prophet
Sürah zzi 72 "And We (God) gave him

(Abraham) Isaac and Jacob as a farther gift,

and we made them all righteous "

Sürah xix 50

"And when he had separated himself from them and that which they worshipped beside God, we bestowed on him Isaac and Jacob, and each of them we made a prophet

"And we bestowed gifts on them in our mercy, and gave them the lofty tongue of

trath

The birth of Isaac as a child of promise to Abraham is related in Sürah zi 72-77

"And our messengers came formerly to Abraham with glad tidings Peace, said they He said, Peace, and he tarried not, Peace, said. but brought a roasted calf

"And when he saw that their hands touched it not, he mishked them, and grew fearful of them. They said, 'Fear not, for

we are sent to the people of Lot' "His wife was standing by and laughed, and we announced Isaac to her, and after

Isaac, Jacob.

"She said, Ah, wee is me! shall I bear a son when I am old, and when this my husband m an old man? This truly would be a marvellous thing

"They said, 'Marvellest thou at the command of God? God's mercy and blessing be upon you, O people of this house praise and

glory are His due?

"And when Abraham's fear had passed away, and these glad tidings had reached him, he pleaded with its for the people of Lot. Verily, Abraham was right kind, pitiful,

relenting "

Abraham's willingness to offer up his son is told in the Quran, and from the text there would seem little doubt but Isaac was intended, although al-Baixawi and many commentators declare it was Ishmael The acoount runs thus (Sürah xxxvii 97-118) —
"And he said, 'Verily, I repair to my Lord

who will guide me

"'O Lord give me a son, of the righteons' "We announced to him a youth of meek-

"And when he became a full-grown youth, "His father said to him, 'My son, I have seen in a dream that I should sacrifics thee, therefore, consider what thou seest right'

"He said, 'My father, do what thou art bidden, of the patient, if God please, shalt thou find me'

" And when they had surrendered them to

the will of God, he laid him down upon his forehead

"We oried unto him, 'O Abraham!

"'Now hast thou satisfied the vision. See how we recompense the righteous.

"This was indeed a decisive test.

- "And we ransomed his son with a costly victim.
  - "And we left this for him among posterity,

" PEACE BE ON ABRAHAM!

- "Thus do we reward the well-doers, "For he was of our believing servants
- "And we announced Isaac to him-a righteous prophet-

"And on him and on Issae we bestowed our blessing And among their offspring were well-doers, and others, to their own hurt undoubted sinners"

The feast of sacrafice, the 'Idu 'l-Asha, is said to have been instituted in commemora-

tion of this event. ['IDU 'L-AZHA.]
Synd Ahmad Khan Bahadur, in his Essays on Arabia, remarks that learned Muhammadan theologians distinctly say it was Issae and not Ishmael who was to have been offered up, but our researches scarcely confirm the learned Syud's statement Ismail al-Bukhārī, no mean authority, says it was Ishmaei, and so does al-Baizāwī

The weight of traditional authority seems to be in favour of Isaac, and so does the text of the Qur'an, which we have explained in the account of Ishmael, and yet amongst both the Sunnis and the Shi'ahs the opinion is now almost universal that it was Ishmael.

[ISHMALL.]

ISAIAH Arabic Sha'ya' ( ) The name is not mentioned in the Quran, but al-Baizāwi, the commentator, in remarking on Suratu 7 Mi'raj, xvil 4 -" We decreed to the children of Isra'il in the Book, 'Ye shall verily do evil in the earth twice," says the two sins committed by the Israelites were first the murdar of Shavya ibn Amsiya (se Issiah, son of Anio2) or Armiya (i.e. Jeremish), and the second, the murder of Zakaria and John the Baptist and the intention of killing Jasus

I'SAR (ايفار) Honouring another above oneself Thinking of another's gain rather than ous's own. The highest form of human friendship

'ISHA' (alta) The Night Prayer The liturgical prayer recited after the night has well set in [PRAYER.]

(اسمال) QÄHBI TBAAC

(اسمانية) ISḤĀQĪYAH A Shi'ah sect founded by a person named Ishio, who held that the Spirit of God existed in the Khalifah 'Ali

ISHĀRATU 'L-MALAK (الملك INSPIRATION

ISHMAEL Arabic Isma W Jeeland) The eldest son of Abraham, by his " we/e" Hagar [MAJAR]

(1) The progemtor of the Arabian race, and, according to the Qur'an, an inspired prophet. Sürah xix, 55 —

"And commemorate Ishmael in 'the Book,' for he was true to his proruse, and was an

Apostle, a prophet,

"And he enjoined prayer and almsgiving on his people, and was well-pleasing to his Lord."

(2) Said to bave assisted his father in the construction of the Rabah Surah n 119, 121 —

"And remember when we appointed the Holy House as man's report and safe retreat, and said, 'Take ye the station of Abraham for a place of prayer' And we commanded Abraham and *lahmael*, 'Purify my house for those who shall go in procession round it, and those who shall abide there for devotion, and those who shall bow down and prostrate themselves'

"And when Abraham, with Ishmuel, raised the foundations of the House, they said, 'O our Lord! accept at from us for Thou art the Hearer, the Knower'"

(8) Also mentioned in six other places

Surah u 184 "Do ye say that Abraham and Ishmael, and Isaac and Jacob and the

Tribes were Jews, or Christians? 'Surah us. 78 "And what was revealed to Ahraham and Ishmael and Isaao and Jacob and the Tribes"

Sursh iv 161 "And we inspired Abraham and Ishmael, and Jacob and the Tribes

bursh vi 86 "And Ishmael and Flishs and Jonah, and Lot "

Sursh xxi 85 "And Ishmael, and Idiis, and Zu'l-Kifl, all these were of the patient" Sürah xxxvul. 48 "And remember Ishmael,

and Elisha, and Zu 1-Kifi, for each was

righteous'

(4) According to the Old Testament, Ishmael had twelve sons, and Muhammadan tradition

also agrees with this

Genesis xxv 12 "Now these are the enerations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's handmaid, hare unto Abraham And these are the names of the aons of Ishmael, according to their generations the first-born of Ishmael, Ne bajoth, and Kedar, and Adbeol, and Mibsam, and Mishma, and Dumah, and Massa, and Hadar, and Tema, and Jetur, and Naphish, and Kedemah. These are the sons of Ishmael, and these are their names by their oastles, twelve princes according to their nations

The names of these sons of Ishmael can still be distinguished amongst the tribes, the names of which occur in Muhammadan history Nebajoth (Nabayus), the founder of the Nabathean nation, who succeeded the Idumeans in Arabia, and were an important people in Northern Arabia Kedar (Qaidar) was also a famous tribe, so famous that the Badawis of the desert applied the name to all Jews Dumah is still preserved in the name Dūmatu I Jandal Tema corresponds with Taimah, and Jetur with the Jadur of modern Arabia Muhammad is said to have

been descended from Ishmael's second son Kedar (Qaidar), through one named 'Adnan. The period between 'Adnan and Ishmael is doubtful. Some reckon forty generations, others only four Umm Salmah, one of the doubtful. Prophet's wives, said 'Adnan was the son of 'Adad, the son of Humaisa, son of Nabat, son of Ishmael. (See Abu 'L-Fida', p 62) Muslim historians, however, admit that the pedigree of Muhammad beyond 'Adnan is uncertain, but they are unanimous in tracing his descent to 'Adnän in the following line (1) Muhammad, (2) 'Abdu Iläh, (3) Abū Muṭṭalib, (4) Hāshim (5) 'Abdu Manāf, (6) Quṣāiy, (7) Kilāb, (8) Murrah (9) Ka'b, (10) Luwaiy, (11) (14) (15) Ka'b, (10) Luwaiy, (14) (15) (15) (15) (15) (11) Ghalib, (12) Fihi, (18) Mālik, (14) An-Nazr (15) Kmānab, (16) Khuzamah, (17) Mudrikah, (18) Al-Ya's, (19) Muzar, (20) Nizār, (21) Ma'add, (22) 'Adam Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada Anada A

Syud Ahmad Khan Bahadur, traces the descent of Muhammad to Kedar, the son of Ishmael, and the view is one in accordance with that of most Mushm writers. In the time of Isaiah the two chief Arabian tribes seem to have been the descendants of Nebajoth and Kedar (See Ismah lz 7) "All the flooks of Kedar shall be guthered unto thee, the rams of Nebsjoth shall minister unto thee"

(5) The account of Hagar leaving Abraham's home is given in numerons traditions But there are two traditions given by Ibn Abbas, and recorded in the Sakih of al-Bukhan which are the foundation of Muhammadan history on the subject. We give them ts they have been translated by Synd Ahmad Khan and afterwards append the Scripture narrative, which can be compared with the traditions of Islam -

## Tradition I

For reasons known only to Abraham and his wife, Sarah, the former took Ishmael, his son, and the boy's mother (Hagar), and left his country

And they had with them a skin full of

Ishmael's mother drank from out the skin, anckling her child

Upon her arriving at the place where Mecca now stands, she placed the child under a bush

Then Abraham returned to come back to his wife, and the mother of Ishmael followed

Until she reached Keda

And she called out, "O Abraham, with whom leavest thou me?"

He answered, "With God." She replied, "I am eatisfied with my God." Then she returned, and commenced drinking out of the skin, and suckled her infant until the water was consumed

And she thought that if she went and looked around, she might, perhaps, see some-

one, and she went

She ascended Mount Safa, and looked around to see whether or not there was anyone in sight, then hastily returning through the widerness, she ascended the mountain of Marva

Then she said, "I must now go and see bow my child is." And she went, and saw that he was at the point of death, but not being able to compose her mind, she said,
"If I go and look around, persoventure I
may see someone" And accordingly she
ascended the mountain of Safa, but could descry no one

And this she repeated seven times

She then said, "It will be better for me to go and see my child. But she suddenly heard a voice

And she replied, "Kindly assist me, if you have any compassion "

The angel was Gabriel

The narrator of the tradition, stamping the earth with his foot, said, this was exactly what the angel did, and that water issued from the spet, and she began to widen the

It is related by Ibn 'Abbas, that the Prophet and that had she (Hagar) allowed the water to remain in its former state, the water would then have continued issuing forth for ever

She used to drink that water and suckle

her child.

#### Tradition II

Abraham brought with him his wife (Hagar) and his son (Ishmael),

Whom she (Hagar) suckled

And they both placed the child close by the spot where the Kaaba now stands unds: a bush.

Near the well of Zamzem, near the lofty side of the temple—and in those days Mecoa was unmhabited and without water—and they deposited the child in the above place

And Abraham placed beside them a bag

full of dates.

And a skin full of water

Then returned Abraham, and Ishmael's mother ran after him,

And said, "Abraham, whither goest thou, and wherefore leavest thou me here?

"In this wilderness, where there is no one te pity me, neither is there anything to eat? This she repeated several times, but Abraham hearkened not unto her Then she asked him, " Has God commanded thee to do this?" He snawered, "Yes"

"Then," said she, "God will cause no harm

to come unto me "

Thereupon she returned back.

And Abraham went away, and when he reached Saneos, he could not see those he had left behind him.

Then he turned towards Mecca, and prayed thus "O Lord, I have caused some of my offspring to settle in an unfruitful valley, near thy holy house, O Lord, that they may be constant in prayer Grant, therefore, that the hearts of some men may be affected with kindness towards them, and do thou bestow on them all sorts of fruits, that they

may give thanks"

And the mother of Ishmael began to suckle her child, and to drink water out of the skin

until it was emptied

And she and her son felt thirsty And when she saw that her ohild was suffering from thirst, she could not bear to see it in such a plight, and retired, and resched the mountain of Safa, that was mear, and ascending it, looked at the plain, in the hope of seeing someone, but, not perceiving anyone, she came down from the mountain.

When she reached the desert, she gurded up her loins and ran as one mad, until she crossed the desert, and ascended Mount Marva, but she could not see anyone

She repeated the same seven times

It is related by Ibn 'Abbas, that the Prophet said that this was the origin of the custom of true believers running between these mountains during the Haj

And when she ascended the Marva mountain,

she heard a voice

She was startled thereat, and upon hearing it again, she said, "Wherefore callest thou on me? Assist me if thou canst

She then eaw an angel near the Zamzem

He (the angel) made a hollow place, either by his foot or with his wing, and the water issued forth, and the mother of Ishmael commenced widening it

She filled the skin with water, which came

out of it as from a fountain.

It is related by Ibn Abbas that the Prophet said "May God bless the mother of Ishmael Had she left the Zamzem as it was, or had she not filled her skin with water, then the Zamzem would always have remained an overflowing fountain

Then she drank the water, and suckled

her child

The account as given in the Bible, Geneels

xxii 9, is as follows . ' And Sarah saw the son of Hagar the Egyptian, which she had borne unto Abraham, mocking Wherefore she said unto Abraham, Gast out this bondwoman and her son, for the son of this bondwoman shall not he heir with my son, even with Isaac And this thing was very greevous in Abraham's sight, because of his son And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bond woman, in all that Sarah hath said unto thee. hearken unto her voice, for m Isaac shall thy seed be called And also of the son of the bondwoman will I make a nation, because he is thy seed And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away, and she departed, and wandered in the wildsrnsss of Beersheba. And the water was spent m the bottle, and she cast the child under one of the shrubs And she went, and set her down over against him a good way off, as it were a bow shot, for she said, Let me not see the death of the child And she sat over against him, and lifted up her voice, and wept And God heard the voice of the lad, and the angel of God called to Hugar out of heaven, and said unto her,

What alleth thee, Hagar? Fear not, for God hath heard the voice of the lad where he is. Arise, lift up the lad, and held him in thine hand, for I will make him a great nation And God opened her eyes, and she saw a well of water, and she went, and filled the bottle with water, and gave the lad drink And God was with the lad, and he grew, and dwelt in the wilderness, and became an archer And he dwelt in the wilderness of Paran, and his mother took him a wife out of the land of Egypt."
With reference to the above account, as

given in Holy Scripture, Synd Ahmad Khan

remarks .

"Notwithstanding the perfect coincidence of the facts taken from the Scriptures with those from the Koran, as above shown, there are, nevertheless, three very important questions which suggest themselves respecting Ishmael's settlement

"First Where did Abraham leave Ishmael and his mother after expelling them from hie

home?

"Secondly Where did Ishmael and Hagai settle after their wanderings in the desert?

"Thirdly Was it in the very spot where they had rested for the first time, or in some

other place?

"The Koran mentions nothing on the subject, but there are some local traditions, and also a few Hadeeses, which treat of it, the latter, however, by reason of their not posecesing sufficient authority, and from their not being traced up to the Prophet, are as little to be relied on as the former The local traditions being deemed unworthy of credit, from their mixing up together occurrences that had happened on various and different occasions, we do not think it necessary to dwell on the first question more than has been done by the Scriptures themselves, which say that 'He (Abraham) eent her (Hagar) awav, and she doparted, and wandered in the wilderness of Boersheba

"As for the two remaining questions, although the language of Scripture is not very clear-since, in one place it says, And he (Ishmsel) grew, and dwelt in the wilderness, and became an archer' (Gen. xxi 20), and in another, 'He (Ishmael) dwelt in the wil-derness of Paran' (Gen. xxi. 21), passages which would certainly lead us to infer that Ishmael had changed the place of his abode, yet, as no Christian commentator represents him as having removed from one place to another, and as, moreover, neither the religious nor the local traditions of the Mohammedans in any way confirm the above, it may be safely asserted that Ishmael and his mother did not change the place where they dwelt, and that by the word 'wilderness' alone the sacred writer meant the wilderness of Paran. The solving of the whole question depends, therefore, upon ascertaining and fixing the position of the said wilderness of Paran, where Ishmael is said to have settled

"Oriental geographers mention three places known by the appellation of Paran First, ss known by the appellation of Paran First, that wilderness wherein the city of Mecca now stands, and the mountains in its vicinity; secondly, those mountains and a village which are situated in Eastern Egypt, or Arabia Petrma; and thirdly, a district in the pra-vince of Samarcand"

(6) Al-Baişawî says it was Ishmael, and not Isaao, whom Abraham was willing to offer up as a sacrifice, but this view is neither supported by the text of the Qui'an nor by the preponderance of traditional testimony we compare Surah x1.74 "And We announced Issac (as the child of promise) to her," with Sürah Exevi 99 "We announced (as a child of promise) to him a youth of meekness, and when he became a full-grown youth, his father said to him, My son, I have seen in a dream that I should sacrifice thee'"-there can be no doubt in any candid mind that as far as the Qur'an is concerned, Isaac and not Ishmael is intended. [ISAAC]

The two commentators al-Kamālān quote a number of traditions on the subject say Ibn 'Umar, Ibn 'Abbas, Hasar, and 'Abdu 'lish ibn Ahmad, relate that it was Isaso, whilst Ibn Mas'ūd, Mujāhid, Tkrimah, Qatādah, and Ibn Ishāq say it was Ishmael But whatever may be the real facts of the case, it is certain that popular tradition amongst both sunnis and Shi'ahs assigns the honour to Ishmael, and believe the great Festival of Sacrifico, the 'Idu I-Azha, to have been estab blished to commemorate the event. ['IDU 'L-

AZHA.]

The author of the Shi'ah work, the Hayatu 'l Qulub (Merrick's ed. p. 28) says "On a certain occasion when this illustrious father (Abisham) was performing the rites of the prigrimage at Mecca, Abraham said to his beloved child, 'I dreamed that I must sacrifice you, now consider what is to be done with reference to such an admonstron' Ishmael replied, 'Do as you shall be commanded of God Verify your dream. You will find me endure patiently' But when Abraham was about to sacrifice Ishmael, the Most High God made a black and white shoep his substitute, a sheep which had been pasturing forty years in Paradise, and was created by the direct power of God for this event. Now every sheep offered on Mount Mina, until the Day of Judgment is a substitute, or a commemoration of the substitute for Ishmael."

The idea is universal amongst Muhammadans that the mudent took place on Mount Mine near Makkah, and not in the "land of Morish," as stated in Genesis xxii 8 (For a discussion on the site of Mount Moriah, eee Mr Geerge Grove's article in Smith's Dict of

the Bible

bir William Muir says (Lafe of Mahomet, new ed p xvii) "By a summary adjustment, the story of Palestine became the story of the Hejaz The precincts of the Kaaba were hallowed as the scene of Hagar's distress. and the sacred well Zamzem as the source of her relief. The pilgrims hasted to and fro between Safa and Marwa in memory of has hurned steps in search of water. It was Abraham and Ishmael who built the (Meccan) temple, placed in it the black stone, and

established for all mankind the pilgrimage to Arafat. In imitation of him it was that stones were flung by pilgrims at Satan, and sacrifices were offered at Mina in remembrance of the vicarious sacrifice by Abraham instead of his son. And thus, although the indigenous rites may have been little if at all altered, by the adoption of the Abrahamic legends, they came to be viewed in a totally different light, and to be connected in the Arab imagination with something of the cancuty of Abraham, the Friend of God The gulf between the gross idolatry of Arabia and the pure theism of the Jewa was bridged over Upon this common ground Mahomet took his stand, and proclaimed to his people a new and a spiritual system, in accents to which all Arabia could respond The rites of the Kaaba were retained, but stripped by him of every idolatrous tendency, and they still hang, a strange unmeaning shroud, around the living tuesm of Islam"

" Love " (عشل) ISHQ' A word used by mystic writers to express a divine love The word, however, preferred ov or thodox Mushm writers for the love of God, or love to God, 15 hubb (--)

ISLAM (1) Resignation to the will of God The word generally used by Muhammadans themselves for their religion 'Abdu 'I-Hada says it implies submission to the divine will, and Muhammad explained it (1) Bearing witness that there is but one God (2) Reciting the daily prayers, (a) Giving the legal alms, (4) Observing the Remezan or month's fast, (5) Making the pigrimage to Makkeb once in a lifetime

In the Quran the word is used for doing homage to God Lelam la said to be the religion of all the prophets from the time of Abraham, as will appear from the following verses (Surah in 78 79) —"SAY We believe in God and in what hath been sont down to Abraham, and Ishmael, and Isaac, and Jacob, and the Tribes, and in what was given to Moses, and Jesus and the Prophet from their Lord We make no difference between them, and to Him are we resigned (re Muslims) Whose desireth any other religion 'ban lalam that religion shall never be accepted of Him, and in the next world he shall be lost"

There are three words used by Muham madan writers for religion, namely Din, Millak and Mazhab, and in the Kulabu 't-Tarifut, the difference implied in these words is said to be as follows -Dm, as it stands in its relation to God, e.g Dinu 'llah, the religion of God, Millah, as it stands in relation to a prophet or lawgiver, eg Millatu Ibrahim, the religion of Abraham, and Maghab, as it stands in relation to the divines of Islam, e.g. Maghab Hanafi, the religion or religious teaching of Abu Hanifah. The expression Din, however, is of general application [RELIGION]
Those who profess the religion of Islam are

called Musalmans, Muslims, or Mn'mins Ablu 'l-Kitāb, " the people of the Book," 18 used for Muhammadans, Jews, and Chris-

ISM (اثم) A sin , anything for-bidden by the law

'ISMAH ( Lac ) Lil "Keeping back from sin." The continence and freedem "Keeping from sin which Muhammadans say was the state of each Prophet, and which is that of nfant children

السماعيل) ISMĀ'ĪL [ISHMAEL]

ISMA'IL (احماليل) The name of the angel who is said to have accompanied the angel Gabriel in his last visit to the He is said to Prophet on his death-bed command one hundred thousand angels. (Mishkat, book xxiv ch x pt 8)

ISMÄ'ILIYAH (أساعيلية) A
Shi'ah sect who said that Isma'il ibn Ja'far as Sadiq was the true Imam and not Musa al-Kazım, and who held that God was neither existent |nor non-existent, nor intelligent nor unintelligent, nor powerful nor helpless, &c , for, they said, it is not possible for any thing or attribute to be associated with God, for He is the maker of all things, even of names and attributes (Kstabu 't-Ta'rifat, in loce)

ISM-I-JALALI (اسم جلالي) Any of the attributes of God which express His power and greatness, eg al-Hak : the Judge, al Adıl, the Just, al-K : the Great [son

ISM-I-JAMALI (اسم جمالی) Any of the attributes of God which express His mercy or condescension eg ar-Rahm, the Compassionate, as-Sami, the Hearer, al-Hafiz, the Guardian

المم صلة) ISM-I-SIFAH Name of a divino attribute

(الاسم الاعظم) L-A'ZAM (الاسم الاعظم) The exalted name of God, which is generally believed to be known only to the Prophets. Muhammad is related to have said that it occurs in either the Süratu 1-Baqarah, it. 256 "God (Allah) there is no God but He (Hw), the Laving (ul-Haiy) the Self-subsistent (al Qaiyum)", or in the Suratu Ali Imran, us 1, which contains the same words, or in the Suratu Ta Ha xx 110 "Faces chall be humbled before the Living (al Hasy) and the Self-subsistent (al-Qaryum)

It is therefore generally held to be either Allah, or Hū or al-Haiy, or al-Qayūm. It is very probable that the mysterious title of the Divine Being refers to the great name of Jehovah, the superstitious reverence for which on the part of the Jews must have been well known to Muhammad

(اسم الذات) ISMU 'Z-ZAT of the Divine Essence, the essential name of God se Allib, or Hu, as distinguished from His attributes [ALLAH]

ISNA-ISHARIYAH (الناعشرية) Let "The twelve cans" Those Shi ahs who acknowledge the twelve lmams [SHI'AM]

ISQĀŢ (blant) [ABORTION]
ISRĀ (chart). [MI'RAJ.]

ISRAEL Arabic Isrā'il (Jan.)
The surname of Ya'qūb (Jacob) Al-Balzāwī
says the meaning of Isrā'īl in Hebrew is
Sufwatu 'llāh, s.e., "the sincere friend of
God"; or, as some say, 'Abdu 'llāh, "the servant of God Banū Isrā'īl, "the children of
Israel," is a term that frequently occurs in
the Qur'ān. The xviith chapter of the Qur'ān,
known as the Sūratu 'l-Mi'rāj, is also called
the Sūratu Banī Isrā'il.

ISRAF (امراف) Let "Wasting" Extravagance in religious duties, ie doing more than is required by the law

ISRAFIL (امراضل) The Archangel who will sound the trumpet at the Day of Resurrection. His name however, does not occur meither the Quren, or the Traditions

ISRAR (In) A word used by the Arabs for a horse pricking up his ears, and not obeying the rein. A term in Muhammadan theology for persisting in any sin, and being determined to commit the sin in future.

ISSUE OF BLOOD Arabic Istihasah (Limit) [MUSTAHAZAH]

ISTI'ANAH (abail) Let "Seeking aid." Implering help from God The word occurs in the Süratu I-Fätihah, or the first chapter of the Qur'an, which is part of the liturgical prayer Octable waigaka nastain, 'Of Thee only do we seek help."

ISTIBRA' (التمراء) The purification of the womb The period of probation, of one menses to be observed after the purchase of a female slave (or in the case of a virgin under age), the period of one month before she is taken to her masters bed

ISTIBŞĀR (التيمار) A Book of Muhammadan traditions received by the Shi'aha, compiled by Shakh Nasiru d Din Abū Ja'far Muhammad at Tūsī, A is 672

ISTIDIAL (استدلال) A term used in the science of exegesis for those sentences which require certain proofs [QUR'AN]

ISTIDRAJ (أسندراء) Let "Promoting by degrees, step by step" The word occurs in the Qur'an for an unbeliever being brought by degrees to hell and destruction

brought by degrees to hell and destruction
Surah vii 181 "They who say our signs
are lies We (God) will bring them down step

by step from whence they know not"
Surah lavin 44 "We (God) will surely bring them down step by step from whence they do not know, and I (God) will let them have their way for My device is sure"

their way, for My device is sure"
(In this verse the sudden transition from the first person plural to the first person singular, for the Almighty, is peculiar, it is, however, of frequent occurrence in the Quran)

ISTIGHFAR (January) Seeking forgiveness of Ged It is related of Muhammad that he said —

"I swear by God that I ask pardon of God, and repent before Him more than seventy times daily.

"O men, repent and turn to God, for verily I repent before Him one hundred times a day" (Mishlett, book x ch. iii)

ISTIHĀZAH (أستافة) The issue of blood of women during which time they are coremonially unclean (Vide Mishkāt, book iii. ch xvi)

ISTIIISĀN (Outer) Let "Approving" A term used in the excessis of the Qur'an and of the Hadis It implies the rejection of Quyas [QUYAS], and the admission of the law of expediency

of the law of expediency

For example it is a law of Islam that everything that is washed must be squeezed like a cloth, but, as it is impossible to squeeze a vessel, it is evident that it must be cleaned without squeezing (Näru'l-Anwär, p 208)

ISTIKHĀRAH (5,1221) Lit
"Asking favours" A prayer for special
favours and blessings, consisting of the recital
of two rakah prayers (Mishkāt, book ty
ch. xl)

Jäbir says "The Prophet taught the Isti-khārah, as he also did a chapter of the Qur'an, and he said, 'When anyone of you intends ucing a thing, he must perform two rak'ah prayers expressly for Istikhārah and afterwards rette the following simplication O God, I suppliest Tay help, in Thy great wisdom, and I pray for ability through Thy power I ask a thing of Thy bounty Thou knowest all, but I do not. Thou are powerful, and I sm not Thou knowest the secrets of men O God! if the matter I am about to undertake is good for my faith, my life, and my futurity, then make it easy for me, and give me success in it. But if it is bad for my faith, my life, and my futurity, then put it away from me, and show me what is good, and the person praying shall mention in his prayer the business which he has in hand'

This very simple and commendable injunction has, however, been perverted to superstitious uses

Mr Lane, in his Modern Egyptians, says—
"Some persons have recourse to the Qur'an
for an answer to their doubts—This they call
making an "istikhdrah," or application for
the favour of Heaven, or for direction in the
right course—Repeating three times the open
ing chapter, the 112th chapter, and the fifty
eighth verse of the sixth chapter, they let
the book fall open, or open it at random, and,
from the seventh line of the right-hand page,
draw their answer

"The words often will not convey a direct answer, but are taken as affirmative or negative according as their general teneur is good or bad, promising a blessing, or denouncing a threat, &c Instead of reading

the seventh line of this page, so me count the number of letters khu and sheen which occur in the whele page, and if the khu's predominate, the inference is favourable Khu represents kheyr, or good, sheen, shur, or evil. There is another mode of istikhárak, which is, to take hold of any two points of a sebhhah (or rosary), after rociting the Fat'hhah three times, and then to count the beads be tween these two points, saying, in passing the first bead through the fingers, '[I assert] the absolute glory of God,' in passing the sec ond 'Praise be to God,' in passing the sec ond 'There is no doity but God ' and repeating these expressions in the same order, to the last bead, the answer is affirmative and favourable, if the second, indifferent, if the last, negative This is practised by man persons

"Some, again, in similar cases, on lying down to sleep at night, beg of God to direct them by a dream, by causing them to see something white or green, or water, if the action which they contemplate be approved, or if they are to expect approaching good fortune, and if not, by causing them to see something black or red, or fire, they then recite the Fat'hhah ten times, and continue to repeat these words 'O God, favour our lord Mohammad''— until they fall asleep" (Modern Egyptians, vol 1 338)

Amongst plous Muslims in Asia it is usual to recite the two rak-ah prayers before retiring to rest, in the hope that God will reveal His will in a dream during the night

STILAD (استجالات) Claim of offspring A legal term signifying the act of a Mushim, having a child born to him of a female slave, which he acknowledges as his own, whereby the slave becomes free (Hidayah, vol 1 p 478)

ISTILAH (client), pl Istelāhāt A phrase, a term, idiom A theological term. The author of the Ketābu't-Ta'refāt says it is the agreement of a tribe, or sect, or party, to give a special meaning to a word, over and above that which it has in its literal sense, but which is in accordance with it

ISTINJA' (approximately) Abstersion, concerning which there are most minute instructions in the Traditions and in other books of Muslim divinity. Such acts of cleansing must be performed with the left hand, with not less than three handfuls of water, or with three of dry earth (Mishkat, book ii 1)

ISTINSHAQ (alam) The act of throwing water up into the nostrils, which is part of the religious ablution or wazū. [ABLUTION]

ISTIQAMAH (a Law) Let "Standing erect" A term (1) used by the Suff mystics for rectitude of life, purry of life, (2) being constant in religion according to the rules of the Qur'an

ISTIQBAL () Lit "Going forth to meet" (1) A custom amongst Orientals of going cut to meet a friend or guest on his arrival, (2) turning the face towards Makkah for prayer, (3) a coming era or period, the future.

ISTIRJĀ' (كَاتُوكُ) Lit "Returning' A term used for the act of appealing to God for help in the time of affliction by repeating the following ejaculation from the Qur'an, Strah in 150 Inna li'llāhi wa timā slathi raptūn, "Verlly, we belong to God, and verily we shall retuin to God." This formula is used by Muhammadans in any danger or sudden calamity, especially in the presence of death

ISTISHAB (المتحاد) A law or injunction commained in a previous revelation (e.g. the Law of Moses) and not abrogated by the succeeding law-giver

ISTISNA' (\*\*Lit.\*\*) Let "Excepting or excluding" A term used for the custom of exclaiming, "If God will." It is in accordance with the injunctions of the Quran, Surah avil. 28 "And never say of anything, 'Verily, I am going to do that tomorrow, without, 'If God will.'" (Compare James 1v 15 "For ye ought to say, If the Lord will.")

ISTISQĀ' (المسلطاء) Prayers for rain, consisting of two rak'ah prayers (Mish-kāt, book iv ch. hii)

I'TAQ (اهتال) Let "Setting free"
The manumission of slaves [SLAVERY]

ITFIR () [POTIPHAR]

I'TIKAF (LINCAL) Seeking retirement in a mosque during the last ten days of the Fast of Ramazan, during which time the worshipper does not leave the place, except for necessary purposes. The time is spent in reciting the Qur'an and in performing the ceremony of Zikr, or the recital of the names and praises of the Deity.

'ITQ (عدل) "Being free" In the language of the law it signifies the power given to a person by the extinction of bondage Hence the emancipation of slaves. (Hidayak, vol 1 p 413)

ITTIHAD (July) Union, concord, intimate friendship A term used by the Sufi mystics for "seeing the existence of all things visible as only existing in God." ('Abdu'r-Razzāq's Diet of Sufi Terms.)

IZN (U) Permission [INTER-

"IZRA'IL (John)" The Angel of Death, or the Malaku'!-Maut, who comes to a man at the hour of death to carry his soul away from the body See Qur'an, Surah xxxii 11 "The Angel of Death shall take you away, he who is given charge of you. Then unto your Lord shall ye return"

Muhammad is related to have said that when the Angel of Death approaches a believer he sits at his head and says, "O pure soul, come forth to God's pardon and pleasure!" And then the soul comes out as gently as water from a bay But in the case of an

unfidel, the Angel or Death sits at his head and says, "O impure soul, come forth to the wrath of God?" And then the Angel of Death draws it out as a hot spit is drawn out of wet wool (Mishkāt, book v gh. ii.)

J

JABALU MUSA (حبل موسى) The Mount of Moses, Mount Sinai It is called in the Quran, Surah ii. 60, at-Tur, The Mountain."

AL-JABARIYAH (الجبرية) Let "The Necessitarians" A sect of Muhamma-

dans who deny free agency in man.

They take their denomination from Jabr which signifies "necessity or compulsion, because they hold man to be necessarily and mevitably constrained to act as he does by force of God's eternal and ummntable decree This sect is distinguished into two species, some being more rigid and extreme in their opinion, who are thence called pure Jabariyahs, and others, more moderate, who are therefore called middle Jabariyahs The former will not allow men to be said either to set, or to have any power at all, either opera tive or acquiring, asserting that man can do nothing, but produces all his actions by necessity, having neither power, nor will, nor choice, any more than an manimate agent They also declare that rewarding and punishing are also the effects of necessity, and the same they say of the imposing of commands This was the doctrine of the Jahmiyahs, the followers of Jahm ibn bufwan, who likewise held that Paradise and Hell will vanish or he annihilated after those who are destined thereto respectively shall have entered them, so that at last there will remain no existing being besides God, supposing those words of the Qur'an which declare that the inhabitants of Paradise and of Hell shall remain therein for ever, to be hyperholical only, and intended for corroboration, and not to denote an oternal duration in reality The moderate Jabariyahs are they who ascribe some power to man, but such a power as hath no influence on the action, for as to those who grant the power of man to have a certain influence on the action, which influence is called Acquisition, some will not admit them to be called Js bariyahs, though others reckon those also to be called muddle Jabariyahs, and to contend for the middle opinion between absolute necessity and absolute liberty, who attribute to man acquicition, or concurrence, in producing the action, whereby he gaineth commendation or blame (yet without admitting it to have any influence on the action), and, therefore, make the Asharians a branch of this sect. (Sale's Koran, Introd )

JABARUT (wyst) The possession of power, of omnipotence. One of the mystic stages of the Sufi [sufits ]

JABBAR (بحبار) Ommpotent, an absolute sovereign Al Jabbar, "The Absolute" One of the ninety-nine names or attributes of (rod

Sürah lix 23 "The King the Holy, the Peaceful, the Faithful, the Protector, the Mighty, the Absolute the Great

JABIL (حيل) The Angel of the Mountains mentioned in the Shi'ah work, Hayātu'l-Qulūb (Merrick's ed p 128)

JABIR (حابر) The son of a poor citizen of al-Madinah, slain at Uhud He embraced Islām and accompamed Muham mad in numerous battles He lived to a great age, for he died at al-Medinah A.H. 78, aged 94 years

JABR (---) A Christian servant of a family from Harramaut—a convert to Islām—accoused by the Qursish with having instructed the Prophst

instructed the Prophst
Surah xvi 105 "We knew that they said,
'It is only some mortal that teaches him.'
The tengue of him they incline towards is

barbarous, this is plain Arabic "

Hussin says Jabr was one of the Ahlu 'l-Kitāb, and was well read in the Taurāt and Injūl, and Muhammad used to hear him read these books as he passed by his house

JACOB Arabic Ya'que (page)
The son of Isaac, an inspired prophet There are frequent but brief allusions to the Patriarch Jacob in the Qur'an in connection with Abraham and Isaac The story of his journey to Egypt will be found in the account of Joseph as given in the with Sarah of the Qur'an [JOSEPH.]

A hrief reference to his death is made in

Sürah u ch 127 -

"Were ye present when Jacob was at the point of death? when he said to his sons, 'Whom will ye worship when I am gone?' They said 'We will worship thy God and the God of thy fathers Abraham and Iemael and Isaac, one God, and to Him are we surrendered (Muslims)' That people have now passed away, they have the reward of their deeds and ye shall have the meed of yours but of their doings ye shall not be questioned. They say, moreover, Become Jews or Christians that yo may have the true guidance' Say. Nay! the religion of Abraham, the sound in fath, and not one of those who join gods with God!"

JADD (4). A term used in Muhammadan law for either a paternal or a maternal grandfather. The word has also the meaning greatness, majesty, as in Sürah lxxii. 3 "May the Majesty of our Lord be exalted" [GRANDFATHER]

JA'FAR ( Ason of Abū Tälib and a cousin to Muhammad He was a great friend to the poor, and was called by Muhammad Abū 'l-Masākīn," the father of the poor" He fell bravely at the battle of Mu'tah, AH 8

JA'FARU'S-SĀDIQ (Jahra)
Abū 'Abdi'llah Ja'far ibn Muhammad ibn 'Ali ibn al-Husain ibn 'Ali ibn Abī Tāhb, was one of the twelve persons who, according to the Shī'ahs, are considered the rightful Imāms [shr'Ah] He was surnamed as-Ṣādiq, "The Veracious," on account of his uprightness of character He was a learned man, and his pupil, Abū Mūsā, is said to have composed a work of two thousand pages containing the problems of his master Ja'faru 's-Ṣādiq Ja'far was born Ah 80, and died Ah 148, and was buried in the cemetery al-Bakī at al-Madīnah.

JĀGĪR (جاگير) Persian Jā, "A place," Gīr, "Occupying" A tenure common under the Muhammadan Government, in which the public revenues of a given tract of land were made over to a servant of the State, together with the powers requisite to enable him to collect and appropriate such revenue and administer the general government of the district The assignment was either couditional or unconditional, in the former case, some public service, as the levy and maintenance of troops, or other specified duty was engaged for the latter was left to the entire disposal of the grantee The assignment was orther for a stated term, or, more usually, for the lifetime of the holder, lapsing, on his death, to the State, although not unusually renewed to his heir, on payment of a nazarana or fine, and sometimes specified to be a hereditary assignment, without which specification it was held to be a life-tenure only (Ben tieg xxxvii 1723, cl. 15) A Jügir was also hable to forfeiture on failure of performance of the conditions on which it was granted or on the holder's incurring the displeasure of the Emperor On the other hand, in the mability of the State to vindicate its rights, a Jägir was sometimes converted into a per petual and transferable estate, and the same consequence has resulted from the recognition of sundry Jagir as hereditary by the British Government after the extinction of the Native Governments by which they were originally granted, so that they have now come to be considered as family properties, of which the holders could not be rightfully dispossessed, and to which their legal heirs succeed, as a matter of course, without fine or nazurana such having been silently dispensed with (Wilson's Glossary of Indian Terms)

JAHANNAM (جهنم) [HELL]

JAHL (Je-) "Ignorance" A term used by theologians for an ignorance of religious truths, which they say is of two kinds Jahl-1-Basit, simple ignorance, and Jahl-1-Murakkab, or complicated ignorance, or confirmed error

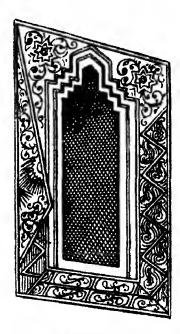
JAIFAR (جغر) A king of 'Uman to whom Muhammad cent a despatch inviting him to Islam, which event led eventually to the conversion of that province

"On his return from the siege of Tayif, towards the close of the eighth year of the Hogna Mahomet sent Amru with a despatch to Jeviar King of Omân, summoning him and his brother to make profession of the true faith. At hist they gave answer 'that they would be the welkest among the Arabs, if they made another man possessor of their property' But as Amru was about to depart, they repented, and, calling him back, embraced Islâm. The people followed their example, and without demur paid their tithes to Amru, who continued till the Prophet's death to be his representative in Omân." (Murr's Life of Mahomet new ed p 471)

JAIHUN (Jack) The river Jihon, or Bactrus, said to be one of the rivers of Eden [RDEN]

JA'-I-NAMAZ (جای طن) Persian "The place of pravei" A term used in Asia for the small mat or carpet on which a Muslim prays It is called in Arabic Supādah and Muşallu

The carpet is about five feet in length, and has a point or Qiblah worked in the pattern to mark the place for prostration.



A JA-I WAMAZ, OR PRAYER CARPET, AS USED IN PEGHAWAR

JAIYID ( Pure money, current com. A term used in Muslim law (Hidāyah, vol in p 152.)

JALAL (JA). Being glorious or mighty Zū'l-Jalāl, "The Glorious One," is an attribute of God See Qur'an, Surah ly 78 "Blessed be the name of thy Lord who is possessed of glory and honour

Al-Julal is a term used by Sufi mystics to express that state of the Almighty which places Him beyond the understanding of His creatures ('Abdu'r-Razzaq's Dictionary of Suf'i Terms)

AL-JALALAN (יובאלנט) "The two Jalais" A term given to two commen-" The ; tators of the name of Jalulu 'd-din, whose joint work is called the Tufsiru i Iulaloin, the first half of which was compiled by the Shaikh Jalalu'd-din al-Mahalli, died a u 864 and the rest by Jalalu 'd-din is Suvuti died A.H 911

Jalulu d-din as Suyūti was a prolitic author Grammar, rhetoric dogmatical and proctical theology, history, criticism inedicine, and anstomy, comprise some of the subjects on which he wrote His Itgan, which is an eplanatory work on the Quran, his teen I in lished by the Asiatic Society of Bonga, and edited by Dr. Sprenger (An Ic57) and lu-History of the Temple of Jerusalem has been translated by the Rev. James Reynolds for the Oriental Translation Society (AD 1836) [JERUSALEM.]

JA'LU 'L-JAUF' (حمل الجوب) An-other name for Dumatu I-Jaudul a place near Tabuk [DUMAH ]

(جالوت) JĀLŪT GOLIATE 1

JAMBAH (5) Let "Gravel, or small pebbles" (1) The three pilars at Mina, at which the Makkan pilgrams three seven pebbles. They are known read that the middle and it Tarbin. first, al-Wusta the middle and il 'Iqibin the last According to Muslim writers these pillars mark the successive spets where the Devil, in the shape of an old Shaikh appeared to Adam, Abraham, and Ishmael, and was driven away by the simple process which Gabriel taught them of throwing seven small pebbles The Jamratu le lqibah is l nown as the Shartamu 'l-Kabu, or the " Great Devi

Captain Burton, in his El Med net and

Merra, vol 11 227, anga -

'The Shartanu I-hebir is a dwell but tress of rude masonry, about eight feet high by two and a half broad, places against a rough wall of stones, at the Meccan critatice to Muna. As the coremons of Rem, or Lapidation, must be performed on the first day by all pilgrims between sumise and sum set, and as the fiend was inclicious enough to appear in a rugged pass, the crowd is it is the place dangerous (m one side of it crowd which is not forty feet broad stood a tow of shops, belonging principally to bulbers. On the other side is the rugged wall of the pillar, On with a chevaux de frist of Bedouire and naked

The narrow space was crowded with pilgrims, all struggling hke drowning men to approach as near as possible to the Devil"



THE SHAITAND 'L-KABIR (Burton)

(2) Jum halse means a "live coal," and is an us'r or a real or meteorological term used to signify one infusion of vital heat into the elem nts in spring of rather, at the end of whier freeding of the theory there are three Jamarat one, the infusion of heat into the or occur thirty days before the vernal equinox the second affecting the waters, seem days later and the third, vivifying the earth sixteen days before the equinox ("atriag > b Dictionary in loco )

JAM'U'L-JAM' ( ) Lot. In plural of a plural " A term used by the Sue mystice for the high position of the Peri ou Man or al-Insanu'l-Kamil

J' iA片(ート) "Majesty" Aterm of issued a sed in Judia in addressing a person of 18 K c office whether Native or European I sub c'al Your high eminence"

JAN ABAH (خمانة) A state of uncleanness The Niddok, or separation, of Levilia va his menses costus, childbirr I l'et meturna, contact with the m having performed the offices of natura pian the person in a state of Janabah tion [PI RIFICATION ]

(جنارة) TAN I ZAH JINAZAH (جنارة) term and both for the bier, and for the funeral service of a Mi slim, also for the corpse itself. M RIAL

JĪVN (Ja) The father of the

JANNAH (Aug.) pl Jannāt 1 Fig. 11 11 arm used for the regions of colera a new [lakadres] (2) 1 term used he suf nestins to express different the perad e of works o that enjoyment which is derived from sensual ple isures such es cating driving, de Jimma' c'l-Werasak, the pradise of nigritance which is a disposition he that of the sairts and prophets Januate a Sect the paradise of attributes, usea mi g like God fannatu - Zut the para dise of essence being um of with God (re acos prion into the Livine essence) r-Razzāq's Inchonary of Sufi Terms )

JANNATU 'ADN (جنات عدس)
The Gardens of Eden. (Sürah ix 78, et alias)
[PARADISE]

JANNĀTU 'L-FIRDAUS (الفردوس) The Gardens of Paradise (Surah xviii 107) [Paradise]

JANNATU' L-KHULD (جنة الحلد)
The Garden of Eternity (Surah xxv 16)
[PARADISE]

JANNĀTU 'L-MA'WA (الماري The Gardens of Refuge (Sûrah xxxii 19) [PARADISE]

JANNATU'N-NA'IM (جناس النعيم)
The Gardens of Delight (Sürsh v 70)
[PARADISE]

JAR MULASIQ (جار صلاحة) "A next-door neighbour" A term used in Muhammadan law for a joint proprietor in a house, or room or wall of the house (Hidayak, vol. in p 565)

JARR (\*\*) "Dragging" A degree of chastisement practised according to Muhammadan law, namely, by dragging the offender to the door and exposing him to seorn (Hamilton's Hidayah, vol. 11 p 76)

AL-JASIYAH (المالة) Let "The Kneeling" A title given to the XLvth Sürah of the Qurlan, in which the expression occurs

(verse 26) —

"And Gods is the kingdom of the Heavens and of the Earth, and on the day when the Hour shall arrive, on that day shall the despisers perish. And thou shall see every nation kneeling, to its own book shall every nation be summoned — This day shall yo be

repaid as ye have wrought

JASULIQ (καθολικὸς The Catholicos, or Primate of the Christians In the Christians, and under him is the Mitrān (Metropolitan), and then the Usquf (Bishop), and then Qasis (Presbyter), and then Shammās (Deacon)"

Mr. Lane, in his Dictionary, gives the Order of Bifraq (Patriarch) as under the Jaguliq, which term we understand to mean, in Mu hammadan works, none other than the Patriarch, e.g. of Jerusalem, or Antioch, &c.

JAWAMI'U 'L-KALIM (علم الكلم) Lit "Comprehending many significations" A title given to the Qur'an and to certain traditions, because it is related that the Prophet said that has been revealed to me which comprehends many significations (Kashfu'l-Istilāhāt, in loco)

JAZ'AH (Le.i.) A female camel in her fifth year The proper age for a camel given in maket or legal alms for camels from sixty-one to seventy-five in number [ZAKAT]

JAZBAH (44-). "Attraction" A term used by the Sūfi mystics to express a yearning after the Divine Being. The nearer approach of man to his Maker through God's grace. ('Abdu 'r-Razzāq's Dictionary of Sūfī Terms.)

JEDDAH Arabic Jiddah (544)
The principal seaport of Arabia, and one of the Miqui or stages where the Makkan pilgrims put on the Jiram or pilgrim's robe. It is also celebrated as the place of Eve's sepulchrad to waist, and 80 paces from waist to heel (Burton)

JEHOVAH Heb הַלְּדִי In the Old Testament it is usually with the vowel points of אָדְרָאָ, but when the two occur

together, the former is pointed it, that

13, with the vowels of [17], as in Obad
1. 1, Heb iii 19 The LXX generally render
11 by Kύριος, the vulgate by Dominus, and in
this respect they have been followed by the
A.V where it is translated "The Lord."
The true pronunciation of this name, by which
God was known to the Hebrews, has been
entirely lost, the Jews themselves sarupu-

lonsly avoiding every mention of it, and substituting in its stead one or other of the words with whose proper vowel-points it may happen to be written. This onstom, which had its origin in reverence, and has almost degenerated into a superstition, was founded upon an erroncous rendering of Lev xxiv 16, "He that blasphemeth the name of God shall surely be put to death", from which it was inferred that the mere utterance of the name constituted a capital offence. In the Rabbinical writings it is distinguished by various euphemistic expressions, as simply "the name," or "the name of four letters" (the Greek tetragrammaton), "the great and terrible name", "the peculiar name," is appropriated to God alone, "the separated or removed from human knowledge, or, as

some render, "the name which has been interpreted or revealed" (Professor W A Wright, M A Smith's Dictionary of the Bible, in loco)

This superstitious reverence for the word Jehovah must have been the origin of the Ismu 'l-A'zam, or "exalted name," which Muhammad is related to have said was known only to God and His prophete, but which, he said, occurs in one of three verses in the Qur'an, namely Stratu 'l-Baqarah ii. 256 "God! (Allāh) there is no God but He (Hū) the Living One (al-Hary), the Self-Subsisting One (al-Qaryām)", or, in the Suratu Ali 'Imrān ii. 1, which contains the

Suratu Ali 'Imrān ili. 1, which contains the same words, or, in the Sūratu Tā Hā xx. 110 "Faces shall be humbled before the Living One (al Haiy), the Self-Subsistent One (al-

Qatyunt)."

Some European scholars (see Catafago's Arabic Dictionary) have functed the Yahüh [7], 7, or Yahovah of the Hebrews, is identical with the ejaculation of the Muslim devotes, Yā Hū, "O Hel" (i.e God) Al-Baizāwi says the word Hū (better Huwa), ie. HE (God), may be the Ismu 'l-A'; 2am, or Exalted Name of the Almighty, especially as it occurs in two of the verses of the Qur'an indicated by Muhammad, namely, Sūrahs in 256, in 1 [Huwa, GOD]

JEREMIAH Arabic Armiyā (ارسم))
The prophet is not mentioned in the Qur'an, but Muslim historians say he was contemporary with Ma'add, the son of 'Adnan, the renowned ancestor of Muhammad The Kātibu 'l-Wāqidī says "God watched over 'Adnan's son Ma'add, who was by the command of the Lord taken by Armiyā and Abrakhā (Jeremish and Beruch) into the land of Herram and nurtured sately" According to the Ghyāgu 'l-Lughah, he is the same as al Khir [AL-KHIZE.]

JERUSALEM Arabic al-Basiu 'l-Muqaddas (اليب المقدس), "the Hoiv House," or Basiu 'l-Maqdus (اليت المقدس), "the House of the Sanctuary ', Aurashalim (الرهايم); البين (الرهايم), se Aelia Capitolina

In the Qur'an Jerusalem is never mentioned by name, and in the Traditions and other Muslim works, it is always called al-Battu 'l-Muqadous, "the Holy House," as referring to the Temple of Jerusalem, or lived. The allusions to it in the Qur'an, are as follows—

Surah 11 55 (where God, after giving the manna and quails, is represented no saying to the children of Isrsel) "Enter the city and eat therefrom as plentifully as ye wish "Al-Baixāwi the commentator says this city was the the Baita'l-Maqdia (Jerusalem), or Aribā (Jaracha)

or Ariba (Jericho)
Sûrah ii 261 "Like him who passed by a city when it was desolate, and as he walked over its roofs said, 'How will God revive this after its destruction?" Commentators say Elias or al-Kharr visited the city of Jerusalem after its destruction by Nebuchad-

Surah xxx opens with a reference to the Persians conquering Syria and taking Jeru-

In Sûrah xvii 1, Muhammad is represented as having taken his flight from Makkah to Jerusalem "Celebrated be the praises of Him who by night took his servant from the Masndu "Laram (the Sacred Mosque) to the Masndu "Laga" (the Remote Mosque), the precinct of which we have blessed"

And in Surah I. 40, one of the signs of the approach of the last day will be "The orier (to prayer) shall cry from a near place" (t.e. a place from which all men shall hear) Husain says this "near place" is the Temple at Jerusalem

A curious account of Jerusalem and its

temple, the Masjidu 1-Aqsa, or Distant Mosque (so called because it is a distant object of migrimage), has been written by Jalalu 'd-din as-Suyūti, one of the commentators on the Qur'an, known as the Jalalan. It was written in the year A.H. 848, A.D. 1444, and the special object of the book appears to be to exalt the merits of Jerusalem as a place of prayer and pilgrimage. [For an account of the Temple, see MASJIDU L-AGEA.] He says Jerusalem is specially honoured as being the scene of the repentance of David and Solomon. The place where God sent His angel to Solomon, announced glad tidings to Zacharias and John, showed David a plan of the Temple, and put all the beasts of the earth and fowls of the air in subjection to him It was at Jeru salem that the prophets sacrificed, that Jesus was born and spoke in his cradle, and it was at Jarusalem that Jesus ascended to heaven, and it will be there that He will again descend Gog and Magog shall subdue ever place on the earth but Jerusalem, and it will be there that God Almighty will destroy them It is in the holy land of Jerusalem that Adam and Abraham, and Isaac and Mary, are burned And in the last days there will be a general flight to Jerusalem, and the Ark and the Shechinah will be again restored to the Temple There will all mankind be gathered at the Resurrection for judgment, and God will enter, entrounded by His angels, into the Holy Temple, when He comes to judge the earth (See Reynolds' Translation, p 16)

The peculiar reference paid to the Sacred Rock (as-Sakhrah) seems to be one of the many instances of afterthought and addition to Islam since the time of Muhammad, Murawiyah seems to have encouraged it in order to direct the affections and fanaticism of his subjects into a new channel, and to withdraw their exclusive attention from Makhah and al Madinah, where the rival family of Ah resided

In the same book there is a desultory account of the taking of Jerusalem by the

Khalifah Umar

After the conclusion of the battle of Yarmük (Hieromax), the whole army of the Muslims marched into the territory of Palestine and Jordan. Then they closely besieged the city The conquest was attended with difficulty until the arrival of the Khalifah 'Umar with four thousand horse He came upon the holy place on the eastern side, and than encircled the city. They fought for a long time, until at last the inhabitants aent a party to the walls with a flag of truce, asking for a purior. The Patriarch (Sophronus) then demanded the safe conduct of a messenger to 'Umar. The envoy came without hindrance and requested 'Umar to make peace and to accept tribute.

Jalain 'd-din gives a copy of the treaty which the Mushims compelled the people of Jerusalem to sign It reads as follows —

"In the name of God, the Merciful and Compassionate! This is the writing from the Christians of the Hely City to 'Umar ibn al-

Chattab, the Commander of the Faithful When you came down upon us, we asked of you a capitulation for ourselves and our pos sessions, and our children, and the people of our religion, and we have stipulated with you, that we shall not be polluted by interruption in our places of worship, or whatever chapels, or churches, or cells, or monestones of monks, may be therein, and that no one shall live therein who may have the impress of Muslims (by long residence), and that we will not prohibit the Muslims from entering them, oy night or by day, and that we will open the gates wide to passengers and to travellers, and if any Muslim passing he shall take up his lodging with us three nights, we shall give him food, and not entertain in our churches a spy, nor conceal him unknown to the Muslims and not teach our children the Qur'an and not publicly exhibit the 1950cating or Christian religion, and not beg my one to embrace it, and not hinder autone of our relations from entering the Muslim ielgren if he will, and that we should honcur the Muslims and make much of them and place them in our assemblics, if amone of them will, and give them the chief seats, and not imitate them in our dress, neither in girdles, nor in the turban, nor the shipper nor the parting of the hair, and never write in their language, nor call ourselves by their surnames, and that we should never ride upon great saddles, nor suspend our swords by belts, and never accept a ms (the bow, sword, and club), nor carry them with us and that we should never engrave upon our signet-rings in the Arabic language and that we should not sell wine, and that we should shave the front of our heads and the up cur dress, wherever we may be and not wear wide girdles at our waist, and that we should never publicly exhibit the cross upon our churches, nor expose our crosses nor ever mecribe them in the path of the Muslims nor in their market places and never strike our bells the (quick) stroke ner raise our voices over the dead, not publicly expose the lights, or anything else, in the roads and markets of the Muslims, and never come near them with our dead, and never receive any slave who has drawn upon bimself familiarity with Muslims, and never look upon their in their houses

We learn moreover, from the same autho

rity, as follows —

"When Umai ratified the treaty, he added thereto - And that we will not strike any one of the Muslims We stipulate this with you for ourselves and the people of our reli gion, and we accept these terms of capitulation and if we subsequently violate a point of that which we have stipulated, upon our hves be it, and let there be no faith with us and may it he allowed you to do to us what ever is lavful against rebellions and revolting subjects (In t of Jerusalem, by Jalalu 'd-dm, Reynolds' Translation)

There were within the city 12,000 Greeks and 50,000 natives and the Khalifah 'Umar insisted that all the Greeks depart within

three days, and that the natives should pay tribute Five dinars were imposed upon the rich, four upon the middle classes, and three upon the lower classes, very old and very

young persons paid nothing

When Umar entered the Holy City, his first object was to find the Sacred Rock (as-Sukhrah), the site of the Masjidu 'l-Aqsa, to which Muliammad said he was carried on Buraq on the night of the Miraj [MIRAJ], and he therofore requested the Patriarch to direct They first want to the him to the spot Church of the Resurrection, and the Patriaich said, 'This is the Mosque of David." But Uman said, "Thou hast spoken falsely, for the Apostle of Grd (Mnhammad) described tne place to me, and it was not like this" They then went to the church on Zion, and the Pririarch said, ' This is the Mosque of David" But 'Umar said, ' Thou hast spoken fairely And in this manner the Patria took 'Umur to every church in the city And in this manner the Patriarch last they came to a gate, which is now called Balu'l Munamn ad, or the Gate of Muham mid, and clening away the fifth on the steps they came to a narrow passage, and the Khahian, crooping on his knees came to the central sewer Here standing up, 'Umai looked at the rick (as Sakhrah) and then exciaimed, By Ihm in whose hand is my life, this is the place which the Apostle of God (upon whom he peace and blessing) dea ribed to us" 'Umar then ordered a mosque to be built thereon And Abdu 'l-Mairk ibu Marwan built the mesque of the Baitu 1-Muquddas (now known as the Mosque of 'Umar) He spent upon it the produce of seven years tax upon Egypt. He began it in A.H 69 and inshed it in A H 72

Some authority quoted by Jalaiu 'd-din says the Holy City did not cease to be in the hands of the Mushma from its surrender to Umar until the year A.H 491, when it was taken by the Franks, who killed therein a vast number of Muslims in the space of seven days In the Masjidu l-Aqsa alone, they killed 70 000 and they took from as-Sakhrah the ressols of gold and silver and the wealth which was preserved in strong boxes "But" ho adds Salahu 'd-din (Saladin) was raised up for he complete deliverance of the Holy City for he was the most renowned of Lions.

and the very brightness of Fire

(Tor a further account of the taking of the city by Saladin, see Re molds translation of Jelalu 'd-din's History of the Temple of Jerusalem, p 199)

## A breef outline of the History of Jerusalem from the Time of Christ

3. The crucifixion, death resurrection, and ascension of Jesus Christ at Jerusalem

4.3. St Paul's first visit to Terusalem after his conversion to Christianity

69 Takon by fitus

186 The Emperor Hadrian bestows on the city the name of Aelia CapitolinaA.D. (This name is used by Jalah 'd-din in his book, A.D 1444)

386. Jerusalem under Christian rule, the Murtyrion and the Church of the Resurrection built

614 The city invested and taken by the Persians under Chosroes II (See Qur'an, Sürah xxx )

The era of the flight of Muhammad

The Emperor Heraclius enters Jeru 628 salem in triumph

687 The patriarch Sophionius surrenders the Holy City to the Khalifah 'Umai Liberty of worship secured to the Christians in churches which already existed, but they are prohibited the erection of new churchos mosque built on the reputed site of Jacob's vision, now known as the mosque of 'Umar Said to be on the site of the temple called by Muslims Massidu I Aqsa, the Remote Mosque or as Sakhrah the Rock

800 Ambassadors sont by the Emperor Charlomagno to distribute alms in the Holy City The Khalifah Hai in ar-Rashid sends back as a present to the Emperor the keys of Calvary and the Holy Sepulchre

820 Held for a time by the rebel chief Tamum Abu Harab

Falls into the hands of the Fatimate 969 Khalifah Mu'izz The Church of the Holv Sepulchie burnt

The pilgrimage of Robert of Nor 1035 mandy

The pilgrimage of Lastbert of Cam 1054

1065 The pilgimage bishops

Jerusalem pillaged by the nmv of 1077 Malik Shah

1084 The Turkoman chief Urtok becomes rules of the Holy City The Chris tions suffer

The city retaken by the Fatimate 1098Khalifah

40,000 Crushders appear before it-1099 walls The city taken by the Cru saders 40 000 Mushims slain God frey of Bouillon made king (Fer eighty teas the city remained in the hands of the Christians )

Retaken by Saladin (Salahu d din) 1187 the Muslim general

Coded to the Christ ans by viitue of a 1219 treaty with the Emperor Frederick

1289 Taken by the Mushims

Again ceded to the Christians 1243

The Christians defeated at Gaza and Jerusalem occupied by the 1244 Muslims

Nominally annexed to the kingdom of 1277 Sicily

Becomes part of the Empire of the Ottoman Sultan Selim I

Sultan Sulaimen I builds the present 1542. walls

A D 1832. Muhammad 'All Pashs of Egypt takes the city

1840 Restored to the Sultan of Turkey [AS-SAKHRAH, MASJIDU 'L-AQSA.]

Arabic 'Isd 'l-JESUS CHRIST Musih (عيسى المسيح) In the Quran, the Lord Jesus Christ is spoken of under the following names and titles .

(1) 'Isā (هيسي), " Tesus " Al-Baizāwī says it is the same as the Hebrew Ishu. (اليشوع), and derived from al-ayes, " white mingled with red,' without however explainmg this derivation

(') Isa alm Maryam (מינים אנ), "lesue the son of Mary," from whom He was

born by the lower of God

(3) At M the ( Limit), 'the Messiah"

Turah in 40 'His name shall be Messiah Запио Al-Kamalan, the commentators, say he is called al-Masih either because he was both blessed and anounted by the angel Gabriel, or because whomsoever Jesus touched wis healed

(4) Kalmain 'llāh (كلمة ), "the Word of Ged' Smah iv 169 His word" Husain save by this expression is meant he who was horn it 'he express flat of God (Surah xix. 36 ' He says only to it BE and it is ")

(5) Qaulu /-Haqq (قرل الحق) "The Wo d of Truth' Surah xix 35 Some commentators take the expression gaulu 'Ihalf as I ferring to the statement made being the word of truth,' whilst others take it as a cferring to Christ Himself, "The Word of Truth

(6) Rühun min Allah (all o ), "A Spirit from God virah iv 169 "A Spirit from Him Al Baizawi says it is a spirit which proceeded in the frod. The title Ruhu 'liah is the special habinan for Jesus Christ LHET- J

(رسول الله), "The Merenger of food' bursh iv 169 It is the same title as Muhammad assumed for him self, if the Prophet, or Apostle, or Messenger of God

(8, المند الله), 'The Servant of od" الله عند 15 'Verily, I am the ser ant of soil

(ع) \abumu lāh (البي الله), 'The Prophet of God Saral xxx 81 'He hath made me a Prophet '

(10) Wajihun fi 'd-dunya wa 'l-ākhirah (وجية في الدنيا والاخرة), 'Illustrious in this world and in the next," namely, as al-Baixāwī explains it in this world as a Prophet, in the next as an intercessor " Sursh in 40

In order to present the somewhat incoherent nariative of the Qur'an in a systematic form, we shall urange its history of the Lord lesus into (1) The Annunciation of the Virgin, (2) The Birth of Josus, (3) His Miracles, (4) His Mis, on, (3) H.s Crneillxion, (6) His Divinity and Sinlesoness, (7) The Tranty, (8) His Second Coming (as taught in the Traditions), (9) His Exaltation in Heaven. From a perusal of

these selections it will be seen that Muhammad taught that Jeaus was miraculously born of the Virgin Mary, who was sister of Aaron and the daughter of 'Imran, near the trunk of a palm tree That the Jews charged the Virgin with being unchaste, but the babe, speaking in his cradle, vindicated his mother's That Jesus performed muracles, giving life to a clay figure of a bird, healing the blind, curing the leper, quickening the dasd, and bringing down a table from heaven "as a festival and a sign" That he (Jesus) was specially commissioned as the Apostle or Prophet of God to confirm the Law and to reveal the Gospel That he proclaimed his mission with many manifest signs, being strengthened by the Holy Spirit That he foretold the advent of another Prophet, whose name should be Ahmad That the Jows intended to crucify him, but God deceived them, for they did not crucify Jesus, but only his likeness That he is now in one of the stages of celestial bliss That after he left this earth his disciples disputed amongst themselves, some calling him a God, and making him one of a Trinity of the "Father, the Mother and the Son" That he will come again at the last day, and will slay Antichrist, kill all the swine, break the Cross, remove the poll-tax from the infidels. That he will reign as a just king for forty-five years, marry, and have children, and die and be buried near Muhammad at al-Madinah, between the graves of Abu Bakr and 'Umar

#### I — The Annunciation of the Virgin

Surah iii 37-48 "And remember when the angels said, 'O Mary' verily hath God chosen thee, and purified thee, and chosen thee above the women of the worlds' O Mary! be devout towards thy Loid, and prostrate thyself, and bow down with those who bow This is one of the announcements of things unseen by thee To thes, O Muhammad' do we reveal it, for thou wast not with them when they cast lots with reeds which of them should rear Mary, nor wast thou with them when they disputed about it Remember when the angel said, 'O Mary' Verily God announceth to thee the Word from Him His name shall be, Messiah Jesus the son of Mary illustrious in this world, and in the next, and one of those who have near acress to God, and he shall speak to men alike when in the oradle and whon grown up, and he shall be one of the just' She said, How, O my Lord! shall! have a son when man hath not touched me?' He said, 'Thus God will create what He will, when He decreeth a thing, He only saith, "Be," and it is ' And He will teach him the Book, and the Wisdom. and the Law, and the Evangel and he shall be an spostle to the chilien of Israel

Sürah xix 16-21: "And make mention in the Book, of Mary, when she went apart from her family, eastward, and took a veil to shroud herself from them and Wa sent Our spirit to her, and he took before her the form of a perfect man. She said 'I fly for refuge from thee to the God of Mercyl II thou fearest Him, begone from ma.' He said 'I am only a messenger of thy Lord, that I may bestow on thee a holy son.' She said 'How shall I have a son, when man hath never touched me? and I am not unchaste! He said 'So shall it be. Thy Lord hath said "Easy is this with me, and we will make him a sign to mankind, and a mercy from us. For it is a thing decreed"!"

[In the earlier part of Sürah iii the Virgin Mary is spoken of as the daughter of 'Imrān. Commentators say that 'Imrān died before Mary was born. In the traditions it is stated if that the only two persons born into the world who have not been touched of the Devil are Mary and her son Jesus "Thus teaching not only the Immaculate Conception of Mary, but also of her mother "When she went eastward 'Hussin says, she went out of her house in an eastward direction, in order to perform hor ablutions, when Gabriel appeared to her ]

## II -The Birth of Jesus

Surah ziz 22-34 "And she conceived him, and retired with him to a far-off place And the threes came upon her by the trunk of a palm She said Oh, would that I had died ene thus, and been a thing forgotten, forgotten quite! And one cried to her from below her 'Grieve not thou, thy Lord hath provided a streamlet at thy feet -And shake the trunk of the palm-tree toward thee it will drop fresh ripe dates upon thee Eat then and drink, and be of cheerful eye and shouldst thou see a man, say,-Verily, I have vowed abstinence to the God of mercy — To no one will I speak this day 'Then came she with the babe to her people, bearing him They said, 'O Mary' now hast thou done a strange thing! O sister of Aaron! father was not a man of wickedness, nor un-chaste thy mother' And she made a sign to them, pointing towards the babe. They said, 'How shall we speak with him who is in the cradle, an infant?' It said, 'Verily, I am the servant of God, He hath given me the Book and He hath made me a prophet, and He hath made me blessed wherever I may be, and hath enjoined me prayer and almagiving so long as I shall hvs, and to be dutiful to her that bare me and he hath not made me proud, dopraved. And the peace of God was on me the day I was born, and will be the day I shall dre, and the day I shall be raised to life."

Surah xxin 52 "And we appointed the Son and his Mother for a sign, and we prepared an abode in a lofty spot, quiet and watered with springs"

[Professor Wahl understands this last verse to refer to Paradise, but the Muslim commentators all refer it to the place of abodo, and al-Baizāwī and Husain say it was either in Jerusalem, or Damascus, or Ramleh! Husain says Jesus was born in Bethiehem. The expression, "O sister of Acron," as applied to the Virgin Mary, suggests an anachronism

of some consequence, but the commentators get over the difficulty The Kamalan say it is a figurative expression implying that she was pure and righteous like a sister of Aaron But al-Barsawi says it means that she was of the tribe of Aaron. European authors suggest that there was a confusion between Miriam the Virgin and Miriam the sister of Moses Al-Baixawi says "The palm to which she fled, that she might lean on it in her travail, was a withered trunk, without any head or verdure, and this happened in the winter season, notwithstanding which, it miraculously supplied her with fruits for her refreshment, as is mentioned immediately" Mr Sale says "It has been observed, that the Mohammedan account of the delivery of the Virgin Mary very much resembles that of Latons, as described by the poets, not only in this circumstance of their laying hold on a palm-tree (though some say Latons embraced an olive-tree, or an olive and a palm, or else two laurels), but also in that of their infants speaking, which Apollo is fabled to have done in the womb." (See Homer, Hymn. in Apoll , Callimach, Hymn in Delum )

### III -The Miracles of Jesus

Sürah m 43-46 "And He will teach him the Book, and the Wisdom, and the Law, and the Evangel, and he shall be an apostle to the children of Israel 'Now have I come, he well say, 'to you with a sign from your Out of clay will I make for you, as it Lord were, the figure of a bird and I will breathe into it, and it shall become, by God's leave, a bird. And I will heal the blind, and the leper, and by God's leave will I quicken the dead, and I will tell you what ye eat, and what ye store up in your houses! Truly in this will be a sign for you, if ye are believers ' And when Jesus perceived unbelief on their part, He said, 'Who my helpers with God''. The apostles said, 'We will be God's helpers! We believe in God, and bear thou witness that we are Muslims O our Lord! we believe in what thou hast sent down, and we follow the apostle, write us up, then, with those who bear witness to him ""

[The commentators al-Jalalan say Jesus made for his disciples a bat, for it is the most perfect of birds in make, and it flew while they looked at it, but when it had gone out of their sight, it fell down dead. That he cured in one day fifty thousand persons, and that he raised Lasarus ('Azar) from the dead also Shem, the son of Noah, who had been dead 4,000 years, but he died immediately, also the son of an old woman, and the daughter of a tax-collector.]

Stirah v 112-115 "Remember when the Apostles said 'O Jesus, Son of Mary' is thy Lord able to send down a furnished table to us out of Heaven?' He said 'Fear God if ye be believers' They said 'We desire to eat therefrom, and to have our hearts assured, and to know that thou hast indeed spoken truth to us, and to be witnesses thereof' Jesus, Son of Mary, said 'O God,

our Lord! send down a table to us out of Heaven, that it may become a recurring festival to us, to the first of us and to the last of us and a sign from thee, and do thou nourish us, for thou art the best of nourishers.' And God said 'Verily, I will cause it to descend unto you, but whoever among you after that shall disbelieve, I will surely chastise him with a chastisement wherewith I will not chastise any other creature'"

[Mr Sale, in his commentary on this miracle, says (quoting from al-Baizāwī) -"This miracle is thus related by the commentators Jesus having, at the request of his followers, asked it of God, a red table immediately descended in their sight, between two clouds, and was set before them Whereupon he rose up, and having made the ablution, prayed, and then took off the cloth which covered the table, saying, 'In the name of God, the best provider of food!' What the provisions were, with which this table was furnished, is a matter wherein the expositors are not agreed One will have them to be nine cakes of bread and nine fishee, another bread and fiesh, another, all sorts of food, except flesh another, all sorts of food, except bread and flesh, another, all except bread and fish, another, one fish, which had the taste of all manner of food, and another, fruits of paradise, but the most received tradition is, that when the table was uncovered, there appeared a fish ready dressed, without scales or prickly fins, dropping with fat, having salt placed at its head, and vinegar at its tail, and round it all sorts of herbs, except leeks, and five loaves of bread, on one of which there were clives, on the second, honey, on the third, butter, on the fourth, cheese, and on the tifth, dried flesh They add, that Jesus, at the request of the apostles, showed them another miracle, by restoring the fish to life, and causing its scales and fins to return to 1 at which the standers by, being affrighted, he caused it to become as it was before that one thousand three hundred men and women, all afflicted with bodily infirmities or poverty, ate of these provisions, and were satisfied, the fish remaining whole as it was at first, that then the table flew up to heaven in the sight of all, and everyone who had partaken of this food were delivered from their infirmities and misfortunes, and that it continued to descend for forty days together, at dinner-time, and stood on the ground till the sun declined, and was then taken up into the clouds some of the Mohammedan writers are of opinion that this table did not really descend but that it was only a parable, but most think the words of the Koran are plain to the contrary A further tradition is, that several men were changed into awine for disbelieving this miracle, and attributing it to magic art, or, as others pretend, for stealing some of the victuals from off it

## IV -The Mission of Jesus

Sürah lvn. 26,27 "And of old sent we Noah and Abraham, and on their seed conferred the

gift of prophecy, and the Book, and some of them we guided aright, but many were evil doers. Then we caused our apostles to follow in their footstope, and we caused Jesus the son of Mary to follow them, and we gave him the Evangel and we put into the hearts of those who followed him kindness and compassion but as to the monastic life, they invented it themselves The desire only of pleasing God did we prescribe to thom, and this they observed not as it ought to have been observed but to such of them as beheved gave we their reward, though many of them were perverse "

Sürah v 50, 31 "And in the footsteps of the prophets caused we Jesus, the son of Mary. to follow, confirming the law which was before him and we gave him the Evangel with its guidance and light, confirmatory of the preceding Law, a guidance and warning to those who fear God, -And that the people of the Evangel may judge according to wrat God hath eent down therein And whose will not judge by what God hath sent dowr-such are

the perverce "

Surah in 81 "Moreover, to Moses gave we the Book," and we raised up apostles after him, and to Jesus, son of Mart, gave we clear proofs of his mission, and strengthened him by the Holy Spirit So oft then as an apostle cometh to you with that which sour souls desire not, swell ye with pride, and treat some as impostors, and slav others?"

Surah in 254 'Some of the apostles we

have endowed more highly than others Those to whom God hath spoken He hath rused to the loftrest grade, and to Jesus the Son of Mary we gave mamfest signs, and we strengthened him with the Holy Spirit And if God had pleased, they who came after them would not have wrangled after the clear signs had reached them But into disputes they fell some of them believed, and some wer infiders, yet if God had pleased they would not have thus wrangled but God duth what he will "

Surah lx1 6 "And remember when Jesus the son of Mary said, 'O children of Israel! of a truth I am God a apostle to you to confirm the law which was given before me, and to announce an apostle that shall come after me whose name shall be Ahmad! But when he (Ahmad) presented himself with clear proofs of his mission, they said, 'This is manifest sorcery!""

Sürah vi. 85 "And Zachariah John, Jesus,

and Line all were just persone"
Sürah iv 157 "And there shall not be one or the people of the Book but shall believe in him (Jesus) before his doath, and in the day of judgment he shall be a witness against them

Surah ni 44 " And I have come to attest the 'aw which was before me, and to allow you part of that which had been forbiddon you, and I come to you with a sign from your Lord Fear God, then, and obey me, of a trnth God is my Lord, and your Lord Therefore worship Him This is a right This is a right way'

## V -The Crucifixion of Jesus

Surah m. 47-50 "And the Jews plotted, and God plotted But of those who plot is God Remember when God said, 'O the beet Jesus! verily I will cause thee to die, and will take thee up to myself and deliver thee from those who believe not, and I will place those who follow thee above those who believe not, until the Day of Resurrection. Then, to me is your return, and wherein ve differ will I docide between you And as to those who believe not, I will chastise them with a terrible chastisement in this world and in the next, and none shall they have to help them' But as to those who believe, and do the things that are right, He will pay them their recompense God loveth not the doers of evil"

Surah iv 155, 156 And for their unbehef [are the Jews cursed]—and for their having And for their saving, 'Verily we have elain the Messiah Jesus the son of Mary, an Apostle of God' Yet they slew him not, and they crucifica bim not, but they had only his likeness And they who differed about him were in doubt concorning him. No sure know ledge had they at cut mm, but followed only an opinion and they really did not slay him, but God took him up to Himself And God

is Mighty, Vise!"

Tale, in his notes on the Quran, says "The person crucified some will have to be a spy that was sent to entrap him, others that it was one Pitian who by the direction of Judas entered in at a window of the house where Jesus was, to kill him and others that it was Judas himself, who agreed with the rulers of the Jews to betray him for thirty pieces of silver, and led those who were sent to take him. They add, that Jesus, after his crucifixion in effigy, was sent down again to the earth to comfort his mother and disciples and acquaint them how the Jews were deceived, and was then taken up a second time into heaven. It is supposed by several that this story was an original in vention of Mohammad's but they are certainly mistaken for several sectaries held the same opinion long before his time Basilidians, in the very beginning of Christianity denied that Christ himself suffered, but [severted] that Simon the Cirenean was cruci h d in his place. The Corinthians before them, and the Carpocratians next (to name no more of those who affirmed Jesus to have been a merc man), did believe the same thing, that it was not himself, but one of his followers, very like him, that was crucibed Photins tells us that he read a book entitled The Journeys of the Apostles, relating the acts of Peter, John, Andrew, Thomas, and Paul, and among other things contained therein this was one, that Christ was not crucified, but another in his stead, and that therefore he laughed at his crucifiers, or those who thought they had crucified him." The "Cross of Christ" is the missing bink in the Muslim's creed, for we have in Islam the great anomaly of a religion which rejects the doctrine of a sacrifice for sin, whilst its great central feast is a Feast of Sucrefice. It is related by the Muslim historian al-Wāqidī, that Muḥammad had such repugnance to the sign of the cross that he destroyed everything brought to his house with that figure upon it.]

## VI -- Divinity and Sonship of Christ, and His Sinleseness

Surah xix 35, 36 "That is Jesus the son of Mary, the word of truth (\*Qaulu'!-Haqq), whereon we do dispute! God could not take to Himself a son! Celebrated be His praise! When He decrees a matter He only says to it, 'BE,' and it is, and verily God is my Lord and your Lord, so worship Him this is the right way. But the sacts have differed among themselves"

Surah in. 51, 52 "These signs, and this wise warning do we rehearse to thee Verily, Jesus is as Adam in the sight of God He created Him of dust He then said to him,

Be'-and he was'

Sürah xlin 57-65 "And when the Son of Mary was set forth as an instance of deline power, lo' thy people cried out for joy thereat And they said, 'Are our gods or is he the better?' They put this forth to thee only in the spirit of dispute Yea, they are a contentious people Jesus is no more than a servant whom we favoured, and proposed as an instance of durine power to the children of Israel, and if we pleased, we could from vourselves bring forth Angels to succeed you on earth and he shall be a sign of the last hour doubt not then of it and follow ye me this is the right way, and let not Satan turn you aside from it, for he is your manifest foe And when Jesus came with manifest proofs, he said, ' Now am I come to you with wisdom, and a part of those things about which ve are at variance I will clear up to you fear ve God, therefore, and obey me Verily, God is my Lord and your Lord wherefore, wor-ship ye him this is a right way. But the different parties fell into disputes among themselves , but woe to those who thus transgressed, because of the punishment of an afflictive day ! "

Sursh ix 30 • The Jews say Ears is the Son of God, and the Christians say that the Messish is the Son of God that is what they say with their months imitating the sayings of those who misbelieved before—

God fight them !- How they lie !"

Surah iii 72,73 "And some truly are there among them who torture the Scriptures with their tengues, in order that ye may suppose it to be from the Scripture, yet it is not from the Scripture. And they say, 'This is from God', yet it is not from God and they utter a lie against God, and they know they do so It beseemeth not a man, that God should give him the Scriptures and the Wisdom, and the gift of prophecy, and that then he should say to his followers, 'Be ye worshippers of me, as well as of God', but rather, 'Be ye perfect in things pertaining to God, since ye

know the Scriptures, and have studied deep."

Surah v 19 "Infidels now are they who say, 'Verily God is the Messiah Ibn Maryam (son of Mary)! Sax And who could aught obtain from God, if he chose to destroy the Massiah Ibn Maryam, and his mother, and all

who are on the earth together?'"

There is a remarkable Hadis related by Anas, which inadvertently proves that, whilst Muhammad admitted his own sinfulness, as wall as that of other prophets, he could not charge our Lord with sin. It is as follows 'The Prophet of God said, 'In the Day of Resurrection Muslims will not be able to move, and they will be greatly distressed, and will sav, "Would to God that we had asked Him to create some one to intercede for us, that we might be taken from this place, and be delivered from tribulation and sorrow? Then these men will go to Adam, and will env, 'Thou art the father of all men, God created thee with His hand, and made thee a dweller in Paradiss, and ordered His angels to prostrate themselves before thee, and taught thee the names of all things Ask grace for us we pray thee!" And Adam will say, 'I am not of that degree of eminence you suppose, for I committed a sin in eating of the grain which was forbidden. Go to Noah the Prophet, he was the first who was sent by God to the unbelievers on the face of the earth" Then they will go to Noah and ask for intercession, and he will say, "I am not of that degree which ve suppose" And he will remember the sin which he committed in asking the Lord for the deliverance of his son (Hūd), not knowing whether it was a right request or not and he will say. 'Go to Abraham who is the Friend of God." Then they will go to Abraham, and he will say, "I am not of that degree which ye sup-And he will remamber the three occasions upon which he told lies in the world, and he will say, "Go to Moses, who is the servant to whom God gave His law, and whom He allowed to converse with Him " And they will go to Moses, and Moses will say, "I am not of that degree which ye suppose' And he will remember the am which he committed in slaying a man, and he will say, "Go to Jesus, He is the servant of God, the Apostle of God, the Spirit of God, and the Word of God" Then they will go to Jesus, and He will say, "Go to Muhammad who is a servant, whose sins God has forgiven both first and last" Then the Muslims will come to me, and I will ask permission to go into God's presence and intercede for them (Mishkat, book xxin ch xii)

[In dealing with Muhammadans the Christian missionary must not treat their system as though the teachings of Islam were precisely those of the modern Socialism (we speak of the modern Socialism, (we speak of the modern Socialism, for both the Social, uncle and nephew, admitted the miraculous conception of Christ, and said he ought to be worshipped) Islam admits of the miraculous conception of Christ, and that He is the "Word" which God "conveyed

inte Mary", and whilst the other five great prophets are but "the chosen," "the preacher," "the friend," "the converser with," and "the messenger of "God, Jesus is admitted to be the "Spirit of God" He is the greatest miracle worker of all the prophets, and whilst Muhammad is dead and buried, and saw corruption, all Muslim divines admit that Jesus "saw no corruption," and still hves with a human body in Paradise

Moreover, it is said in the Hadis that the Haqiqatu'l-Muhammadiyah or the Nur-t-Muhammad, "the essence, or light of Muhammad," was created before all things which were made by God The pre-existence of the divine "Word which was made flesh and dwelt amongst us" is not, therefore, an idea

VII -The Trenty

## foreign to the Muslim mind ]

Sürah v 76-79 "They misheheve who say, 'Verily, God is the Messiah, the son of Marv but the Messiah said, 'O children of Israel! worship God, my Lord and your Lord, verily, he who associates aught with God, God hath forbidden him Paradise, and his resort is the Fire, and the unjust shall have none to help them. They misbelieve who say, 'Verily, God is the third of three, for there is no God but one, and if they do not desist from what they say there shall touch those who misbelieve amongst them grievous woe they not turn again towards God and ask pardon of Him? for God is forgiving and merciful' The Messiah, the son of Mary, is only a prophet! Prophets before him have passed away, and his mother was a confessor. they used both to eat food See how we

turn saide!" Strah IV 169 "O ya people of the Book ! overstep not bounds in vour religion and of God, speak only truth The Messiah, Jesus son of Mary, is only an apostle of God, and His Word which he conveyed into Mary, and a Spirit from Him Believe, therefore, in God and His apostles, and say not, 'Three' (te there is a Trinity)-torbear-it will be better for you. God is only one God! Far be it from His glory that He should have a son! His, whatever is in the Heavens, and whatever is in the Earth ' And God is a sufficient Guardian.

explain to them the signs, yet eee how they

Surah v 116, 117 "And when God shall suy - O Jesus, Son of Mary hast thou said unto mankind—"Take me and my mother as two Gods, bende God?"' He shall say—'Glory be unto Thee! it is not for me to say that which I know to be not the truth, had I said that, verily thou wouldest have known it Thou knowest what is in me, but I know not what is in Thee, for Thou wall knowest things unseen! I spake not to them aught but that which thou didst bid me-" Worship God, my Lord and your Lord", and I was a witness against them so long as I was amongst them but when Thou didst take me away to Thyself Thon wert the watcher over them, for Thou art witness over all'

[From the text of the Qur'an it appears

that Muhammad thought the Holy Trinity of the Christians consisted of the Father, the Son, and the Virgin, and historians tell us that there existed in Arabia a sect called Collyridians, who considered the Virgin Mary a divine person, and offered in worship to her a cake called Collyris, it is, therefore, not improbable that Muhammad obtained his perverted notion of the Holy Trimty from the existence of this sect From the exthe existence of this sect From the expression "they both ate food," we must conclude that Muhammad had but a sensuous idea of the Trinity in Unity, and had never been instructed in the orthodox faith with reference to this dogma

Al-Baizāwī (A. H. 686), in his commentary on Sürah iv 169, says "Say not there are Three," that is "Do not say there are three Gods," namely, Allah and al-Massh and Maryam, or "De not say God is Three," meaning that there are Three Aquinm (and or Essences Holy Spirit), and interpreting it thus Ab, the Zat or Essence Ibn, the Ita or Knowledge, and Ruhu 'L Qud, the Hayat or Lafe of

God

Husem (A.E. 900) quotes al-Bazawi, and offers no opinion of his own

The Jalalan (A.H. 911) say "Three" means Aliah and 'Isa and his Mother

The word generally used by Muhammadan writers for the Trinity in at-Taskis (التغليث) [TRINITY]

#### VIII -The Second Coming of Jesus

The Qur'an has no definite teaching on the subject, but the Traditions have. See Mishkatu'l Masabih, book xxiii ch. vi.)

Abu Hurairah relates that the Prophet said, "I swear by God, it is near, when Jesus, con of Mary, will descend from the heavens upon your people, a just king, and he will break the cross, and will kill the swine, and will semove the poll-tax from the unenfranchised, and there will be great wealth in his time, so much that nobody will accept of it, and in that time, one prostration in prayer will be better than the world and everything in it

And Abu Hurairah said, "If ye doubt about this coming to pass, then read this verse (Surah iv 157), and there shall not be one of those who have received the Scriptures who shall not believe in Him (Jesus) before His death "

Abu Hurairah again relates that the Prophet said, "I swear by God, Jesus son of Mary will come down, a just king, he will kill the swine and break the cross, and remove the poll-tax from the unenfranchised, and camels will not be rode in his time on account of the immensity of wealth, and man's being in want of nothing, and verily enmity, hatred and mairce will go from man, and verily, Jeens will call people to wealth, and nobody will take it'

Jabur relates that the Prophet said, " A section of my people will always fight for the true religion, and will be victorious, unto the resurrection. Then Jesus son of Mary will come down, and the prince of my people will say to him, 'Come in front, and say prayers for us.' And he will say to him, 'I shall not act as Imam, because some of you are princes over others' And Jesus will say this from

respect to my people."

'Abdu'lläh ibn'Amr relates that the Prophet said "Jesus will come down to the earth, and will marry and have children, and will stay on the earth forty-five years and then die, and be buried in my place of burial, and I and Jesus shall rise up from one place between Abū-Bakr and 'Umsr' [HUJRAH] [HUJRAH]

## IX -His Exaltation in Heaven

There is some difference of opinion as to where Jesus Christ now is All Muelim divines agree that "he saw no corruption, but they differ as to the exact stage of celestial bliss in which he resides in the body According to a tradition by Qatadah (Meshkat, book xxiv oh vn), Muhammad said on the night of the Mi'raj or celestial journey be saw John and Jesus in the second heaven. The Jalalan agree with this tradition But in the commentary known as the Jam'u'l Bayan (vol 1 656) it is said he is in the third region of bliss whilst some say he is in the fourth

## X -The Disciples of Jesus

The disciples of Jesus are called in the Qur'an al Hawariyan, a word which seems to be derived from an Ethiopic root, signifying " to send " but which al-Bazzāwi says means "white ones," and that it was given to the disciples of Jesus either because they were holy and smoore men or because they wore white clothes It is noticeable that not one of the twelve apostles is mentioned by name in the Qur'an. In the story told of disciples visiting the city (of Antioch), three disciples are mentioned, and commentators say they were John, Jude and Simon [See Sürah XXXVI. 13, 19-HARIB THE CARPANTER.] John the Baptist and his father Zacharias are mentioned (Sürahs xix 7, xxi 90)

#### JETHRO. SHU'AIB

JEWELS Arabic Jauhar (جوهر), pl wahrr According to the Hidayah a thief is liable to suffer amputation of the hand for stealing jewels, such as a ring set with emerald, ruby, or chrysolite, as such are rare articles, and are not held to be of an indifferent nature, neither are they undesirable (Vol n p 93)

A sellem sale [BH LDK], or a sale in trust, of jewels and marine shells, is not lawful, because the unities of these vary in their value (Vol. ii p 539) In the partition of property, jewels must not be divided by the Qazi, but by mutual arrangement in the family, because of the great difference in the actual value of

fewels (Vol iv 18.)

JEWS, JUDAISM. The Jews are mentioned in the Quran and Traditions under the names of Yahūdī (عودى), pl. Yahūd, and Banu Isra'ul (بنو اسرائيل), " Children of

Israel " No distinction is made between Jews and Israelites They are acknowledged to be a people in possession of a divine book, and are called Allu 'l-Kıtāb, or " people of the book " Moses is their special law-giver (Abraham not having been a Jew, but a "Hanly Muslim"). they are a people highly-favoured of God, but are said to have perverted the meaning of Scripture, and to have called Ezra "the Son of God' They have an intense hatred of all true Muslims, and, as a punishment for their sins, some of them in times past had been changed into apes and swine, and others will have their hands tied to their necks and he cast into the Fire at the Day of Judgment

The following are the selections from the

Qur'an relating to the Jews

Sürah n 116 "O children of Israel! remember my favour wherewith I have favoured you, and that high above all mankind have I raised you."

Surah v 48, 49 "Verily, we have sent down

the law (Tourat) wherein are guidance and light By it did the prophets who professed Islam judge the Jews, and the doctors and the teachers judged by that portion of the Book of God, of which they were the keepers and the witnesses Therefore, O Jews 1 fear not men but fear Me, and barter not away my signs for a mean price! And whose will not judge by what God hath sent down-such are the Infidels And therein have we enacted for them, 'Life for life, an eye for eye, and nose for nose, and ear for ear, and tooth for tooth, and for wounds retaliation' -Whose shall compromise it as alms shall have therein the expistion of his sin, and whose will not judge by what God hath sent down-such are the transgressors

Sûrah ni 60 "Abraham was not a Jew nor yet a Christian He was a Hanif Muslim and not an idolster "

"The Jews say, Ezrs Sürah ix 30 (Uzair) is a son of God', and the Christians say, 'The Messiah is a son of God' Such the saying in their months! They resemble the saying of the Infidels of old! God do battle with them! How are they misgaided!" Sürah vi 147 "To the Jews did we forbid

every beast having an entire hoof, and of both bullocks and sheep we forbade them the fat, save what might be on their backs, or their entrails, and the fat attached to the bone With this have we recompensed them, because of their transgression and verily, we are

ındeed equitable"

Surahiv 48, 49 "Among the Jews are those who displace the words of their Scriptures, and say, 'We have heard, and we have not obeyed Hear thou, but as one that heareth not and look AT us', perplexing with their tongues, and wounding the Faith by their revilings But if they would say, 'We have heard, and we obey, hear thou, and REGARD us', it were better for them, and more right. But God hath cursed them for their unbelief. Few only of them are believers!"

Surah ii 70-78 "Desire ye then that for your sakes the Jews should believe? Yet a

part of them heard the word of God, and then, after they had understood it, perverted it, and knew that they did so And when they fall in with the faithful, they say, 'We believe', but when they are apart one with another, they say, 'Will ye acquaint them with what God bath revealed to you, that they may dispute with you about it in the presence of your Lord?' Understand ve then aim? Know they not that God knoweth what they hide, as well as what they bring to light? But there are illiterates among them who are not acquainted with the Book but with lies only, and have but vague fancies Woe to those who with their own hands transcribe the Book corruptly, and then say, This is from God, that they may sell it for some mean price! Woe then to them for that which their hands have written' and, Woe to them for the gains which they have made!"

Sural v 64-69 "SAY O people of the Book ' do ve not disavow us only because we believe in God, and in what He hath sent down to us, and in what He hath cent down aforetime, and because most of you are doers of all? SAY Can I announce to you any retribution worse than that which awaiteth them with God? They whom God hath cursed and with whom He hath been angry-some of them hath He changed into apes and swine, and they who worship Tagut are in evil plight, and have gone far astray from the right path! When they presented themselves to you they said, We believe', but Infidels they came in unto you, and Infidels they went forth! God well knew what they concealed Many of them shalt thou see hastening together to wickedness and malice, and to eat unlawful things Shame on them for what they have done! Had not their doctors and teachers forbidden their uttering wickedness and their eating unlawful food, had indeed would have been their doings! 'The hand of God,' say the Jews, 'is chained up' Their own hands shall be chained up-and for that which they have said shall they be cursed Nay! outstretched are both His hands! At His own pleasure doos He bestow gifts That which hath been sen, down to thee from thy Lord will surely increase the "ebellion and unbelief of many of them and we have put enmity and hatred between them that shall last till the day of the Resurrection. Oft as they kindle a beacon fire for war shall God quench it! and their aim will be to abet disorder on the earth but God leveth not the abettors of disorder"

Nearly all the leading scripture characters connected with Old Testament history are either mentioned by name in the Qur'an or are referred to in the Traditions and commentaries

(a) In the Qur'an we have Adam (Adam), Ahel (Habu), Cam (Qabil), Enoch (Idru), Noah (Nüh), Abraham (Ibrahīm), Lot (Lut), Isaac (Ishāq), Ishmael (Ismā'il), Jacob (Ya'qūb), Joseph (Yūsuf), Job (Atyūb), Moses (Mūsā), Aaron (Hārun), Korah (Qārūn), Pharaob (Kiraun), Haman (Haman), David (Dā'ud) Goliath (Jālūt), Solomon (Sulaimān)

Saul (Tālūt), Jonah (Yūnas), Elisha (Alyusa')

(b) In the Traditions and in the earliest commentaries on the Qui'an are mentioned Eve (Hawwa') Hagar (Hayar), Nebuchad nezzar (Bukhtnussar) Joshus (Yusha'), Jereminh (Armiya), Isaiah (Sha ya'), Benjamin (Binyamin), Leekiel (Hizqu), Baalam (Bal'am), Damel (Danigal) Surah (Sarah), and many But it is remarkable that after Solomon, there is no mention of the Kings of Israel and Judah

(c) The chief incidents of Jewish history are recorded in the Qur'an with a strange and curious admixture of Rabbinical fable. creation of the world, the formation of Adam and Eve the fall, the expulsion from Eden, Cam's and Abel's sacrifices the death of Abel Noah's preaching the Arr built, the deluge, the tower of Babel, Abraham, the friend of God, his call from idolatry, Isaac the son of promise, Sarah s incredulity, Hagai and Ishmuel, the willingness of Abraham to sacrihee his son, Lot and the cities of the plain, Jacob and the tribes, Joseph sold into Egypt, Potiphar's wife, Joseph tempted, the dreams of the baker and butler, and of the king, Moses, his preservation in infancs, kills an Egyptian, flies to Midian, works miracles in the presence of Pharach, manna from heaven, the giving of the law, Aaron's rod, the golden caif, the passage of the Red Sea Job's patience, Balasm cursing the Israelites, David's psalms, his sin and repentance. Solomon's wisdom, the Queen of Sheba, the building of the temple, Jonali's preaching, his escape from the fish these and many other incidents, evidently taken from the Old Testament and worked up into a narrative with the assistance of Talmudic interpretations, form the chief historical portion of the Qur'an

(d) Many of the doctrines and social precepts of the Qur'an are also from Judaism The Unity of God, the ministry of angels, the inspired law the law of marriage and divorce, domestic slavers, the day of Sacrifice, prayer and ablution the lex talionis, the degrees of affinity the stoning of the adulterer, and many other injunctions, are precisely those of the Mosaic code, with some modifications to meet the requirements of Arabian social life

Whilst, therefore, Mnhammad took little of his religious system from Christianity, he was vastly indebted to Judaism both for his historical narratives and his doctrinos and precepts Islam is nothing more nor less than Judaism plus the Apostleship of Muhammad. The teachings of Jesus form no part of his religious system [CHRISTIANITY]

(e) The Quraish charged Muhammad with

want of originality in his revelations even at the end of his career, and when he was uttering his latest Surahs, "they said, as our versee were rehearsed to them— This is nothing but tales of yore'" (Surah vm 81) "And when it was said to them, What is it your Lord sent down? They said, 'Old folk's tales'" (Surah zvi 25.) The

Quraish even charged him with having obtained assistance, "They said it is only some mortal who teaches him" And Muhammad admits there was someone who might be suspected of helping him, for he replies, "The tongue of him whom they lean towards is barbarons and this (Qur'an) is plain Arabic" (Surah xv. 105) Hussin, the commentator, in remarking upon this verse, says, "It is related that there was a slave belonging to 'Amr ibn 'Abdı 'lläh al-Hazramı, namod Jabr (and according to some a second slave named Yasar), who need to read the Law and the Gospel, and Mnhammad used, when he passed, to stand and listen"

And the whole construction of the Qur'an bears out the supposition that its subject matter was received orally and worked into poetical Arabic by a man of genius ever he may have heard from the roadings of Jabr and Yasar of the text of the Old and New Testament scriptures, it is very evident that he obtained his explanations from one well versed in Talmudic lore A Jewish Rabbi, Abraham Geiger, in AD 1833, wrote a prize essay in answer to the question put by the university 'Inquiratur in fontes Alco lani sen legis Mihammedica eos, qui ox ludaismo derivandi ant " His essay in reply is entitled, ' Was hat Mohammed aus dem Judenthume aufgenommen? In this trea tise it is clearly demonstrated how much the whole system of lalam is indebted to Talmudic Judaism for its teachings Its nar ratives, its doctrines and its theological terms, are chiefly derived from those of the

The works of Geiger, J M Arnold Hershom, McCaul, Bishop Barclay, Leutsch, Lightfoot Schottgen, Ugolini, Meuschen (which pending a complete translation of the Talmud can be consulted), will, upon comparison with the teachings of the Quran, reveal how entirely Muhammad constructed his religious system on the lines of Talmudic Judaism We are indebted to the late Dr J M Arnold's Islam and christianity, for the following review of the subject, he having largely availed him elf of the facts given in Gerger's celebrated essay, already referred

The seven heavons and the seven earths which are held in the Talmud, have found their way into the Quran During the creation, God's glorious throne was placed in the air upon the water 2 According to the Talmud, " the world is the sixtieth part of the garden, the garden is the sixtieth part of Eden", and Mnhammad states that the breadth of the gardon is that of heaven and earth 3 Both in the Qur'an and Talmud we find seven hells as the appointed abode for the damned, and each hell has seven gates in both documents The entrance of Jahan-

<sup>1</sup> Chagigs, ix 2, <sup>2</sup> Bashi ou Gen, i 2; and Strahs xl 9, xxvii, 26, xxiii 117 lxxxv 15 <sup>3</sup> Thannith, x , Pessshim, xoiv ; and Strah iii.

127 Talmud Eurbin, xix 1 Mairean on Pa xi , and Strah zv 44.

nam is marked, according to the Sukkah, by two date-trees, between which smoke issues. and the Qur'an speaks of a tree in hell [ZAQQUM] of which the damned are to est, and of which many terrible things are related. In the Talmud the prince of hell demands supply for his domain, and a similar request is made in the Qur'an. Between the seven heavens and the seven hells is an informediate place [A'RAF] for those who are too good to be cast into hell and too imperfect to be admitted into heaven. This intermediate This intermediate abode is, however, so narrow, that the conversations of the blessed and the damned on either side may be overheard. Again, the happiness of Paradise [PARADISE] is similarly described in both Tahmud and Qur'an, aiso the difficulty of attaining it. The Tahmud declares that it is as easy for an elephant to enter through the eye of a needle, the Qur'an substituting a camel for an elepment. That the dead live in the night of God is stated in both documents in the same terms, and that there is no admission to the actual presence of the Almighty before the Day of Judgment and the resurrection of the dead The signs of the last day as given in the Qur an are borrowed equally from the Scriptures and the Talmud / [RESURRECTION ]

The lengthened descriptions in the Quran of the future resurrection and judgment are also tinged with a Talmudical colouring That t. several members of the human body shall bear witness against the damned, and that idols shall share in the punishment of their worshippers, is stated in both the Talmud and Quran The time of the last judgment Muhammad declined to fix, resting upon the Jewish or Scriptural sentence, that "one day with God is like a thousand" The Jews, in speaking of the resurrection of the dead, allude to the sending down of rain, the Qur'an also affirms that this means of quickening the dead will be employed 10 Further still the Talmudical idea that the dead will rise in the garments in which they wore buried, likewise has been adopted by Islam " The Jewish opinion was that "all the prophots saw in a dark, but Moses in a clear muror" 12 In the Qur'an, God sends down His angelic messenger, Gabriel, as " the Holy Ghost," with revelations, and this very

<sup>4</sup> Snkkah xxxvii , and Sürahs xxxvii 60 , xliv

43 Cthioth by Eabbi Akibe, vui 1, and Sürah!

' Midrash on Ecoles vii 14, and Surah vii 44-47 \* Mushnah Aboth, 1v 17; and Surahs 1x. 38;

nın 26 Sürah vii 38

"Sürahs 1xx 23, kxxxx 27
"Sürahs xxi 104, xxxx 67, xliv 9, xvii. 60, xxx 98 xxx 2, xxvii 89 Compared with Isa xxxv 4, Ezek xxxvii, xxxxx
"Chagiga, xxv , Thaanith xi , and Sürahs xxiv 24, xxxvi 65, xli 19, Sukkah, xxix., and Sürah

24, xxxvi 65, xli 19, Surkan, xxvi 82, and Sürah xxi 98

Ps xc 4, Sanhedrin, xcv 2; and Sürah xxi 46, xxxii 4, Erek xxxvii 13, and Sürah c 9

10 Theanith, at the beginning; and Sürahs vi 96

xxx 49 xxxvi 33, xli 39, xliii 10

11 Sanhedrin, xc 2, Khethubhoth, cxi 2

12 Jebhamoth, xlix, and Sürah xiiii. 50

notion of Gabriel being considered the Spirit of God seems to be borrowed from the Jews.1

Again, the demonology of the Qur'an is chiefly taken from the Talmud Three properties the demons have in common with angels, and three with mon-they have wings like angels, they can fly from one end of the world to the other, and know things to come But do they know future events? No, but The three they listen behind the veil properties in common with men are they assu and drink, indulge in physical love, and die This Jewish idea was adopted in the Quran, and spun out ad libitum, for instance, whilst hetening once to the angelic conversations, they were hunted away with stones Their presence in places of worship is admitted both in the Talmud and the Qur'an, thus it happened that "when the servant of God stood up to invoke Him, the Jims all but pressed on him in the crowd " [GENU] Amongst the moral precepts which are

borrowed from the Talmud, we may mention that children are not to obey their parents when the latter demand that which is ovil Prayer may be performed standing, walking, or even riding; devotions may be shortened in argent cases, without committing sin,6 drunken persons are not to ongage in acts of worship, 7 ablutions before prayer are in special cases enforced, but generally required both in the Talmud and the Qur'an; each perm.t the use of sand instead of water [TAYAM MUM], when the latter 19 not to be procured 9. The Talmud prohibits loud and noisy prayers, and Muhammad gives this short injunction -"Cry not in your prayers", 10 in addition to this secret prayer, public worship is equally commended. I ho Shome prayer of the Jons is to be performed "when one is able to distinguish a blue from a white thread, this is precisely the criterion of the com mencement of the fast in the Quran " [RAMAZAN]

The following social precepts are likewise copied from Judaisin a divorced woman must wait three months before marrying again<sup>12</sup>[DIVORCE], mothers are to nurse their children two full years, and the degrees of affinity within which marriages are lawful <sup>13</sup> [MARRIAGE] The historical incidents which Muhammad borrowed from Judaism are embodied, rogardless of the sources from which he gleaned them, and indifferent to all order or system Ignorant of Jewish history, Muhammad appropriates none of the historical

1 Kings xxi
 2 Chagiga xvi
 1, and Sürahs xv
 17, 34; xxxvii
 78, lxxxi
 24 lxvii
 5, xxxvii
 7; lxxii
 9
 80rah xxii
 19

\* Jebhamoth, vi. 1 and Strah xxix 7

\* Berachoth x., and Strahs ii 230, iii 188, x

- 13,

  Mishnab Berschoth, 17 4, and Sürah 17 102

  Berschoth, xxxi 2 and Sürah 17 48

  Mishnah Berschoth, 11 4; and Sürahs iv 46;
- \* Berachoth, xivi , and Shrah v 8

  \* Berachoth xxxi 2, and Shrah xvii, 110

  \*\* Mishnah Berachoth, i.2; and Shrah ii 188

  \*\* Mishnah Jebhamoth, iv 10 and Shrah ii 226

  \*\* Mishnah Jebhamoth, iv 10 and Shrah ii 226

  \*\* Talmud Bethaboth, iv 1; and Shraha ii 226, axxi 18; xxiv 31; Joseph , Aniq ii 9

way-marks which determine the great epochs recorded in the Old Testament, but confines himself to certain occurrences in the lives of single individuals At the head of the antediluvian patriarchs stands the primogenitor of the human race. In Surah, ii 28-38 we read, "When thy Lord said to the angels, Verily I am going to place a substitute on earth, they said, Wilt thou place there one who will do evil therein and shed blood? but we celebrate Thy presso and sanctify Thee God answered, Verily I know that which ye know not, and He taught Adam the names of all things, and then proposed them to the angels, and said, Declare unto me the names of these things if ye say truth They answered, Praise be unto Thee, we have no knowledge but what Thou teachest us, for Thou art knowing and God said O, Adam, tell them their WIBB And when he had told them their names names, God said, Did 1 not tell you that I know the secrets of heaven and earth, and know that which ye discover, and that which Let us examine whence the ve conceal? Qur'an obtained this information "When God intended to oreste man, Ho advised with the angels and said unto them. We will make man in our own image (Gen. 1. 26) Then said they, What is man, that Thou rememberest him (Paalm vin 5), what shall be his peculiarity? He answered, His wisdom is superior to yours. Then brought He before them cattle, animals, and birds, and asked for their names, but they knew it not After man was created, He caused them to pass before Him, and asked for their names and he answered, This is an ex, that an ass this a horse, and that a camel But what is thy name? To me it becomes to be called 'earthly,' for from 'earth 1 am created "! To this may be added the fable that God commanded the angels to worship Adam,2 which is likewise appropriated from Taimudic writings Some Jewish fables record that the angels contemplated worshipping man, but were prevented by God, others precisely agree with the Qur'an,3 that God commanded the angels to worship man, and that they obeyed with the exception of Satan

The Sunnah informs us that Adam was sixty yards high, and Rabinnical fables make him extend from one end of the world to the other, but upon the angels esteeming him a second derty, God put His hand upon him and reduced him to a thousand yards [ [ADAM.]

The account given in the Qur'an of Cain's murder is borrowed from the Bible, and his conversation with Abel, before he slew him, is the same as that in the Targum of Jerusalem, generally called pseudo-Jonathan After the murder, Cain sees a raven burying

Midrash Rabbah on Leviticus, Parashah ziz , and Genezis, Parashah viii , and Sanhedrin,

<sup>2</sup> Surahs vii 10-26, xv 28-44, xvi 62-69; xviii 46, xx 115, xxxvii 71-86
2 Midrash of Rabbi Moses, examined by Zuns,

<sup>&</sup>lt;sup>4</sup> Eisenmenger, Judenthum, vol 1 p 365 <sup>5</sup> Strah v 80.

another, and from this sight gains the idea of The Jewish fable differs interring Abel. only in asoribing the interment to the parents " Adam and his wife sat weeping and lamenting him, not knowing what to do with the body, as they were unacquainted with burying Then came a raven, whose fellow was dead he took and buried it in the earth, hiding it before their eyes Then said Adam, I shall do like this raven, and, taking Abel's corpse, he dug in the earth and hld it "1 The sentence following in the Qur'an-" Wherefore we commanded the children of Israel, that he who slayeth a soul, not by way of retaliation, or because he doeth corruptly in the earth, shall be as if he had slain all mankind, but he who saveth a soul alive shall be as if he saved all souls alive," would have no connec tion with what precedes or follows, were it not for the Targum of Onkelos, in the parsphrase of Gen. 1v 10, where it is said that the blood of Cain's brother cried to God from the earth, thus implying that Abel's posterity And in the Mishnah San were also cut off hedrin, we find the very words which the Qur'an attaches to the mnrder, apparently

with sense or connection <sup>2</sup> [ABRL, CAIN]

Noah stands forth as the preacher of righteousness, builds the ark, and is saved, with his family, 3 his character is, however, drawn more from Rabbinical than Biblical sources The conversations of Noah with the people, and the words with which they mooked him whilst building the ark,4 are the same in Talmudical writings as in the Qur'an, and both declare that the generation of the flood was punished with boiling water [ NOAH ]

The next patriarch after the flood is Hud, who is none other than Eber, another sample of the ignorance of Muhammad In the days of Hud the tower is constructed, the "obstinate here," probably Nimrod, takes the lead, the sin of idolatry is abounding, an idol is contemplated as the crowming of the tower, but the building is overthrown, the tribes are dispersed, and punished in this world and in the world to come . These par ticulars are evidently horrowed from scripture and Rahhmical writings In the Qur'an, however, the dispersion is caused by a poisonous wind, and not by the confusion of The significance which the Qur'an tongues. gives to Hud is again in perfect accordance with Rabbinical Judaiem "Eber was a great prophet, for he prophetically called his son Peleg (dispersion), by the help of the Holy Ghost, because the earth was to be dispersed 7 Among all the patriarchs, Abraham was most esteemed by Muhammad, as being neither Jew nor Christian, but a Muslim That he wrote books is also the belief of the Jewish

doctors 1 His attaining the knowledge of the true faith, his zeal to convert his generation, his destruction of the idols, the fury of the people, their insisting on his being burned, and his marvellous deliverance all these particulars in the life of Abraham, as given by the Qur'an, are minutely copied from Jewish fictions [HUD, ABRAHAM.]

The Qur'an states that the angels whom Abraham received appeared as ordinary Arabs, and he was astomshed when they declined to eat According to the Talmud, they also " appeared to him no more than Arabs, but another passage adds "The angels descended and did eat Are they, then, said to have really eaten? No! but they appeared as if they did eat and drink." As a proof of Muhammad's uncertainty respecting the history of Abraham, we add, that the doubt regarding their having a con in their old age is expressed in the Qur'an by Abraham instead of Sarah, and she is made to laugh at the promise of a son, before it was given Again, the command to offer his son is given to Abraham before Isaac 18 horn or promised, so that the son who was to be offered up could be none other than Ishmael, who was spoken of immediately before as the "meek youth I" Muhammadan divines are, however, not agreed whether Ishmael was to be offered up, although it is reported by some that the horns of the ram, which was sacrificed in his stoad, were preserved at Makkah, his We may ac-[ISHMAEL] dwelling place ' count for Muhammad's reckoning Ishmael among the prophets and patriarchs, from his being considered the patriarch of the Arabs and the founder of the Kabah

Among the sons of Jacob, Joseph occupies the pre-emmence His history is mainly the same as in the Bible, embellished with the fabulous tradition of the Jews Among these is the assumption that Joseph "would have sinned had he not seen the evident demon-stration of his Lord" That this is borrowed is clear from the following fable Rabbi Jochanan saith, "Both intended to commit sin seizing him by the garment, che said, Lie Then appeared to him the form with me of his father at the window, who called to him, Joseph l Joseph! the names of thy brothers shall be ongraven upon the stones of the Ephod, also thene own wilt thou that it shall be erased?" 4 This is almost literally repeated by a Mushm commentary to the Surab xii 24 The fable of Potiphar's wife inviting the Egyptian ladies to a feast, to see Joseph, because they had laughed at her, and of their being so overcome with admiration of Joseph, that they acoidentally out their hands in eating fruit, is exactly so related in a very ancient Hebrew book, from which Mu-hammad doubtless, derived it. The story hammad doubtless, derived it about the garment being rent, and the setting

<sup>1</sup> Pirke Rabbi Elieser, xxi, and Sürah v 34
2 Mishnah Sanhedrin, iv 5
3 Geiger's Fssay, p 109, and Sürahs vii 57, x
72, xxii 48 xxii 23 xxv 39; xxv 105 xxix
18, xxxvii 73, liv 9, lxxi 1
4 Sanhedrin, oviii
2 Rosk Hashansh, xvi 2, Sanhedrin, oviii, and Sürahs xi 42, xxiii 97
6 Mishnah Sanhedrin, x 3 and Särah xi 69
7 Seder Olam, quoted Midrash Jalkut, lxn

The Jews ascribe to him the Sepher Jerrah
 Midrash Rabbah on Genesis, Parash xvii
 Kiddushin, lii

Sotah, xxxvi 2
 Surah xii 26, and the Commentary of al-Farrar

up of an evidence of guilt or unnocence respecting it, is also borrowed, to the very letter from the same source 1 In this Surah it is also stated, that "the devil made him (Joseph) forget the remembrance of his Lord, in perfect harmony with the Jewish tradition, "Vain speech tendeth to destruction, though Joseph twice urged the chief butler to remember him, yet he had to re-main two years longer in prison "2" The seeking protection from man is hero represented the instigation of 2.0

JEW8

JOSEPH.

The Qur'an causes Jacob to toll his sons to enter at different gates, and the same in junction is given by the Patriarch in the Jewish writings "Jacob said to them, Enter not through one and the same gate 3 exclamation of the sons of Israel, when they found the cup in Benjamin's sack-" Has he stolen? so has his brother also '-are clearly a perversion of the words which the Jowish traditions put into their mouths ' Behold a thief, son of a fomale thief!' referring to the stealing of the heraphim by Rachel Muhammad, again, acquaints us that Jacob knew by divine revelation that his son Joseph was still abve, and Jewish tradition enables us to point out whence he obtained the information We read in the Midraeh Jalkut, "An unbeliever asked our master, Do tho dead continue to live? your parents do not believe it, and will ye receive it ' Of Jacob, it is said, he refused to be comforted, had he believed that the dead still lived, would be not have been comforted? But he answered, Fool, he knew by the Holy Ghost that he still really lived, and about a living person people need no comfort "5

Muhammad made but scanty allusions to the early patriarchs, Juseph only excepted. but concerning Moses, it was his interest to he more profuse in his communications, possibly from the desire to be considered like him, as he is generally thought to have taken that prophet as his model Among the oppressions which Pharach exercised towards the Jews, are named his ordering thoir children to be oast into the water Moses, the son of Imran was put into an ark by his mother, Pharaoh's wife, observing the child, rescues him from death, and gives him back to his mother to nurse When Moses was grown up, he sought to assist his oppleased brethren, and kills an Egyptian, being the next day reminded of this deed by an Hebrew. next day reminded of the december of the design of the country When of an inhabitant of that country When about to leave Midian, he sees a burning bush, and, approaching it, receives a call to ge to Egypt to exhort Pharach, and perform miracles, he accepts the mission, but re-

quests the aid of his brother Asron.1 Pharach, however remains an infidel, and gathers his sorcerers together, who perform only inferior miracles, and, in spite of Pharach's threats, they become believers Indgment falls upon the Egyptians, they are drowned, whilst the Israelites are eaved 3 A rock whilst the Israelites are saved A rock yields water Moses receives the law,4 and desires to see the glory of God 5 During Moses' absence, the Israelites make a golden calf, which he destroys, and reducing it to powder, makes them drink it After this, Moses chooses seventy men as assistants? The spies sent to Canaan are all wicked with the exception of two the people being deceived by them, must wander forty years in the desert Korah, on quarrelling with Moses, is swallowed up by the earth Korah. The maivellous journey of Moses with his servant is not to be omitted in this summary of events 10 Among the details deserve to be mentioned, that Haman and Korah were counsellors of Pharach 11 It is not surprising that Muhammad should associate Haman with Pharach as ar enemy of the Jews, since he cared little when individuals lived, provided they could be introduced with advantage Korah, according to Jewish tradition, was chief agent or treasurer to Pharaoh P The ante-exodus persecution of the Jews is ascribed to a dream of Pharach 17 This is in exact accordance with Jewish tradition, which, as Canon Churton remarks, has in part the sanction of Acts vii and Hebrews xi, though not found in Exodus "The sorcerers said to Pharach, A boy shall be born who will lead the Israelites out of Egypt Then thought he, Cast all male children into the river and he will be cast in among them "14 The words (Exod x1 7), "I will call one of the Hebrew women," produced the Rabb meal fiction, "Why just a Hebrow woman? This shows that he was handed to all the Egyptian women, but he would not dank, for God said, The mouth which shall once speak with me, should it drink what is unclean?" la This was too valuable for Muhammad to omit from the Qur'an 16 Although it is nowhere said in the Bible that the sign of the laprous hand was wrought in the presence of Pharach, yet the Qur'an relates it as having there taken place.<sup>17</sup> And in this also it was preceded by Jewish tradition—" He put his hand into his bosom, and withdrew it leprons, white as snow, they also put their hands into their

<sup>1</sup> Midrash Jalkut, czivi 2 Midrash Rabbah or Gen zi 14, Geiger, p 148, and Surah xii 42

<sup>&#</sup>x27; Midreah Rabbah on Genesis, Parash xei , and 90rah xii 67 ' Midreah Rabbah, xeii , Gen xx. 19 and

Corah xii 77 Midresh Jalkut, exhiu and burah xii 80 Surahs xx 47 xxviii 2

<sup>1</sup> Sürahs xx 8, xxvi 9, xxxvii 29, ixxix 15 2 Sürahs vii 101, x 76, xi 99, xx 50 3 Sürahs ii 46, vii 127, x 90, xx 79, xxvi 52 Xxviii. 40, xiii 55 6 Sürahs vii 143 5 Sürahs vii 143 5 Sürahs vii 143 Sürahs vii 135, ii 52, iz 132 Sürahs ii 48, vii 147, xx. 82 Sürah vii 155 Sürah v 23 Sürah xxviii 16 10 Streh xviu 59

<sup>10</sup> Sürak xvin 59
11 Sürak xvin 38, xxi 25
12 Sürak xvin 38, xxi 38, xi 25
13 Sürak xxvin 5
14 Pirke Rabh Elleger, rivin
15 Sürak xxvin 5

<sup>15</sup> Sotah xii 2

Sarah xxiii 11 17 Surahs vii 105, xxv 32

bosoms and withdrew them leprous, white as snow" Again, among Moses' own people, none but his own tribe believed him? This Muhammad doubtless inferred from the state ment of the Rabbis "The tribe of Levi was exempted from hard labour" Among the soroerers of Egypt, who first asked for thoir wages, and then became believers, when their serpents were swallowed by that of Moses, Pharaoh himself was chief Here, again, Muhammad is indebted to Judaism "Pha raoli, who lived in the days of Moses, was a great soreers" In other places of the Qur'an, Pharach claims divinity,7 and Jewish tradition makes him declare, "Already from the beginning ye speak falschood for I am Lord of the world, I have made myself as well as the Nile", as it is said of him (Ezek xxix 8), ' Mine is the river, and I have made it"8 The Arab prophet was much confused with regard to the plagues, in some places he enumerates nine, in others only five, the first of which is said to be the Flood! 10 As the drowning in the Red Sea happened after the plagues, he can only allude to the Deluge

The following somewhat dark and uncertain passage 11 concerning Pharaoh has caused commentators groat perplexity. It is stated that Pharach pursuod the Israelites until actually drowning, when, confessing himself a Muslim, he was saved altvo from the bottom of the sea, to be a "witness for ages to come" 12 But we find that it is merely a version of a Jewish fable "Perceive the great power of repentance! Pharach, King of power of repentance! Pharaon, Egypt, uttered very wicked words—Who is the God whose voice I shall obey? (Exod. like unto thee among the gods?' (xv 2) God saved him from death for it saith Almost had I stretched out my hands and destroyed, but God let him live, that he might declare

his power and strength " 18

As Jewish commentators add to Exed xv 27, where we read of twelve fountains being found near Elim, that each of the tribes had a well,14 so Muhammad transposes the statement, and doclares that twelve fountains sprang from the rock which had been smitten by Moses at Rephidim 15 The Rabbimeal fable, that God covered the Israelites with Mount Smai, on the occasion of the lawgiving 16 14 thus amplified in the Qur'an "We shook the mountain over them, as though it

I Pirke Rabbi Elieser, zlvili

Bürah z 23

Midrach Rabbah, Parash v

Bürahs vn 11, xxvı 40

Sürahs zx 47, xxvi 48

Midrach Jalkut, clxxxı

Nurahs zxvili 38, zlni 50

Rab Exodus, Parash v

Sürahs zvil 103, xxvıı 112

Sürah vil 130

11 Sürah z 90

12 Sürah z 90

12 Sürah z 90

13 Sürah z 90

14 Sürah z 90

15 Sürah z 90

16 Sürah z 90

17 Sürah z 90

18 Sürah z 90

18 Sürah z 90

19 Sürah z 90

10 Sürah z 90

10 Sürah z 90

10 Sürah z 90

10 Sürah z 90 14 Rachi on Exodus xv 27
15 Canon Churton pointed out to Dr J M Aruold that the statement of twelve streams flowing from the rock occurs in the Litergy of St. Thomas (wide Howard s Uhrist of St. Thomas, p 234)
16 Aboda Sarah, il 2 had been a covering, and they imagined that it was falling upon them, and we said, "Receive the law which we have brought unto you with reverence". The Quran adds that the Israelites, now demanding to see God, die, and are raised again. It will not be difficult to trace the origin of this fig-ment When the Israelites demanded two things from God-that they might see his glory and hear his voice—both were granted to them. Then it is added, "These things, however, they had no power to resist as they came to Mount Sinai, and He appeared unto them their sonis escaped by His speak ing, as it is said, 'My soul escaped as He spake' The Torah, however, interceded for them, saying, Does a king give his daughter to marriage and kill his household? whole world rejoices (at my appearance), and thy children (the Israelites) shall they die?' At once their souls returned, therefore it is said The doctrine of God is perfect, and brings back the soul "3 In the matter of the golden calf, the Qur'an follows as usual the fabulous account of the Rabbinical traditions Both represent Asion as having been nearly killed when at first resisting the entreaty of the people The Sanhedrin relates "Aaron saw Chui slaughtered before his eyes (who opposed them), and he thought, If I do not vield to them they will deal with me as they dealt with Chur"<sup>4</sup> According to another passage in the Qur'an, an Israelite named as-Samiri enticed them, and made the calf Like the wandering Jew in Christian fable as-Samni is punished by Moses with endless wandering, and he is compelled to repeat the words, "Touch me not" Jewish traditions make Mikah assist in manufacturing the idol calf 7 but Muhammad either derived as-Samiri from Samael, or, as the Samaritans are stated by the Arab writers to have said, "Touch me not," he may have considered as Somiri as the author of the sect of the Samaritans That the calf thus produced by as-Samiri from the ornaments of the people, lowed on being finished, sis evidently a repetition of the following Jewish tradition 'The calf came forth (Exod xxil 24) roaring, and the Is rachtes saw it Rabbi Jehuda says, Samael entered the calf and roared to deceive the Israelites' The addition, that the tribe of Levi remained faithful to God, is both Scriptural and Rabbinical The matter of Korah is honoured with singular embellishments, for instance, Kersh had such riches, that from ten to forty strong men were required to carry the keys of his treasures 10 Abū 7-Fidā, says forty mules were required to convey the keys Jowish tradition is still more extra-

1 Surah vii 170
2 Surahs u 52, iv 152
5 Aboda Sarah, ii 2
5 Sanbedrin, v, and Surah vii 150
5 Sinah xx 87, 90, 96
5 Surah xx 87, 90, 96
7 Rash to Sanhedrin, ei 3
Pirke Rubbi Eiseser, clix, and Surah vii 147,

<sup>\* 90</sup> Pirke Rabbi Elieser, xlv ; and Surah vii 150, see Exodus axxii 26 10 Surab xxvin 76

vagant "Joseph buried three treasures in Rgypt, one of which became known to Korah Riches are turned to destruction to him that possesses them (Eocles v 12), and this may well be applied to Korah The keys to the treasures of Korah made a burden for 800 white mules "

The accusation from which God cleared his servant Moses, of which the Qur'an makes mention, was occasioned by Korah "Alu Aliah says it refers to Korsh hiring a harlot to reproach Moses before all the people, upon which God struck her damb, and destroyed Korah, which cleared Moses from the charge" This is unquestionably an ampli fication of the following passage "Moses heard, and fell on his face What was it he heard? That they accused him of having to do with another man's wife"3 Others conceive the unjust charge from which Moses was cleared, to have been that of murdering Aaron on Mount Hor, bocause he and Eleszer only were present when Aaron died! That they had recourse to Jewish tradition, will appear from the subjoured extract "The whole congregation saw that Asron was dead, and when Moses and Eleazar cume down from the mountain, the whole congrega tion gathered together, asking Where is Aaron? But they said, He is dead. How can the Angel of Death tench a man, by whom he was resisted and rostramed, as it is said, He stood between the dead and the living, and the plaguo was stayed? If to bring him, it is well if not, we will stone you Moses prayed, Lord of the World, remove from me this suspicion! Then God opened and showed them Aarou's body" And to this the pas them Agrous body And to this the passage applies The whole congregation saw &c (Numb xx. 29, 75) [Moses]

The time of the Judges is passed over in

noticed, and from the manner in which the election of a king is introduced,4 it would appear that Muhammad was ignorant of the long interval between Moses and Saul.<sup>5</sup> [saul.] Of David's history, only his victory over Goliath and his fall through Bathsheba are recorded [DAVID] The Traditions make mention of the brevity of his slumbers, and commentators of the Qur'an affirm the same "The Apostle of God said David alept half the night, he then rose for a third purt, and slept again a sixth part" This is derived slept again a sixtu past that the king from the Rabbis, who assert that the king from the Rabbis, who assert that the king from the Rabbis, who assert that the king from the Rabbis again a sixtu past that the king from the Rabbis again a sixtu past that the king from the Rabbis again a sixtu past that the king from the Rabbis again a sixtu past that the king from the Rabbis again a sixtu past that the king from the Rabbis again a sixtu past that the king from the Rabbis again a sixtu past that the king from the Rabbis again a sixtu past that the king from the Rabbis again a sixtu past that the king from the Rabbis again a sixtu past that the king from the Rabbis again a sixtu past that the king from the Rabbis again a sixtu past that the king from the Rabbis again a sixtu past that the king from the Rabbis again a sixtu past that the king from the Rabbis again a sixtu past the Rabbis again a sixtu past the Rabbis again a sixtu past the Rabbis again a sixtu past the Rabbis again a sixtu past the Rabbis again a sixtu past the Rabbis again a sixtu past the Rabbis again a sixtu past the Rabbis again again a sixtu past the Rabbis again a sixtu past the Rabbis again again a sixtu past the Rabbis again again again a sixtu past the Rabbis again again again again again again again again again again again again again again again again again again again again again again again again again again again again again again again again again again again again again again again again again again again again again again again again again again again again again again again again again again again again again again again again again again again again again again again again again again again again again again again again again again again again again again again again again again again again again again again again again again again again again again again again again again again again again again again again again again again again again again again again again again again again again again again again again again again again aga slept only for the term of " aixty breathings Of the wisdom of Solomon, the Qur'an makes particular montion, and to support the state-ment, adds, that he understood the language of birds, this was also the opinion of the Jewish doctors The winds, oi, more pro-bable, spirits, obeyed him and demons, birds, and beasts, formed part of his standing

2 Pirke Rabbi Elieser, xlv
2 Al Farris on Surch xxxxx. 69
3 Al Farris on Surch xxxxx. 69
4 Pirke Rabbi Elieser, xlv
5 Pirke Rabbi Elieser, xlv
5 Surch it 247 "Dost thou not look at a crowd of the children of Israel after Moses time, when they said to a prophet of theirs, Raise up for us a king, and we will fight in God s way
6 Muhammad ascribes to Suil what the Scrip tures relate of Gideor Judges vii 5
8 See Berachoth

army 1 Jewish commentators record that "demons of various kinds, and evil spirits were subject to him "? The story of the Queen of Shehs, and the adventures of the lapwing, are only abridgments from Jewish traditions. With regard to the fable, that demons assisted Solomon in the building of the Temple, and, being deceived, continued it after his death, we may here add that Muhammad borrowed it directly from the Jews 4 When Solumon became haughty, one of his many demons ruled in his stead, till he repented The Sanhedrin also refers to this degradation "In the beginning Solomon reigned also over the upper worlds", as it is said,

Solomon sat on the throne of God", after that only over his staff, as it is said, "What pro fit hath a man of all his labour?" and still later, "This is my portion of all my labour "1 On repenting, he maimed his horses, consider ing them a neeless inxury. In the Talmud and the scriptures, we find allusion to his obtaining them as well as to their being pro

bibited [ SOLOMON ]

Elijah is among the few characters which Muhammad notices after Solomon, nothing, indeed, is mentioned of his rapture to heaven, jet he is considered a great prophet? Among the Jews, Edijah appears in human form to the pions on earth, he visits them in their places of worship and communicates revelations from God to emment Rabbis In this charater Elijah also appears in Muslim divinity [ELIJAH] Jonah is the 'man of the fish", 8 Mnhammad relates his history in his nauel style not omitting his journey to Nineveh, or the gourd which afforded him shade [Jonar ] Job, too, with his suffering and cure is noticed [Jon], also the three men who were east into a burning flery furnaceio (Dan m. 8), the turning back of the shadow of degrees on the occasion of Hezekinh's recovery !!

(See Arnold's Islam and Christianity, Longmans, London, 1874, p 116, eegq Dr. J M Arnuld gives in many instances the original Hebrew of his quetations from the Taimud)

In the Qur'an there are several Hebrew and Talmudie terms which seem to indicate that its author had become familiar with Tahundic teaching The following are the most noticeable .

(1) The Qur an, Oh, from gara, "to read," Heb NJD, and equivalent to NJDD, "read ing" See Neb vin 8 "And caused them to understand the reading"

2 Saraha xxi 81 xxvii 15, xxxiv 11, xxxviii

21 Surah xxv 47, and 2 Kings xx 9

Sunsedria, ax, amo min. man un at Parash xi Sunsedrin, xxi, and Surah xxxviii 20 7 Surah vi 85, xxxvii 123, 130 8 Surah vi 85, x. 98, xxi 87, kxvii 48 8 Surah xi 83 xxxviii 40 10 Surah kxxx 47 and 2 Kunga xx 9

(2) The Magani, Sarah zv 86, whi Magānī, مناني, "repetitions," 86, which is the Talmudic כשנה.

(8) The Taurāi, آورية, used for the Books of Moses, the Heb Tost of the Old Tes-

- (4) The Shechinah, or Sakinah, L. Surah ii 249 "The sign of his kingdom is that there shall come to you the ARK (Tabut), and SHECHINA (Sukmah) in it from the Lord." Heb שׁכֵּרֹכְה. A term not used in the Bible, but used by the Rabbinical writers to exprese the visible presence of God between the Chernbim on the Mercy seat of the Tabernacle
- (5) The Ark, Tabut, world In Surah 11. 249, for the Ark of the Covenant, and in Sürah xx. 89, for Noah's Ark The Heb (which is used in the Bible for Yoah's Ark and the ark of bulgushes) and not the Heb | | , the former being Rabbinical
- (6) Angel, Malak, elle, Heb TNTD, an angel or messenger of God
- (7) Spirit, Ruk, Cy, Heb TTT. A torm used both for the angel Gabriel and for Tesus Christ
- (8) The Sabbath, Sabt www Suran vii 164, n 62. Heb חשש.
- (9) Jahannam, yeevva, hell, post Rabbinical גרונט, and not the of the Old Testament. The final letter o proves that it was adopted from the Talmudic Hebrew and not from the Grock

المبراثيل) JIBRA'IL The angel Gabriel [GABRIEL]

JIBT ( An idol of the Quraish mentioned in the Qurain, Sûrah iv JIBT An idol of the 54 "They (certain renegade Jews) believe in Jibt and Taghut, and ear of the infidels, These are guided in a better path than those who hold the faith" The Jaiklan say certain Jews used to do homage to these idols m order to please the Quraich

JIHAD (Jan) Let "An effort, or a striving" A religious war with those who are unbelievers in the mission of Mu-hammad It is an incumbent religious duty, established in the Qur'an and in the Traditions as a divine institution, and enjoined specially for the purpose of advancing Islam and of repelling evil from Muslime

When an infidel's country is conquered by a Musium ruler, its inhabitants are offered

three alternatives :-

(1) The reception of Islam, in which case the conquered become enfranchised citizens of the Mushm etate.

(2) The payment of a poll-tax (Jizyah), by

which unbelievers in Islam obtain protection, and become Zimmis, provided they are not the idolaters of Arabia

(8) Death by the sword, to those who will not pay the poil tax Sufi writers say that there are two Jihads. al-Jshadu 'l-Akbar, or "the greater werfare, which is against one's own lusts, and al-Jskadu 'l-Asghar, or "the lesser warfare," against infidels.

The duty of religious war (which all commentaters agree is a duty extending to all time) is laid down in the Qur'an in the following verses, and it is remarkable that all the verses occur in the al-Madinah Surahs, being those given after Muhammad had established himself as a paramount ruler, and was in a position to dictate terms to his

Surah ix 5,6 "And when the sacred months are passed, kill those who join other gode with God wherever we shall find them, and seize thom, besiege them, and lay wait for them with every kind of ambush but if they shall convert, and observe prayer, and pay the obligatory alms, then let them go their way, for God is Gracious, Merciful. If any one of those who join gods with God ask an asylum of thee grant him an asylum, that he may hear the Word of God, and then let him reach his place of safety This, for that they are people devoid of knowledge"
Sürah ix 29 "Make war upon such of

those to whom the Scriptures have been given as believe not in God, or in the last day, and who forbid not that which God and His Apostle liave forbidden, and who profess net the profession of the truth, until they pay tribute (nzyah) out of hand, and they be humbled '

Sürah iv 76-79 "Let those then fight on the path of God, who exchange this present life for that which is to come for whoever nghteth on God's path, whether he be slain or conquer, we will in the end give him a grent reward. But what hath come to you that we hight not on the path of God, and for the weak among men, women, and children, who say, 'O our Lord! bring ue forth from this city whose inhabitants are oppressors, give us a champion from Thy presence, and give us from thy presence a defender 'They who believe, fight on the path of God, and they who believe not, night on the path of Tagut Fight therefore against the friends of Verily the craft of Satan shall be powerless! Hast thou not marked those to whom it was eaid, 'Withhold your hands awhile from war, and observe prayer, and pay the stated alms. But when war is commanded them, lo ! a portion of them fear men as with the fear of God, or with a yet greater fear, and say 'O our Lord! why hast Thou commanded us war? Couldst thou not have given us respite till our not dietant end? SAY Small the fruition of this world, but the next life is the true good for him who feareth God I and ye shall not be wronged so much as the skin of a date-etone"
Surahil 214 215 "They will ask thee con-

ceruing war in the Secred Month Sax To war therein is bad, but to turn aside from the cause of God, and to have no fasth in Him, and in the Sacred Temple, and to drive out its people, is worse in the sight of God, and evil strife is worse than bloodshed Thoy will not cease to war against you until they turn you from your religion, if they be able but wheever of you shall turn from his religion and die an infidel, their works shall be fruitless in thie world, and in the next they shall be consigned to the fire, therein to abide for aye But they who believe, and who fly their country and fight in the cause of God may hope for God's mercy and God is Gracious, Merciful

Sürah vin 39-42 "SAY to the infidels If they desist from their unbelief what is now past shall be forgiven them, but if they return to if, they have already before them the doom of the ancients! Fight then against them till strife be at an ond, and the religion be all of it God's If they desist, verily God beholdeth what they do but if they turn their back, know ye that God is your protector Excellent protector! excellent helper And know ye, that when ye have taken any booty, a fifth part belongeth to God and to the Apostle, and to the near of kin, and to orphans, and to the poor, and to the wayfarer

Long chapters in the Traditions are devoted to the subject of Jihud (see Sahihu l-Bukhāri and Sahihu Mushm, Arabic editions, Bāhu 'l-Jihād), from which the following are quotations of the sayings of the Prophet—

"God is sponeor for him who goeth forth to fight on the road of God (Sabiki 'llāh') If he be not killed, he shall return to his house with rewards and booty, but if he be slain, ho shall be taken to Paradise'

"I swear by God I should like to be killed on the road of God, then be killed and brought to life again, then killed again and then brought to life again, so that I may obtain new rewards every time"

"Guarding the frontiers of Islam for even one day is worth more than the whole world and all that is in it"

"The fire of hell shall not touch the logs of him who shall be covered with the dust of battle in the road of God"

He who assists another with arms to fight in the way of God, is as the champion, and is a charer of the rewards. And he who stayeth behind to take charge of the family of a warrior is even as a champion in war."

'This religion will ever be established, even to the Day of Resurrection, as long as Muslims light for it'

"In the last day the wounds of those who have been wounded in the way of God will be evident, and will drop with blood, but their smell will be as the perfume of musk."

"Being killed in the road of God covers all sins, but the sin of debt"

"He who dies and has not fought for the religion of Islam, nor has even said in his heart, 'Would to God I were a champion that could die in the road of God,' is even as a hypocrite."

"Fighting in the road of God, or resolving to do so, is a divine duty When your Imam orders you to go forth to fight, then obey him"

The following is the teaching of the Hanafi school of Sunnis on the subject of Jihād, as given in the Hidāyah, vol ii p 140—

'The sacred injunction concerning war is sufficiently observed when it is carried on hy any one party or tribe of Muslims, and it is then no longer of any force with respect to the rost It is established as a divine ordinance, by the word of God, who said in the Qui'an, 'Slay the infidels,' and also by a saying of the Prophet 'War is permanently established until the Day of Judgment' (meaning the or-dinance respecting war). The observance, howover, in the degree above mentioned, suffices, because war is not a positive injunction, as it is in its nature murderous and destruc tivo and is onjoined only for the purpose of advancing the true faith or ropelling evil from the servants of God, and when this ond is answered by any single tribe or party of Muslims making war, the obligation is no longer binding upon the rest, in the same manner as in the prayers for the dead—(if, however, no one Muslim were to make war, the whole of the Muslim, would incur the criminality of neglecting it) -and also because if the injunction were positive, the whole of the Muslims must consequently engage in wai, in which case the materials for war (such as horses, armour, and so forth) could not be procured Thus it appears that the obscivance of war as aforesaid suffices, except where there is a general summons (that is, where the infidels invade a Muslim territory, and the Imam for the time being issues a general proclamation requiring all persons to go forth to fight), for in this case war becomes a positive injunction with respect to the whole of the inhabitants, whether men or women and whether the Imam bo a just or an un just person, and if the people of that territory be unable to repulse the infidels, then war becomes a positive injunction with respect to all in that neighbourhood and if these also do not suffice it, then comes a positive injunction with respect to the next neighbours, and in same manner with respect to all the Muslims from east to west

"The destruction of the sword is incurred by infidels, although they be not the first aggressors, as appears fram various passages in the traditions which are generally received to this effect

"It is not incumbent upon infants to make war, as they are objects of compassion neither is it incumbent upon slaves or women, as the rights of the master, or of the husband, have precedence, nor is it so upon the blind, the mained, or the decrepid, as such are incapable. If, however, the infidels make an attack upon a city or territory, in this case the repulsion of them is incumbent upon all Muslims, insomuch that a wife may go forth without the consent of her husband and a slave without the leave of his master, because war then becomes a positive injunction and

possession, either by bondage or by marriage, cannot come in competition with a positive injunction, as in prayer (for instance) or fasting. This is supposing a general summons, for without that it is not lawful for a woman or slave to go forth to make war without the consent of the husband or master, as there is in this case no necessity for their assistance, since others suffice, and hence no reason exists for destroying the right of the husband or master on that account If there be any fund in the public treasury, so long as the fund lasts any extraordinary exaction for the support of the warriors is abominable, because such exaction resembles a hire for that which is a service of God as much as prayer or fasting, and, hire being forbidden in these instances so is it in that which re-sembles them. In this case, moreover, there is no occasion for any extraordinary exactions, since the funds of the public treasury are prepared to answer all emergenous of the Muslims, such as war, and so forth If, however, there be no funds in the public treasury, in this case the Imam need not hesitate to levy contributions for the better support of the warriors, because in levying a contribution the greater evil (namely, the destruction of the person) is repelled, and the contribution is the smaller evil, and the imposition of a smaller evil to semedy a greater is of no con-A confirmation of this is found in sequence what is related of the Prophet, that he took various articles of armour, and so forth, from Safwan and 'Umar, in the same manner also he took property from married mon, and bestowed it upon the unmarried, in order to en courage them and enable them to go forth to fight with cheerfulness, and he also used to take the horses from those who remained at home, and hostowed them upon those who went forth to fight on foot When the Mnslims enter the enemy's country and besiege the cities or strongholds of the infidels, it is necessary to invite them to embiace the faith, because Ibn 'Abbäs relates of the Prophot that he never destroyed any without previously inviting them to embrace the faith If, therefore, they ombisce the faith it is unnecessary to war with them, because that which was the design of the war is then obtained without wai. The Prophet, moreover, has said we are directed to make war upon men only until such time as they shall coniess, 'There is no God but one God' But when they repeat this creed, their persons and properties are in protection (aman) If they do not accept the call to the faith, they must then be called upon to pay nizyak, or capitation tax, because the Prophet directed the commanders of his armies so to do, and also because by submitting to this iax war is forbidden and terminated upon the authority of the Qur'an (This call to pay capitation tax, however, respects only those from whom the capitation tax is acceptable, for, as to apostates and the idelaters of Arabia, to call upon them to pay the tax is useless, since nothing is accepted from them but em bracing the faith, as it is thus commanded in

the Qur'an) If those who are called upon to pay capitation tax consent to do so, they then become entitled to the same protection and subject to the same rules as Muslims, because 'Ali has declared infidels agree to apptation tax only in order to render their blood the same as Muslims' blood, and their property the same as Muslims' property

"It is not lawful to make war upon any people who have never before been called to the faith, without previously requiring them to embrace it, because the Prophet so in structed his commanders, directing them to call the infidols to the faith, and also because the people will hence perceive that they are attacked for the sake of religion, and not for the sake of taking their property, or making slaves of their children, and on this considers tion it is possible that they may be induced to agree to the call in order to save themselves

from the troubles of war

"If a Muslim attack infidels without previously calling them to the faith, he is an offender because this is forladden but yet if he do attack them before thus inviting them and slay them, and take their property, neither fine, expirition, nor atonement are due, because that which protects (namely, Islam) does not exist in them, nor are they under protection by place (namely, the Darn 'l-Islam, or Muslim territory), and the mere prohibition of the act is not sufficient to sanction the exaction either of fine or of atone ment for property, in the same manner as the slaving of the women or infant children of infidels is forbiddon, but if, notwithstanding a person were to slay such, he is not liable to a hne li is laudable to call to the faith a poople to whom a call has already come, in order that they may have the more full and ample warning but yet this is not incumbent, as it appears in the Traditions that the Prophet plandered and despoiled the tribe of al-Mustaliq by surpriso, and he also agreed with Asamah to make a predatory attack upon Qubna at an oarly hour, and to set it on tire, and such attacks are not preceded by a call (Quhua 14 a place in Syria some assert it is the name of a tribe)

"If the infidels, upon receiving the call, neither consent to it nor agree to pay capitation tax, it is then incumbent on the Muslims to call upon God for assistance, and to make war upon them, because God is the assistant of those who serve Him, and the destroyer of His enemies, the intidels, and it is necessary to implore His aid upon every occasion, the Prophet, moreover, commands us so to do And having so done the Muslims must then with God's assistance attack the infidels with all manner of warlike engines (as the Prophet did by the people of Tant), and must also set fire to their habitations (in the same manner as the Prophet fired Baweera), and must mundate them with water and tear up their plantations and tread down their grain because by these means they will become weakened, and their resolution will fail and their force be broken , these means are, there-

fore, all sanctified by the law.

"It is no objection to shooting arrows or other musiles against the infidels that there may chance to be among them a Muslim in the way either of bondage or of traffic, because the shooting of arrows and so forth among the infidels remedies a general evil in the repulsion thereof from the whole body of Muslims, whereas the slaying of a Muslim slave or trader is only a particular evil, and to repel a general evil a particular evil must be adopted, and also because it seldom happens that the strongholds of the infidels are destitute of Muslims, since it is most probable that there are Muslims residing in them, either in the way of bondage or of traffic, and hence, if the use of missile weapons were prolubited on account of these Muslims, war would be obstructed If the infidels in time of battle should make shislds of Muslim chil dren or of Muslims, who are prisoners in their hands, yet there is no need on that scrount to refrain from the use of missile weapons, for the reason already mentioned It is requisite however, that the Muslims in using such weapons aim at the infidels, and not at the children or the Muslim captives, because, as it is impossible in shooting to distinguish precisely between them and the intidels, the person who discharges the weapon must make this distinction in his intention and design by siming at the infidels, and not at the others, since thus much is practicable, and the distinction must be made as far av is practicable

"There is also neither fine not expiation upon the warriors on account of such of their arrows or other missiles as happen to but the children or the Muslims, because the war is in observance of a divine ordinance, and atonement is not due for anything which may happen in the fullilment of a divine ordinance, for otherwise men would neglect the fulfilment of the ordinance from an apprehension of becoming liable to atonoment. It is otherwise in the case of a person eating the bread of another when perishing for hunger as in that instance atonement is due, although eating the bread of other people, in such a situation, be a divine ordinance, because a person perishing for hunger will not refrain from eating the provision of another, from the apprehension of atonsmont, since his life depends upon it, whereas war is attended with trouble and dangerous to life, whence men would be deterred, by apprehension of atone-ment, from engaging in it There is no objection to the warriors carrying their Qur'ans and their women along with them, where the Missim force is considerable, to such a degree as to afford a protection from the enemy, and not to admit of any apprehension from them, because in that case safety is most probable, and a thing which is most probable stands and is accounted as a thing certain If the force of the warriors be small (such as is termed a Surreyas), so as not to afford security from the enemy, in this case their carrying their women or Qur'ans along with them is repro-bated, because in such a situation taking these with them is exposing them to dishonour, and taking the Qur'an with them, in particular, is exposing it to contempt, since infidels scoff at the Qui'an, with a view of insulting the Muslims, and this is the true meaning of the saying of the Prophet. "Carry not the Quran along with you into the territory of the enemy (that is, of the infidels) If a Mushing go into an infidel camp under a protection, there is no objection to his faking his Qur'an along with him, provided these intidels be such as observe their sngagements, because from these no violence

is to be apprehended

"It is lawful for aged women to accompany an army, for the performance of such business as suits them, such as dressing victuals, administering water and preparing medicines for the sick and wounded, but with respect te young women, it is better that they stay at home, as this may prevent perplexity or The woman, however, must not disturbance engage in fight, as this argues weakness in the Muslims Women, therefore, must not taks any personal concern in battle unless in a case of absolute necessity, and it is not laudable to carry young women along with the army, either for the purpose of carnal gratification, or for service, if, however, the necessity be very urgent, female slaves may be taken, but not wives A wife must not engage in a fight but with the consent of her husband, nor a slave but with the consent of his owner (according to what was already stated, that the right of the husband and the master has precodence), unless from necessity where an attack is made by the enemy

\* It does not become Muslims to break treaties or to act unfairly with respect to plunder or to disfigure people (by cutting off their ears and noses, and so forth), for as to what is related of the Prophet, that he disfigured the Corneans, it is abrogated by subsequent prohibitions In the same manner it does not become Muslims to slay women or children, or men aged, bedradden, or blind, because opposition and fighting are the only occasions which maks slaughter allowable (according to our doctors), and such persons are meapable of these For the same reason also the paralytic are not to be slain, nor those who are dismembered of the right hand, or of the right hand and left foot. Ash-Shaff'i maintains that aged men, or persons bedridden or blind, may be slain, because (according to him) infidelity is an occasion of slaughter being allowable, and this appears in these persons. What was before observed, however, that the paralytic or dismembered are not to be slain, is in proof against him, as infidelity appears in these also, yet still they are not slain whence it is evident that mere infidelity is not a justifiable occasion of slaughter The Prophet, moreover, forbade the slaying of infants or single persons, and once, when the Prophet saw a woman who was clain, he said, 'Alas! this woman did not fight, why, therefore, was she slain?' But yet, if any of these persons be killed in war, or if a woman be a queen or chief, in this case it is allowable to slay them, they being qualified

to molest the servants of God So, also, if such persons as the above should attempt to fight, they may be slain, for the purpose of removing evil, and because fighting renders

slaying allowable

"A lunatic must not be slain unless he fight, as such a person is not responsible for his faith, but yet where he is found fighting it is necessary to slay him, for the removal of evil It is also to be observed that infants or lunatice may be slain so long as they are actually engaged in fight, but it is not allowed to kill them after they are taken prisoners, contrary to the case of others, who may be alam even after they are taken, as they are liable to pumshment because they are re-sponsible for their faith.

"A person who is insane occasionally stands, during his lucid intervals in the same

predicament as a sane person

"It is abcminable in a Muslim to begin fighting with his father, who happens to be among the infidels, nor must he slay him, be cause God has said in the Qur'an, 'Honous thy father and thy mother,' and also because the preservation of the father's life is moumhent upon the son, according to all the doctors, and the permission to fight with him would be repugnant to that sentiment If, also, the son should find the father, he must not slay him himself, but must hold him in view until some other come and slay him, for thus the end is answered without the son slaying his father, which is an offence

"If, however, the father attempt to slav the son, insomuch that the son is unable to repel him but by killing him, in this case the son need not hegitate to slay him, because the design of the sen is inerely to ropel him, which is lawful, for if a Mushim were to draw his sword with a design of killing his son, in such a way as that the son is mable to repol him but by killing him, it is then lawful for the son to slay his father, because his design is merely repulsion In a case, therefore, where the father le an infidel, and attempts to slay his son, it is lawful for the son to slay the father in self-defence a fortion:

"If the Imam make peace with ahens at with any particular tribe or body of them and perceive it to be eligible for the Muslims, there need be no hesitation, because it is said in the Qur'an 'If the infidels be inclined to peace do ye likewise consent thereto,' also because the Prophet in the year of the punishment of Eubea, made a peace between the Mushus and the people of Mecca for the space of ten years, peace, moreover is war in effect where the interest of the Muslims requires it, since the design of war is the removal of evil, and this is obtained by means of peace, contrary to where peace is not to the interest of the Muslims, for it is not in that case lawful as this would be abandening war both apparently and m effect It is here, however, proper to observe that it is not absolutely necessary to restrict a peace to the term above recoded (namely, ten years), because the end for which peace is made may be sometimes mere effectually obtained by extending it to a longer term. If the Imam make peace with the aliens for a single term (namely, ten years), and afterwards perceive that it is most advantageous for the Maslims' interest to break it, he may in that case lawfully renew the war after giving them duo notice, because, upon a change of the circumstances which rendered peace advisable, the breach of peace is war, and the observance of it a desertion of war, both in appearance and also in effect, and war is an ordinance of God, and the foreaking of it is not becoming (to Muslims). It is to be observed that giving due notice to the enemy is in this case indispensably requisite in such a manner that treachery may not be induced, since this is forbidden. It is also requisite that such a delay be made in renewing the war with them, as may allow intelligence of the peace being broken off to be universally received among them, and for this such a time suffices as may admit of the king or chief of the enemy communicating the same to the different parts of their dominion, since by such a delay the charge of treachery is avoided.

'If the infidels act with perfidy in a peace, it is in such case lawful for the Imam to attack them without any previous notice, since the breach of treaty in this instance originates with them, whence there ie no occasion to commence the war on the part of the Muslims by giving them notice. It would be otherwise, however, if only a small party of them were to violate the treaty by entering the Muslim territors and there committing robberies upon the Muslims, since this does If, morenot amount to a breach of treaty over, this party be in force so as to be capable of opposition, and openly fight with the Muslims, this is a breach of treaty with respect to that party only, but not with respect to the rest of their nation or tribe, because, as this party have violated the treaty without any permission from their prince, the rest are not answerable for their act, whereas if they niade their attack by permission of their prince, the breach of treaty would be regarded as by the whole, all being virtually

implicated in it

· If the Imam make peace with the aliens in return for property, there is no scruplo, because since peace may he lawfully made without any such gratification, it is also lawful m return for a gratification This, however, is only where the Muslims stand m need of the property thus to be acquired, for if they be not in necessity, making peace for property is not lawful, since peace is a desci tuon of war both in appearance and in effect It is to be observed that if the Imam receive this property by sending a messenger and making poace without the Muelim troops entering the enemy's territory, the object of disbursement of it is the same as that of juzyah or capitation-tax, that is, it is to be expended upon the warriors and not upon the poor If, however, the property be taken after the Muslims have invaded the enemy, in this case it is as plunder one fifth going to

the Imam and the remainder to be divided among the troops, as the property has in fact been taken by force in this instance. It is incumbent on the Imam to keep peace with spostates, and not to make war upon them, in order that they may have time to consider their situation, since it is to be hoped that they may again return to the faith. It is, therefore, lawful to delay fighting with them in a hope that they may again embrace Islam, but it is not lawful to take property from them If, however, the Imam should take property from them, it is not incumbent upon him to return it, as such property is not in protection. If infidels harm is the Muslims, and offer them peace in return for property the Imam must not accode thereto, as this would be a degradation of the Mushim honour, and disgrace would be attached to all the parties concerned in it, this, therefore, is not lawful except where destruction is to be ap prehended, in which case the purchasing a peace with property is lawful because it is a duty to repel destruction in every possible mode"

[For Khalifah 'Uman's treatment of the garrison of Jerusalem when captured, see the treaty given in the article JERUSAI FR.]

JIHĀZ (١٠٠) (1) The wedding trousseau of a Muhammadan wife Those vestments and furniture which a bride brings to her husband a house and which ever remain the property of the wife (Hidayah, yol up 100) (2) The word is also used for the shroud of a de id Mushim

JINAYAH (أحم), pl Jināyut The legal term for all offences committed against the person such as murder, wounding, drowning &

## JINN (-) [GENII]

JIRAN (()) "Neighbouis" If a person make a bequest to his neighbouis (pran) it includes according to some doctors, all those houses which are within forty cubits of his lonse in every direction Some say it is forty houses on either side of his (bus Baille & Digest of Indamyah Law, pp. 216, 346) [EKIGHBOLES]

JIRJIS (Control) George St. George of Pagland The author of the Alinyagu I Lughuh save that, 'Jingis Baqiyaris the name of a prophet who was on several occasions killed it his prophe, and was again raised to his by God, and over and over again instructed and preached the way of God. Ho is called Baqiya on account of his being raised up from the dead.' This seems to be a wild and exaggerated secount of the story of George of Cappidocia, who suffered death in the first year of the reign of Julian. It is a mystery how this Goorge ever was admitted into the Christian Calondar at all, and still more marvellous how he became a Muham madan prophet as well as the patron saint of lengland. Jalalu 'd-din as-Suyūtī, in his History of the Temple of Jerusalem, says

Jirjis was at Damascus in the time Mu'awiyah the Khalifah [AL-KHIZE.]

JIZYAH (4, ) The capitat tax, which is levied by Muhammadan ru upon subjects who are of a different fabut claim protection (aman) It is foun upon a direct injunction of the Qur' "Make war upon such of those, to whom Somptures have been given, as believe no God or in the last day, and forbid not twhich God and his Apostles have forbide and who profess not the profession of truintil they pay tribute (jizyah) out of thand, and they be lumbled"

According to the Hidäysh (vol 11 p 2 jizyah is of two kinds that which is estimated voluntarily, and that which is forced. The usual rate is one dinarevery make person, females and child being exempt according to Abū Hisfah, but included by Ash-Shāfi. should be imposed upon Jews, and Chians, and Magians but it should not accepted from the Alabian idelate or from apostates, who should be kill But from idelates of other countries the Arabia it may be accepted at should not lavied upon manks, or hermits, or paupe or slaves. He who pays the capitation is and obtains protection from the Muhamia dan state is called a zimmi

JOB Arabic Asymb ( ) Me tioned in the Quran as a prophet and example of patience

Surah xxi 83,84 "And remember Job who cried to his Lord, 'Tiuly evil hath touch int. but Thou art the most merculal of the who show morely. So we heard him, it ightened the burden of his woe and we gishim back his family, and as many more withom,—a mercy from us, and a memorial those who serve us."

Surah xxxviii 40-44 "And remember of servant Job when he cried to his Lo Verily, Satan hath laid on me disease a pain 'Stamp,' said we, 'with thy fo This is to wash with, cool, and to drink' A wo gave him back his fainily and as ma more with them in our mercy, and for monition to men of judgment. And we said 'Take in thine hand a rod, and strike with nor break thine eath' Verily, we found he patient' How excellent a servant, one we turned to Us was he!"

Surah iv 161 "And we have inspir thee as we inspired — Jesus and J and Jonali, and Aaron, and Solomon" Surah vi 84 "And we have guided

David and Solomon, and Job, and Joseph Mr Sale, following the commentate al-Jalalan and al Baizawi, says "The M hammadan writers tell us that Job was the race of Esan, and was blessed with numerous family and abundant riches, b that God proved him by taking away all the had, even his children, who were killed I the fall of a house notwithstanding which he continued to serve God and to return Hi

thanks as usual, that he was then struck with a filthy disease, his body being full of worms and so offensive that as he lay on the dunghill none could bear to come near him that his wife, however (whom some call Rahmeh the daughter of Ephraim the son of Joseph, and others Makhir the daughter of Manasses), attended him with great patience, supporting him with what she earned by her labour, but that the devil appearing to her one day, after having reminded her of her past prosperity, promised her that if she would worship him he would restore all they had lost whereupon she asked her husband's consent, who was so angry at the proposal, that he swore, if he recovered, to give his wife a hundred stripes, and that after his affliction his wealth increased, his wife also becoming young and handsome again, and bearing him twenty-six sons Some, to express the great riches which were bestowed on Job after his sufferings , say he had two threshing-floors, one for wheat and the other for barley, and that God sent two clouds, which rained gold on the one and silver on the other till they ran over The traditions differ as to the continuance of Job's calamities one will have it to be eighteen years another, thirteen, another, three, and another, exactly seven years seven months and seven hours

JOHN BAPTIST Arabic Yahya

( ) Mentioned three times in the Qur'an,
The Eixth Sürah opens with an account of

the Birth of John the Baptist -

"A recital of thy Lord's mercy to his servant Zacharias, when he called upon his Lord with secret calling, and said 'O Lord, verily my bones are weakened, and the hoar hairs glisten on my head, and never, Lord, have I prayed to Thee with ill success now I have fears for my kindred after me, and my wife is barren give me, then, a successor as Thy special gift, who shall be my heir and an heir of the family of Jacob and make him, Lord, well pleasing to Thee Zacharias! verily we announce to thee a son,—his name John that name We have given to none before him' He said 'O my Lord! how when my wife is barren shall I have a son, and when I have now reached old age, failing in my powers?' He said 'So shall it be. Thy Lord hath said, Easy is this to me, for I created thee aforetime when thou wast nothing' He said 'Vouchsafe me, O my Lord! a sign.' He said 'Thy sign shall be that for three nights, though sound in health, thou speakest not to man' And he came forth from the sanctuary to his people, and made signs to them to sing praises morn and even. We said 'O John! receive the Book with purpose of heart' -and We bestowed on him wisdom while yet a child, and mercifulness from Ourself, and purity, and pious was he, and duteous to his parents, and not proud, rebellions. And peace was on him on the day he was born, and the day of his death, and shall be on the day when he shall be raised to life!" Sürah xxi. 89 "And Zacharias, when he called upon his Lord saying, 'O my Lord, leave me not childless but there is no better heir than Thyself' So we heard him, and gave him John, and we made his wife fit for child-bearing. Verily, these vied in goodness, and called upon us with love and fear, and humbled themselves before us."

Surah vi 85 "And, we guided . . Zacharias, and John, and Jesus, and Elias,

all righteous ones"

JOKING Arabic Muzāh (حاح) It is said Muhammad was fond of jesting, but Ibn 'Abbās relates that the Prophet said, "Do not joko with your brother Muslim to hurt him."

Anas relates that the Prophet said to an old woman, "No old woman will enter Paradise" The old woman said "Why?" And the Prophet said, "Because it is written in the Qur'an (Sürah lvi 35) 'We have made them virgins' There will be no old women in heaven" (Mishlāt, book xxii ch xii)

JONAH Arabic Yūnus (مولس). Mentioned in the Qur'an as a prophet, and as Sāhibu 'l-Hūt and Zū 'n-Nūn, "He of the Fish"

Surnhxxxvii 139-148 "Jonas, too, was one of the Apostles (mursalin), when he fied unto the laden ship, and lots were cast, and he was doomed, and the fish swallowed him, for he was blameworthy But had he not been of those who praiso Us, in its bolly had he surely remained, till the day of resurrection. And we cast him on the bare shore—and he was sick,—and we caused a gourd plant to grow up over him, and we sent him to a hundred thousand persons, or even more, and because they believed, we continued their enjoyments for a season."

Surah lxvii. 48-50 "Patiently then await the judgment of thy Lord, and be not like him who was in the fish (Sāhību '!-Hūt), when in deep distress he cried to God. Had not favour from his Lord reached him, cast forth would he have been on the naked shore, overwhelmed with shame but his Lord chose

him and made him of the just."

Sürah z. 98 (called the Süratu Yünus)
"Verily they against whom the decree of thy
Lord is pronounced, shall not believe, even
though every kind of sign come unto them,
till they behold the dolorous torment! Were
it otherwise, any city, had it believed, might
have found its safety in its faith. But it was
so, only with the people of Jonas. When
they believed, we delivered them from the
penalty of shame in this world, and provided
for them for a time. But if thy Lord had
pleased, verily all who are in the earth would
have believed together. What! wilt thou
compal men to become helievers?"

Sürah vi 86 "We guided Ishmael

and Ehshs, and Jonah, and Lot"

Sûrah xx: 87 "And Zu 'n-Num (he of the fish), when he went on his way in anger, and thought that we had no power over him But in the darkness he oried, There is no Ged but Thou Glory be note Thee! Verrly, I have been one of the evil deers' so we heard him and rescued him from misery for

thus rescue we the faithful "

[Sale, in his Notes on the Quran, quoting from al-Jalalan and al-Barzawi, says "When Jonah first began to exhort the people to repentance, instead of hearkening to him, they used him very ill, so that he was obliged to leave the city, threatening them at ha de parture that they should be destroyed within three days, or, as others say within for y But when the time drew near and they naw the heavens overcast with a black cloud which shot forth fire and filled the air with smoke and bung directly over the city they were in a terrible consternation, and getting into the fields, with their families and cattle they put on sackcloth and humbled themselves before God, calling aloud for pardon and sincerely repenting of their past wicked-Here Wherenpon God was pleased to forgive them, and the storm blew over It is said that the fish, after it had availowed Jonah, swam after the ship with its head above water, that the prophet might breathe who con tinued to praise God till the hah came to land and vomited him out Some imagine Jonah's plant to have been I fig , and others, the mor (or banana), which hears very large leaves and excellent fruit, and that this plant withered the next morning, and that Jonah being much concerned at it God made a remonstrance to him in behalf of the Nine vites, agreeably to what is reported in tripinge "

JORDAN Arabic Ardan, Urdunn (ورس)) Referring to Surah in 30, the legend is that the priests threw lots by casting arrows into the river Jordan, as to which should take charge of the Virgin Mary after the Annunciation "Thou were not no them when they threw their lots which of them should take care of Mary, nor wert thou by them when they did dispute'

Joseph Arabic Yusuf (4) The son of Jacob, and, according to the Qur an, an inspired prophet. (Surahs vi 84, xl

The account of Joseph occupios a whole chapter in the Qur'an, entitled the Chapter of Yusul (Sürah xII) Al-Baigāwi says that certain Jews instigated the Quisish to inquire of Muhammad the story of Joseph and his family going into Egypt and that in order to prove the truth of his mission, God sent Mu hammad this chapter the Sinatu Yusuf, from heaven The same writer sats it is a most meritorious chapter, for whoseever shall read it and teach it to others shall have an easy death. (See al-Bazzawi in loco )

The story of Yuruf wa Zulankhah is one of the most popular love songs in the East was produced in Persian verse by Nüru'd dîn Abdu'r-Rahman ibn Ahmad Tami, A.H. 898 And the Shaikh Humdu lläh ibn Shamai 'd-din Muhammud (A R 909), rendered it into

Turki verse

The author of the Akhlaq-r-Jalak says

"We have it amongst the sayings of Muhammad that women should be forbidden to read or listen to the history of Joseph (as told en the Qur'an), lest it lead to their swerving from the rule of chastity" (Thompson's edition)

We give the account as told in the Quran, with the commentators' remarks in statics, as rendered by Mr Lane in his Selections from the Kuran (new ed by Mr S Lane Pools), the account of Joseph's temptation, which Mr Lane omits, being added from Rodwell's translation of the Qur'an

"Remember, when Joseph said unto his father () my father, verily I saw in sleep eleven stars and the sun and the moon I saw them making obeisance unto me He replied, O my child, relate not the vision to thy brethren lest they contrive a plot against thee, knowing its interpretation to be that they are the stars and that the sun is thy mother and the moun thy father, for the devil is unto man a manifest enemy. And thus as theu sawest, thy Lord will choose thee, and teach thee the interpretation of events, or dreams, and will accomplish his favour upon thee by the gift of prophecy, and upon the family of Jacob, as He accomplished it upon thy fathers before, Abraham and Isaac for thy Lord is knowing and wise -- Verily in the history of Joseph and his brethien are signs to the inquirers -When they (the h ethics of Joseph) said, one to another, Verily Jeeph and his brother Bengamin are dearer unto our father than we, and we are a number of men verily our father is in a manufest error, slay ye Joseph or diffe him away into a distant land so the face of your father shall be directed alone unto you requiring no other, and we shall be after it a just people -a speaker among them, wimely, Juliah, said, slay not Joseph, but throw him to the bottom of the well, then some of the travellers may light upon him, if ye do this And they were satisfied therewith. They said, O our father, wherefore dost thou not intrust us with Joseph, when verily we are faithful unto him? Send him with us to-morrow ento the plum, that he may divert himself and sport, and we will surely take care of him He replied, Venily your taking him away will grieve me, and I fear lest the wolf deyour him while ye are heedless of him They said, Surely if the wolf devour him, when we are a number of men, we shall in that case be indeed weak So he sent him with them when they went away with him, and agreed to put him at the bottom of the well, they did so, They pulled off his shirt, after they had beaten him and had treated him with contempt and hid desired to sky him, and they let him down, and when he had arrived half-way down the well they let him fall, that he migh die, and he fall into the water. He then betook himself to a mass of rock, and they called to him, so he unswered them, imagining that they would have mercy upon him. They however de They however de sired to crush him with a piece of rock, but Judah prevented them And We said unto him by revelation, while he was in the well (and he was seventeen years of age, or less), to queet

Ass heart, Thou shalt assuredly declare unto them this their action, and they shall not know thee at the time. And they came to their father at nightfall weeping. They said, O our father, we went to run races, and left Joseph with our clothes, and the wolf devoured him, and thou wilt not believe us, though we speak truth. And they brought false blood upon his shirt. Jacob said anto them, Nay, your minds have made a thing seem pleasant unto you, and ye have done it, but patience is seemly, and God's assistance is implored with respect to that

which ye relate "And travellers came on these way from Midian to Egypt, and alighted near the well, and they sent their drawer of water, and he let down his bucket into the well so Joseph caught hold upon st, and the man drew him forth, and when he saw him, he said, O good ness! This is a young man!— And his brethren thercupon knew his case wherefore they cume nuto him, and they concealed his case, making him as a piece of merchandise, for they said. He is our slave who hath abscorded And Joseph was silen', few ing lest they study slay him And God knew that which they did And they sold him for a mean price, [for] some dirhems counted down, twenty, or two and-twenty, and they were indifferent to him The travellers then hought him to Egypt and he who had bought him sold him for twenty deenter and a part of shoes and two garments. And the Egypti in who bought him namely, Kitfeer (Litf's on Itf's), said unto his wite Zeleekha (Zalik'ia) front him hospitably, poradventure he may be advantageous to us or we may adopt him as a son for he was childless. And thus We prepared an establishment for Joseph in the land of Equpt, to teach but the interpretation of events, or dream, for God is well able to effect His purpose but the greater number of men, namely, the unbelievers, know not this And when he had attained his age of strongth (thirty yea s, or three-und-thirty, We bestowed on him wisdom and knowledge in matters of religion, before he was sent as a prophet, for thus do We recompense the well-doers" (Surah xii

"And she in whose house he was, concerved a passion for him, and sue shut the doors and said, 'Come bither' He said. God keep me! Verily, my loid hath given me a good home and the injurious shall not presper

4-22.)

"But she longed for him and he had longed for her had he not sacin a token from his Lord. Thus we averted evil and defilement from him, for he was one of our sincers servants."

"And they both made for the door, and she rent his shirt behind, and at the door they met her lord 'What' said she, 'shall be the recompense of him who would do evil to thy family but a prison of a sore punishment?'

family but a prison of a sore punishment?"

"He said, 'She solicited me to evil' And
a witness out of her own family witnessed
"If his shirt he rent in front she speaketh
truth, and he is a liar

"'But if his shirt be rent behind, she lieth and he is true'

"And when his lord saw his shirt tern behind, he said, 'This is one of your devices' verily your devices are great!

"'Joseph! leave this affair And thou, O

sunned'

"And in the city, the women said, 'The wife of the Prince hath solicited her servant he hath fired her with his love but we clearly see her manufest error'

"And when she heard of their cabal, she sent to them and got ready a banquet for them, and gave each one of them a knife, and said. 'Joseph shew thyself to them' And said. 'Joseph shew they saw him 'bey were amazed at him, and cut their hands, and said, 'God keep us! This is no man' This is no other than a noble angel!

"She said, 'This is he about whom ye blamed me. I vished him to yield to my desires, but he stood turn. But if he obey not my command, he shall surely be cast into prison, and become one of the despised.'

'He said, 'O my Lord! 1 prefer the prison to compliance with their bidding but unless thou turn away their snares from me, I shall play the youth with them and become one of the nawive.'

"And his Lord heard him and turned aside their sucres from him—for He is the Hearer, the Knower" (Rodwell, Süish xu 28-34)

"Then it seemed good anto them, after they had seen the signs of his innecence, to impreson hem. They will assuredly impreson him for a time unto the talk of the people respect ing him cease. So they imprisoned him. And there entered with him into the prison two young men seriants of the king, one of whom was nis cup leaves and the other was his victualler. And they found that he interpreted dieans wherefore one of them namely, the cup heare, said, I dreamed that I wa pre-sing grapes and the other said, I dreamed that I was carrying upon my head some bread whereof the birds did eat acquaint us ith the interprotation thereof 500 We est thee to be one of the beneacent -He replied There shall not come urto you are food wherewith ye shall be fed in a dream, but I will acquaint you with the interpretation thereof when ye are anuke, before the interpretation of it come unto you This is a part of that which my Lord hath taught me. Verily I have abandoned the religion of a people who believe not in God and who dis believe in the world to come, and I follow the religion of my fathers, Abraham and Isaar and Iacob It is not not for us to asso-ciate anything with God This knowledge of the unity hath been given us of the bounty of God towards us and towards mankind, but the greater number of men are not thankful. O ye two companions (or inmutes) of the prison, are sundry lord, better, or is God, the One, the Almighty? Ye worship not, beside Him, aught save names which ye and your fathers have given to idols, concerning which God hath not sent down any convincing

save unto God alone He hath commanded that ye worship not any but Him This is the right religion, but the greater number of men know not O ye two companions of the prison, as to one of you, namely, the cupterer, he will serve wine unto his lord as formedly, and as to the other he will be cruformerly; and as to the other, he will be cru-cified, and the birds will eat from off his head. Upon this they said, We dreamed not aught. He replied, The thing is decreed concerning which ye [did] ask a determination, whether ye have spoken truth or have hed And he said unto him whom he judged to be the person who should escape of them two, namely the cup bearer, Mention me unto thy lord, and say unto him, In the prison is a young man impresoned unjustly—And he went forth But the devil caused lum to forget to men tion Joseph unto his lord so he remained in the prison some years it is said, seven, and st is said, twelve

"And the king of Equpt, Er Reigan the son of El-Weleed (Raigan ibn al Wolld al-Imliqi) sald, Verily I saw in a dicam seven fat kine which seven loan Line devoured, and seven green ears of corn and seven other ears dried up O ye nobles explain unto mo my dream, if ye interpret a dream —They replied, These are confused droams, and wo know not the interprotation of droams. And he who had eecaped, of the two young men, namely the cup-bearer, said (for heremombered after a time the condition of Joseph), I will acquaint you with the interpretation thereof wherefore soud me So they sent h m, and he came unto Joseph, and said, O Joseph, O thou of great versarity, give ue an explanation respecting seven fat kine which seven lesn kine devoured, and soven gicon one of corn and other seven dried up, that I may return unto the mon (the king and his companions), that they may know the intermetation thereof He replied, Ye shall sow seven yours as usual (this is the interpretation of the seven fat hane ) and what yo reap do ye leave in its ear, lest it spoil, except a little, whereof ye shall cat Then there shall come, after that, seven griovous [yours] (this is the in interpretation of the seven lean kine ) they shall consume what ye shall have provided for them, of the grain sown in the seven years of plenty, except a little which ye shall have kept Thon there shall come, after that, a year wherein men shall be aided with rain, and wherein they shall press grapes and other frusts —And the king said, when the mes-senger came unto him and acquainted him with the interpretation of the dream Bring unto me him who hath interpreted it ' (Surah xii 85-50)

"And when the messenger came to Joseph, he said, 'Go back to thy lord, and ask him what meant the women who cut thoir hands, verily my lord knoweth the snare they laid Then, said the Prince to the women, 'What was your purpose when ye selected Joseph? They said, 'God keep us' we know not any ill of hum.' The wafe of the Prince said, · Now doth the truth appear It was I who

would have led him into unlawful love, and he is assuredly one of the truthful' 'This,' said Joseph, 'that my lord may learn that I did not in his absence play him false, and that God guideth net the machinations of deceivers Yet do I not absolve myself verily the heart is prone to evil, save these on which my Lord has mercy Lol my Lord is Gracious, Fergiving, Merciful' And the King said, 'Bring him to me I will take him for my special service'" (Rodwell, Sūrah xn. 50-54)

"And when he had spoken unto him, he said unto him, Thou art this day firmly esta-blished with us, and intrusted with our affairs What then seest thou fit for us to do? -He answered, Collect provision, and sow abundant seed in these plentiful years, and store up the grain in its ear then the people will come unto thee that they may obtain provision from thee The king said, And who will act for me in the affair ? Joseph said, Set me over the guanarios of the land, for I am careful and knowing — Thus did We prepare an establishment for Joseph in the land, that he might take for himself a dwelling therein wherever he pleased -And it is related that the king crowned him, and put a ring on his finger, and instated him in the place of Kitfeer, whom he dismissed from his office, after which, Kitfeer died, and thereupon the king married him to his wife Zelerkua, and she bore him two sons We bestow Our mercy on whom We please, and Wo cause not the reward of the welldoes to pensh and certainly the reward of the world to come is better for those who have believed and have feared

And the years of scarcity began, and afflicted the land of Cunaan and Syria, and the biethron of Joseph came, except Benjamin, to procure provision, having heard that the governor of Lyopt gave food for its price And they went it unto him, and he knew them, but they knew him not, and they spake unto him in the Hebrow language, whereupon he said, as one who distrusted them, What hath brought you to my country? So they answered, For corn But he said, Perhaps ye are spies I hey replied, God preserve us from being spies ! He vaid, Then whence are ye? They answered, It wand, I hen whence are yet a neg answeren, I som the land of Canaan, and our father is lacob the prophet of God. He said, And hath he sons beside you? They answered, Yea we were twelve, but the youngest of us went away, and perished in the desert, and he was the dearcst of us unto him, and his uterine brother remained, and he retained him that he might console himself thereby for the loss of the other And Joseph gave orders to lodge them, and to treat them generously And when he had furnished them with their provision, and given them their full measure, he said, Bring me your brother from your father, namely, Benjamin, that I may know your veracity in that ye have said. Do ye not see that I give full measure, and that I am the most hospitable of the receivers of guests! But if ye bring him net, there shall be no measuring of corn for you from me, nor shall ye approach me. They replied, We will solicit his father for him, and

we will surely perform that And he said anto his young men, Put their money, which they brought as the price of the corn, in their sacks, that they may know it when they have returned to their family peradventure they will return to us. for they will not deem it lawful to keep't! —And when they returned to their father, they said, O our father, the measuring of corn is denied us of thou send not our brother unto him, therefore send with us our brother, that we may obtain measure, and we will surely take care of him He said, Shall I intrust you with him otherwise than as I intrusted you with his brother Joseph before? But God is the best guardian, and He is the most merciful of those who show mercy-And when they opened their goods, they found their money had been returned unto them They said, Oour father, what desire we of the gene-rosity of the king greater than this? This our rosity of the king greater than this? money hath been returned unto us, and we will provide corn for our family, and will take care of our brother, and shall receive a camel-load more, for our brother This is a quantity load more, for our brother This is a quantity easy unto the king, by reason of his munificence—He said, I will by no means send him with you until ye give me a solemn promise by God that ye will assuredly bring him back unto me unless an inevitable and insuperable impediment encompass you And they complied with this his desire And when they had given him their solemn promise, he said. God is witness of what we eay And he sent him with them, and he said, O my sons, enter not the city of Miser by one gate, but enter by different gates, lest the ent eye fall upon you. But I shall not avert from you, by my saying this, anything decreed to be fall you from God I only say this from a feeling of com-passion Judgment belongeth not unto any save unto God alone On Him do I rely, and on Him let those rely who rely

"And when they entered as their father had commanded them, separately, it did not avert from them anything decreed to befall them from God, but only satisfied a desilo in the soul of Jacob, which he accomplished that is, the desire of averting the evil eye, arising from a feeling of compassion and he was ondowed with knowledge, bocause Wo had taught him but the greater number of mon, namely the unbelievers, know not God's inspiration of his saints And when they went in unte Joseph, he received unto him (or pressed unto him) his brother He said, He said, Verily, I am thy brother therefore be not sorrowful for that which they did from envy to us And he commanded him that he should not inform them, and agree with him that he should employ a stratagem to retain him with him And when he had furnished them with their provision, he put the cup, which was a measure made of gold set with jewels, in the sack of his brother Benjamin cried, after they had gone forth from the chamber of Joseph, O company of travellers, ye are surely theves They said (and turned unto them), What is it that ye miss? They answered, We miss the king's measure, and to hum who shall bring it shall be given a

camel-load of corn, and I am surety for it. namely the load. They replied, By God! ye well know that we have not come to act oorruptly in the land, and we have not been thieves The errer and his companions said, Then what shall be the recompense of him who hath stolen it, if ye be liars in your saying, We have not been threver,—and it be found among you? They answered, His recompense shall be that he in whose sack it shall be found shall be made a slave he, the thief, shall be compensation for it, namely, for the thing stolen. Such was the usage of the family of Jacob Thus do We recompense the offenders who are guilty of theft -So they turned towards Joseph, that he might search their sacks And he began with their sacks, and searched them before the sack of his brother Benjamin, lest he should be suspected. Then he took it forth (namely the measure) from the sack of his biother Thus, eath God, did We contrive a stratagem for Joseph It was not lawful for him to take his brother as a slave for theft by the law of the king of Egypt (for his recompense by his law was beating, and a fine of twice the value of the thing stolen, not the being made a slave), unless God had pleased, by inspiring him to inquire of his brethren and inspiring them to reply according to their usage. We exalt unto dogrees of knowledge and honour whom We please, as Joseph, and there is who is knowing about everyone elso endowed with knowlodge -They said, It he steal, a brother of his hath stolen before, namely, Joseph, for he stole an idol of gold belonging to the father of his mother, and broke it, that he might not And Joseph concealed it in his worship st mind and did not discover it to them said within himself, Ye are in a worse condition than Joseph and his brother, by reason of your having stolen your brother from your father and your having treated him unjustly, and God well knoweth what ye state concerning him .-They said, () prince, verily he hath a father, a very old man, who loveth him more than us, and consoleth himself by him for the loss of his son who hath perished, and the separation of him greeth him, therefore take one of us as a slave in his stead, for we see thee [to be one] of the beneficent He replied, God pre serve us from taking [any] save him in whose possession we found our property, for then (if we took another), we [should be] un-

And when they dospaired of obtaining him, they retired to confer privately together. The chief of them in age (namely, Reuben, or in judgment, namely, Judah), said, Do yo not know that your father hath obtained of you as solemn promise in the name of God, with respect of your brother, and how we formerly failed if your duty with respect to Joseph? Therefore I will by no means depart from the land of Egypt until my father give me permission to return to kim, or God decide for me by the delivery of my brother, and He is the best, the most just, of those who decide. Return ye to your father, and say, O our father verily thy son hath committed theft, and we

bore not testimony against him have according to that which we knew of a certainty by ou. seeing the cup in his took and we were not acquainted with what was unseen by us when we gave the solemn promuse had we known that he would commit theft, we had not taken him And send thou, and ask the people of the city in which we have been (namely, Misr) and the company of travellers with whom we have arrived (who were a people of Canaan) and we are surely speakers of truth - to they re turned to him, and said unto him those words He replied, Nay, your minds have made a thing seem pleasant unto you, and ye have done it (he suspected them, on account of then former conduct in the case of Joseph), but patience is seemly peradventure God will bring them back (namely, Joseph and his hiother) unto me, together, for He is the Knowing with respect to my case, the Wiss in His att And he turned from them, and said, Ol my sorrow for Joseph! And his eyes became white in consequence of mourning, and he was oppressed with silent grief They said, By God, thou wilt not cease to think upon Joseph until thou be at the point of death or be of the number of the dead He replied, I only complam of my great and unconcests ble grief and my sorrow unto God, not unto any beside Him, for He it is unto whom complaint is made with advantage, and I know by revelation from God what ye know not , namely, that the dream of Joseph was true, and that he is hing I'h n he said, O my sons, go and seek news of Joseph and his brother, and despair not of the meroy of God for none despaneth of the mercy of God except the unbelieving people

"So they departed towards Jupt unto Joseph, and when they went in unto him, they said, () Princo, disticas (that is hunger) hath affected us and our family, and we have come with pultry money (it was base money, or some other sort) yet give us full measure, and be charitable to us, by excuring the badness of our money, for God recompenseth those who act charitably And he had pity upon them, and companyon affected him and he lifted up the curtain that was between him and then then he said unto themen reprouch, Do ye know what ye did unto Joseph, in beating and selling and other actions and his brother, by your injurious conduct to him after the separation of his brother, when he were ignorant of what would be the result of the cane of Joseph ! They replied, after they had accognised him (desiring confirmation), Ait thou indeed Joseph? He answered I am Joseph, and Joseph? this is my brother God hath been gracious unto us, by bringing us together, for whose over feareth God and is patient [will be rewarded] God will not suffer the reward of the well-doors to perish. They replied By God, verily God hath preferred thee above ns, and we have been indeed sinners. Ho said, There shall be no reproach oast on you this day God forgive you, for He is the most merciful of those that show mercy And he usked them respecting his father so they answered, Hix eyes are gone And he said, Go ye with this my shirt (it was the shirt of

Abraham, which he were when he was cast into the fire it was on his, that is, Joseph's neck, appended as an amulet, in the well, and it was from paradus Gabriel commanded him to send st, and said, In it is its odow, that is, the odour of paradise, and it shall not be cast upon any one afflicted with a disease but he shall be restored to health), and cast it, said Joseph. upon the face of my father he shall recover his sight and bring unto me all your family -And when the company of travellers had gone forth from El-'Areesh of Egypt, their father said, unto those who were present of has offspring, Verily I perceive the smell of Joseph (for the zephyr had conveyed it to him, by peronession of Him whose name be exalted, from the austance of three days journey, or eight, or more) were it not that ye think I dote, ye would believe me They replied, Ry God, thou art surely in thine old error And when the messenger of good tidings (namely, ludah) reams with the shirt (and he had borne the bloody shirt, wherefore he desired to rejoice him, as he had greeted him), he cast it upon his fare, and he recovered his eight Thereupon Jacob said, Did I not say unto you, I knew, from God, what ye knew not? They said O our father, ask pardon of our crimes for us for we have been sinners. He replied I will ask paidon for you of my Lord for He is the Very forgiving, the Merciful.-He delayed dury so unral the first appearance of the auwn, that the prayer might be more likely to be answered, or, as some say, until the night of [that is, presed ng] Friday. They then repaired to Egypt, and Joseph and

the great men came forth to meet them, and when they went in unto Joseph, in his pavilion or tent. he received unto him (or pressed into him) has parents (his father and his mother and his maternal auni), and said unto them, Enter ve Miss, if God please, in eafer, So they entered and Joseph seated himself upon his couch, and he caused his parents to ascend upon the seat of state, and they (that is, his parents and his brethren) fell down, bowing themselves unto him (bending, but not putting the farehead) upon the ground such being their mode of obersance in that time said. O my father, this is the interpretation of my dream of former times my Lord hath made it time and He bath shown isvous unto me, since He took me forth from the prison (he sord not, from the well,-from a motive of generosity, that his brethren might not be abushed), and hath brought you from the desert, after that the devil had excited discord between me and my brethren, for my Lord is gracious unto whom He pleaseth, for He is the Knowing, the Wise -- And his father resided with him four and twenty years, or seventeen, and the period of his separation was eighteen, and the person of nessembles, and death eighteen, or forty, or eighty years. And death came unto him, and thereupon he charged Joseph that he should carry him and bury him by his futhers. So he went himself and buried him. Then he returned to Egypt and remainer after him three and twenty years, and when his case was ended, and he knew that he should not last upon earth, and his soul desired the lasting

passession, he said, O my Lord, Thou hast given me domimon, and taught me the interpretation of events (or dreams) Creator of the heaven; and the earth, Thou art my guardian in this world and in the world to Make me to die a Muslim, and join me with the righteous among my forefuthers And he lived after that a week or more, and died a hundred and twenty years old And the Egyptians disputed concerning his burial so they put him in a chest of marble, and buried him in the upper part of the Nile, that the blessing resulting from him might be general to the tracts on each side of it Extolled be the perfection of Him to whose dominion there is no end' (Surah vn 54 to the end)

For the Talmude origin of this account,

HOO JUDAISM

JOSHUA Arabic Yūsho' (يوهع) Son of Nun. Not mentioned by name in the Qur'an, but is most probably "the servant" mentioned in Sürah zvill 59 "When Moses said to his servant, 'I will not stop until I reach the confinence of the two seas, or for years I will journey on." (Vid. al-Baizāwī in loco)
Some say he is the Zū 'l-Rifl of Sūrah xxi
85 [LU 'L-RIFL]

JUBAIK (pas) Jubair ibn Mutum an-Naufali One of the Companions, and acknowledged as a traditionist by al-Bukhari and Muslim He was one of the most learned of the Quraish chiefs Died at Makkah a H 54 Ibn Jubair, his son was an Imam of great ionown, he died A H '99

(جب العرن) 'L-HUZN JUBBU "The pit of sorrow," which Muhammad said was a desert in hell, from which holl itself calls for protection, and which is reserved for readers of the Qur'an who are haughty in their bohaviour (Mishkat, book u ch iii)

JUDGE Arabic Qazī (قامى) A magistrate or judge appointed by the ruler of a Muhammadan country He should be an adult, a free man, a Muslim, sane, and un-convicted of slander (qazf) It becomes a convicted of slander (qazf) Muslim not to covet the appointment of Qazi, for the Prophet has said "Whoever seeks the appointment of Qazī shall be left alone, but to him who accepts the office on compulsion, an angel shall descend and guide him "

(Mishkat, book zvi ch iu) The Qazī must exercise his office in some public place, the ohief mosque being recommended, or, if in his own house, he should see that the public have free access He must not accept any presents except from relatives and old friends, nor should be attend feasts and entertainments given by others than his In addition to his relatives and friends duties as magistrate, it is his duty to attend funerals and weddings, and when present it is his right and office to perform the ceremonies A woman may exercise the office of a Qani, except in the administration of punishment (hadd) or retaliation (quad). (Hidayah, vol. i, p. 613)

JUDGMENT-DAY Arabic Quemah (doles) RESURBECTION ]

AL-JÜDİ (الجدى) Mount Ararat, upon which the ark of Noah rested Mentioned in the Qur'an, Sarah x 46 "And it (the ark) settled on al Jüdt"

Judi is a corruption apparently for Mount Grouds, the Gordves of the Greeks, situated

between Armenia and Mesopotamia

Alnsworth, in his Travels in the Truck of the Ten Thousand says tradition still points to Jabal Juda as the scene of the event, and maintains the belief that fragments of the ark exist on its summit

Whiston, in his History of Armenia, p. 861, says Araratea is the name of a province and

not of a mountain in Armenia

JUI. (Jan) The hire or reward of labour An extraordinary pay or donation. In the language of the law, a reward for bringing back a fugitive slave

همادی) 'L-UKHRA JUMADA The sixth month of the Muhammadan year [MONTHS.]

(جمادى الاولى) JUMĀDĀ 'L-ŪLĀ The fifth month of the Muhammadan year [MONTHS]

JUM'AH ( [PRIDAY ]

Separated" The nuclean A person who is in a state of uncleanness [JANABAH] whereby he or she cannot perform any religious act or join in religious assemblies [PURIFICA-TION ]

JURF (حزب ) Lit "A wasted river-bank" A place three miles from al-Madinah celebrated in Muhammadan history

JUSTIFIABLE HOMICIDE The Muhammadan law on the subject is as fol-

' If any person d-aw a sword upon a Muslim he (the Muslim) is at liberty to kill him in self-defence, because the Prophet has said, 'He who draws a sword upon a Muslim renders his blood liable to be shed with impumity', and also, because a person who thus draws a sword is a robel and guilty of sedi tion, and it is lawful to slay such, God having said, in the Qur'an, 'Slay those who are guilty of sedition, to the end that it may be prevented. Besides, it is indispensably requisite that a man repel murder from himself and as, in the present instance, there is no method of effecting this but by slaying the person, it is consequently lawful so to do If however, it be possible to effect the seli-defence without slaying the person, it is not lawful to slay him. It is written in the Jama Sagheer (al-Jami'u 's-Sughir), that if a person strike at another with a sword, during either night or day, or lift a club against another in the night in a city, or in the day-time in the highway out of the city, and the person so threatened kill

him who thus strikes with the sword, or lifts the club, nothing is incurred, because, as striking with a sword affords no room for delay or deliberation, it is in this case necesto kill the person in order to repel him, and although, in the case of a club, there be more room for deliberation, yet in the night time assistance cannot be obtained, and hence the person threatened is in a manner forced, in repelling the other's attack, to kill him (And so likewise where the attack is made during the day-time in the highway, as there assistance cannot readily be obtained) Where, therefore, a person thus slays another, the blood of the slam is of no account If a innatic draw a sword upon a person, and the person slay him, the fine of blood is due from his property, and does not fail upon his Akilas (Agilah) As-Shaff's maintains that nothing whatever is mourred in this instance in the same manner, also, if an infant draw a eword and make an attack upon a person, or if an animal attack anyone, and the person so attacked slay the infant, or the animal, a fine is due on account of the infant, or the value on account of the anunal, according to Abu Hanifah, but not according to ash-Shan'ı

"If a person draw a sword upon another, and strike him, and then go away, and the person struck, or any other, afterwards kill this person, he is liable to retaliation. This is where the etriker retires in such a way as indicates that he will not strike again, for as, upon his so retiring, he no longer continues an asseriant, and the protection of his blood (which had been forfeited by the assault) reverts, retaination is consequently incurred

by killing him
"If a person come in the night to a stranger, and carry off his goode by theft, and the owner of the goods follow and slay him, nothing whatever is incurred, the Prophet having eaid, 'Ye may kill in preservation of your property' It is to be observed, however, that this is only where the owner cannot recover his property but by killing the thief for if he know that upon his calling out the thief would relinquish the goods, and he notwithstanding neglect calling out, and slay him, re-

taliation is incurred upon him, since he in this oase slays the person unrighteously." (Heds yah, vol iv p 291)

JUWAIRIYAH (مونية) One of Muhammad's wives She was the daughter of the chief of the Bani 'i-Mustahq She survived the Prophet some years

Sir Wilham Mur writes (Life of Mahomet new ed p 309) "The captives of the Ban Mustabok having been carried to Medina with the rest of the booty, men from their tribe soon arrived to make terms for their release One of them was Juwerria, a damsel about twenty years of age, full of grace and beauty the daughter of a chief, and married to one of her own tribe She fell to the lot of a citizen, who, taking advantage of her rank and comeliness, fixed her ransom at nine ounces of gold Despairing to raise so large a sum, she ventured into the presence of the Prophet, while seated in the apartment of Ayesha, and pleaded for some remission of the heavy price demanded for her freedom. Ayesha no sooner saw that she was fair to look upon, and of a sprightly winning carriage, than her jealousy prognosticated what was about to come to pass Mahomet listened to her supplications 'Wilt thou hearken,' he said, 'to something better than that thou askest of me?' burprised by his gentle accents, she inquired what that might be 'Even that I should pay thy ransom, and marry thee myself!' The damsel forthwith expressed her consent, the ransom was paid, and Mahomet, taking her at once to wife, built a seventh house for her recept on As soon as the marriage was noised abroad, the people said that the Bam Mustalick naving now become their relatives, they would let the rest of the prisoners go free as Juweiria's dower, 'and thue no woman,' said Ayesha, telling the story in after days, was ever a greater blessing to her people than this Juwenne.'"

JUZ' (\*)+) One of the thirty portions into which the Qur'an is divided [BIPARA]

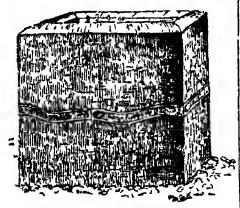
K.

(كعبة) KA'BAH Lit "A cube" The oubs-like building in the centre of the mosone at Makkah, which contains the Hajaru 'l-Aswad, or black stone

I A Description of the Karbah —It 18, 80 cording to Burckbardt and Burton an oblong massive structure 18 paces in length, 14 in breadth, and about 35 feet in height. It is constructed of grey Makken stone, in large blocks of different sizes, joined together in a very rough manner, with cement (Burton says it is excellent mortar, like Roman eement) The Ka'bah etands upon a base two feet in height, which presents a sharp

mehned plane, its roof being flat, it has, at a distance, the appearance of a perfect cube. The only door which affords entrance, and which is opened but two or three times in the year (Burton says it can be entered by pilgruns, by paying the guardian a liberal fee), is on the east side, and about seven feet above the ground At the south-east corner of the Ka'bah, near the door, se the famous black stone [HAJARU 'L-ASWAD], which forms a part of the sharp angle of the building, at four or five feet above the ground The black etone is an irregular oval, about seven inches m diameter, with an undulating surface,

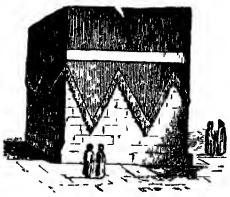
composed of about a dozen smaller stones of different shapes and sizes It is surrounded on all sides by a border of reddish brown cement, both the stone and the border being eneuroled by a band of a massive arch of gold or silver gilt, the aperture of the stone being one span and three fingers broad the corner facing the south, there is another atone about five feet from the ground It is one foot and a half in length, and two inches in breadth, placed upright, and of common Makkan stone According to the rites of the pilgrimage, this stone, which is called ar Ruknu 'l-Yamani, or Yaman pillar, should only be touched with the right hand as the pilgrim passes it, but Captain Burton says he frequently saw it kissed by the pilgrims Just by the door of the Ka'bah, and close to the wall, is a elight hollow in the ground, lined with marble and sufficiently large to admit of three persons sitting, which is called al-Mijan, and supposed to be the place where Abraham and hie son Ishmael kneaded the



THE KA'BAH (From a Photograph)

chalk and mud which they used to build the Ka'bah. Here it is thought meritorioue to pray On the basic of the Ka'bah, just above the Mijan, is an ancient Kufic inscription, which norther Burckhardt nor Burton were able to decipher or to copy On the northwest side of the Karbah, about two feet below its summit, is the water-epout, which is called the Mı'zābu' r Rahmah, or the water-spout of mercy This spout is of gold, and was some hither from Constantinople in AH 981 It carries rain from the roof, and discharges it upon Ishmael's grave There are two large green marble slabs, which are said to have been presents from Cairo, A. H. 241, which are supposed to mark the graves of Hagur and Ishmsel. The pavement round the Karbah consists of a very handsome messic of various coloured stones, and 1- said to have been laid down a H 826 On one eide of the Kathah ie a semicircular wall, the extremities of which are in a line with the eides of the Ka'bah, and distant about vix foot leaving an opening which leads to the grave of Ishmael The wall is called al Hatim, "the broken'

and the enclosed area al-Hijr, "the enclosure." The Kabah is covered with a coarse tissue of mixed silk and cotton, being of a brilliant black colour, and with a gold band round it, upon which is macribed the ninetieth verse of the third chapter of the Qu'ran "Verily the first home founded for mankind was surely that at Bakkah, for a blessing and a guidance to mankind" The inscription being in large Kufic characters. For a further account of this cover, see KISWAH



THE RA'BAH (Burton)

II The History of the Kathah, is embraced in the history of the Baitu 'llah or masjidu 'I-HARAM

According to the Traditions and the inventive gen us of Muslim writers, the Ka'bah was first constructed in heaven (where a model of it still iem ins, called the Baitu'l-Ma mur) two thousand years before the creation of the world Adam erected the Kathah on earth exactly below the spot its perfect model occupies in heaven, and selected the stones from the five sacred mountains, Smar, al Judi, Hira', Ohyet and Lebanon Tsn thousand angels were appointed to guard the structure, but, as Buickhardt remarks, they appear to have been often most remies in their duty! At the Deluga the Sacred House was destroyed But the Almightv in said to have instructed Abraham to rebuild it In its reconstruction Abraham was assisted by his son Ishmael, who with his mother Hagar were at the time residents of Makkah, Abraham having journeved from Sylla in order to obey the commands of God

Upon digging they found the original foundations of the building. But wanting a stone to mark the corner of the building, Ishmael started in search of one, and as he was gring in the direction of Jabal Qubais, the angel dabriel not aum and gave him the famous black ston. Ibn 'Abbas relates that the Prophet said, the black stone when it came down from Paradise was whiter than milk, but that it has become black from the sins of those who have touched it (Mishk it, book xi ch iv pb 2)

Upon the death of lehmsel the Kathah fell into the possession of the Banu Jurhum,

and remained in their hands for a thousand years. It then became the property of the Bann Khuza'ah, who held it for three hundred years But being constantly exposed to torrents, it was destroyed, and was rebuilt by Qusaiy ibn Kılab, who put a top to it Up to this time it is said to have been open at the roof

It is said, by Muhammadan historians, that Amr ibn Luhary was the first who introduced idolatry into Arabia, and that he brought the great idol Hubal from Hait in Mesopotamia and placed it in the sacred house It then became a Pantheon common to all the tribes [IDOLS] The tribe of Quanty were the first who built dwelling-houses round the Ka'bah The successors of the Banu Quesiy were the Quraish. Soon after they came into possession, the Kathah was destroyed by fire, and they rebuilt it of wood and of a smaller size, than it had been in the time of the Banu The roof was supported within by six pillars, and the statuo of Hubal was placed over a wall then existing within the Kabah This took place during the youth of Minhammad Al-Azraqi, quoted by Burckhardt, says that the figure of the Virgin Mary and the infant Jesus was sculptured as a deity upon one of the six pillars nearest the gate.

The grandfather of Muhammad, 'Abdu 'l-Muttalib, the son of Hashim, became the custodian of the Sacred Honse, and during his time, the Ka'bah being considered too low in Its structure, the Quraish wished to raise it, so they demolished it and then they rebuilt till the work reached the place of the black stone Each tribe wishing to have the honour of raising the black stone into its place, they quarrelled amongst themselves But they at last agreed that the first man who should enter the gate of the enclosure should be umpire Mnhammad was the first to enter, and he was appointed umpire He thereupon ordered them to place the stone upon a cloth and each tribe by its representative to take hold of the cloth and lift it into its place The dispute was thus ended, and when the stone had reached its proper place, Muhammad fixed it in its situation with his own hand.

At the commencement of Muhammad's mission, it is remarkable that there is scarcely an allosion to the Ka'bah, and this fact, taken with the circumstance that the earliest Qiblah or direction for prayer, was Jerusalem, and not the Ka'bah, seems to imply that Muhammad's strong iconoclastic tendencies did not incline his sympathics to this ancient idol temple with its superstitions ceremonies. Had the Jews favourably received the new prophet as one who taught the religion of Abraham, to the abrogation of that of Mosss and Jesus, Jerusalem and not Makkah would have been the sacred city, and the ancient Rock [SAKHBAH] and not the Ka'bah would have been the object of superstitious reverence

Taking the Sūrahs obronologically, the carliest reference in the Qur'an to the Ka'bah accurs in Sūrah lii. 4, where the Prophet

wears by the frequented house (al-Bastu'l-Ma'mur), but commentators are not agreed whether it refers to the Ka'bah in Makkah, or its heavenly model above, which is said to be frequented by the angels. We then come to Sürah xvii 1, where Muhammad refers to his celebrated night dream of his journey from the Sacred Mosque (al-Masjidu'l-Harām) at Makkah to the Remote Mosque (al-Masjidu'l-Agra) at Jerusalem And in this verse we find the Rock at Jerusalem spoken of as "the precinct of which We (God) have blessed, to show him (Muḥammad) of our signs," proving that even then the Prophet of Arabia had his heart fixed on Mount Zion, and not on the Ka'bah

When Muhammad found himself established in al-Madinah, with a very good prospect of his obtaining possession of Makkah, and its historic associations, he seems to have withdrawn his thoughts from Jerusalem, and its Sacred Rook and to fix them on the house at Bakkah as the home founded for mankind,—Blessed, and a guidance to all creatures. (Sürah in 90) The Jews proving obdurate, and there being little chance of his succeeding in establishing his claim as their prophet spoken of by Moses, he changes the Qiblah, or direction for prayer, from Jerusalem to Makkah The house at Makkah is made "a place of resort unto men and a sanctuary" (Sürah ii 119)

The Qibiah is changed by an express command of the Almighty, and the whole passage is remarkable as exhibiting a decided concession on the part of Muhammad to the claims of the Kathah as a central object of adoration.

(Surah m 188-145)

"We appointed the Qiblah which thou formerly hadst, only that we might know him who followeth the apostle, from him who turneth on his heels. The change is a difficulty, but not to those whom God hath guided But God will not let your faith be fruitless, for unto man is God Merciful, Gracious We have seen thee turning thy face towards every part of Heaven, but we will have thee turn to a Qiblah which shall please thee Turn then thy face towards the sacred Mosque, and wherever ye be, turn your faces towards that part They, verily, to whom 'the Book' hath been given, know this to be the truth from their Lord and God is not regardless of what ye do Even though thou shouldest bring every kind of sign to those who have received the Scriptures, yet thy Qiblah they will not adopt, nor shalt thou adopt their Qiblah, nor will one part of them adopt the Qiblah of the other And if, after the knowledge which hath come to thee, thou follow their wishes, verily then wilt thou be-come of the unrighteous. They to whom we have given the Scriptures know him—the aposite—even as they know their own children but truly a part of them do conceal the truth, though acquainted with it. The truth is from thy Lord. Be not then of those who doubt All have a quarter of the Heavens to which they turn them, but wherever ye be, hasten emulously after good God will

one day bring you all together, verily, God is all-powerful. And from whatever place thou comest forth, turn thy face toward the sacred Mosque, for this is the truth from thy Lord, and God is not inattentive to your doings And from whatever place thou comest forth, turn thy face toward the sacred Mosque, and wherever ye be, to that part turn your faces, lest men have cause of dispute against you but as for the impious among them, fear them not, but fear me, that I may perfect my favours on you, and that ye may be guided aright "

The verses of the second Surah of the Qur'an are, according to Jalalu 'd-din and other commentators, not in their chronological order It is therefore difficult to fix the pre-

cise date of the following verse

Surah 11 108 "Who is more unjust than he who prohibits God's mosques, that His name should not be worshipped there, and who strives to run them."

According to al-Bazawi, the verso eithor refers to the sacking of Jerusalem by Titus, or to the Quraish who, at al-Hudaibiyah, had prevented the Prophet from entering Makkah

until the following year

In the seventh year of the Hijrah, Muhammad was, according to the treaty with the Quraish at al-Hudaibiyah in the previous year, allowed to enter Makkah, and perform the circuit of the Ka'bah Hubal and the other idols of the Arabian pantheon were still within the sacred building, but, as Muhammad's visit was limited to three days, he confined himself to the ordinary rites of the 'Umrah, or vientation, without interfering with the idolatrous arrangement of the Ka'bah ttself Before he left, at the hour of midday prayer, Bilal ascended the holy house, and from its summit gave the first call to Mushm prayers, which were afterwards led by the Prophet in the usual form.

The following year Muhammad occupied Makkah by force of arms The idels in the Ka'bah were dostroyed, and the rites of the pilgrimage were established as by divine enactment From this time the history of the Karbah becomes part of the history of

Islam

The Khalifah 'Umar first built a mosque round the Ka'bah, A.H. 17

For a history of the sacred mosque at Makkah, see MASJIDU 'L-HAHAM

KA'B IBN MĀLIK بن) A companion of the Prophet and one of the Ansars of the tribe of Khazraj He was celebrated as a poet, and embraced Islam after the second pledge of 'Akabah He was one of the three companions who refused to accompany Muhammad on the expedition to Tabūk (Hilal and Mararah being the other two), and who are referred to in the Qur'an, Surah ix 118, 119 "Verily He is kind to them, unto the three who were left behind" For a time Muhammad was displeased with them, but he afterwards be-came reconciled Ka'b became a companion of some note, and died during the reign of 'Ali

AL-KABIR ("The Great One." One of the minety-nine attributes of God, Sürah xxxiv 23 "He is the High (al-'Ali) and the Great (al-Kabir)."

KABIRAH ( ). The fem. of kabir, "great." A term used in theological books for Gunāh-i-Kabīrah, "a great sin", namely, that sin which is clearly forbidden in the law, and for which punishment has been ordained of God. [six ]

KA'BÎYAH (کعبیة). A sect of Muslims founded by Abū Qasım Muhammad ibn al-Ka'bī, who was a Mu'tazılī of Bagdād, who said the acts of God were without purpose, will, or desire

KACHKUL (کیکول). Persian (vulg kachkol) The begging bowl of a religious mendicant [FAQIR]

## KAFĀLAH (IJW) [BAIL]

KAFAN (كمن) The shroud for the dead It usually consists of three pieces of cloth for a man and five for a woman. Those for a man 1, An ezar, or piece of cloth, reaching from the navel to the knees or ankle joints, 2, A quants, or shirt, from the neck to the knoes, 3, A sheet to cover the whole corpse. For a woman there are also a breast band and head band. The whole being of white [BURIAL]

KAFFĀRAH (奶奶), from kafr, "to hide" Heb כפרים Lat " Co-

verings, atonements, expiation."

The word occurs four times in the Qur'an .

Sürah v 49 "Whose remitteth it as alms

shall have expected for his sins."

Surah v 91 "Its expected shall be to feed ten persons." "This is the expection for your oaths."

Sürah v 96 "In expeation thereof shall ye

feed the poor "

The other word used is fidyak [FIDYAH]
The expression kaffaratu 'z-zunub, "atonement for sins," is used for expiation by prayer, alms, fasting, and pilgrimage. [EX-PIATION ]

AL-KĀFĪ (الكافى) "The Sufficient One." An attribute of God mentioned in the Qur'an, Sürah xxxix. 37 "Is not God sufficient for His servant "

AL-KĀFĪ (الكائى) The title of a collection of traditions by Abū Jaitar Muhammad ibn Ya'qub al-Kulini (A.H. 328) received by the Shi'ahs

KĀFIR (کار), pl kāfirān Lut "The coverer" One who hides or covers up the truth

The word is generally used by Muhammadans to define one who is an unbeliever in the ministry of Muhammad and his Quran, and in this sense it seems to have been used by Muhammad himself Sürah n. 87 1 "Those who misbeliove (wa'llazina kafaru),

and call our signs lies, they are fellows of the Fire they shall dwell within for ever "

It is also used for those who believe in the Divinity of the Lord Jesus, and the Holy Trinity Sürah v 76 They infeed are in fidels (la-qad kafara'llazīna), who say Gud is al-Masīhu ibn Maryam Verilv him is al-Masihu ibn Maryatu a ho associates anything with God hath God verbidden Paradise, and his resort is the Fire"

Surah v 77 "They are infidels who say

Verily God is the third of three'

[On this passage the Kamalan say it refers to the Nestorians and to the Malaku'iy ah who believe that God is one of three, the other two being the mother and son ]

According to the Raddu 'l-Muhtar (vol in p 442), there are five classes of käfirs or middles (1) Those who do not believe in the Great First Cause, (2) Those who do not believe in the Unity of God, as the Sanawiyah who believe in the two eternal principles of light and darknoss, (3) Those who be-heve in the Unity of God, but do not believe in a revelation (4) Those who are idolaters (5) Those who helieve in (rod and in a never lation, but do not believe in the general mis sion of Muhammad to the whole of mankind

as the Christians a sect of the Jews (30)
Saiyid Sharif Jurjan says "Mankind are divided into two parties, namely those who acknowledge the mission of Muhammad ar those who do not believe in it Those who do not believe in his mission are either those who reject it and yet believe in the mspiration and divine mission of other prophets, as the Jews or Christians, and also the Manus (Fire Worsbippers), or those who do not believe in any lavolation of Gods will Those who do not believe in any revelation from God, are either those who arknowledge the existence of God as the Brühmä (Buddhists?) or those who dony the existence of a Supreme Ruler, as the *Indiri* or Atheists."

"Those who do not acknowl age Muhammad as an mapired prophet are either those who do it vilfully and from more onmity, cr those who co not acknowledge it from reflection and due study of the subject. For the former is eternal punishment and for the latter that purishment which is not eternal There are also those who, whilst they are Muslims, are not orthodox in their belief, these are heretics, but they are not kafirs Those who are orthodox are an-Najı or the salvationists" (Sharhu / Muwaqif, p 597)

KAFUR (کفور) The unthanktul, or ungrateful Condemned in the Qui an, or ungratering Condemned in the Salam, Surah, Surah, Son God loveth not the false, the unthankful"

KĀFŪR (کافور) Lut "Camphor" A fountain in Paradisc inentioned in the Qur'an (bûrsh lxxx1 5) as the fountain wherof the servants of the Lord shall druk. But al-Bazāwi, the commentator, takes it for an rupellative, and believes that the wine of Para diae will be mixed with comphor because of its agreeable cociness and smell

AL-KAHF (LASS). "The Cave The title of the xvinth ohapter of the Qur an, in which is related the story of the Seven bleepers of Ephesus, known as the Askabu 'l-Kahf

KĀHIN (کھن), pl kahanah and kuhhān A soothsayer, or augur The word occurs only twice in the Quran, and in both instances it is used for "a scothsayer"

Surab lu 29 'For thou (Muhammad) by the firm of thy Lord, art neither a sooth-

saver (kāhin), nor one possessed (majnun)"
Surah lxix 42 "Neither is it (the Qur'an)
the word of a sooth-saver (kāhin)"

The word is used in the Traditions in the

same sense only . Mishkat, book ir chap 1 "The Prophot raid, believe in Islam, and put not your trust m soothan ers (kuhunah)

Mishkat, book xxi ch ii "Ayishan re lates that the Prophet was asked about kahanah fortuno-cellers, and he said, ' You must rot believe anything they say ' It was then said, 'O Prophet, why do they then sometimes tell lies? And the Prophet said Because one of the jun stoals away the truth and carries it to the magician's ear, and the magicians (kuhhān) mix a hundred lies with it

The Hebrew 773 Koham, ispeds, 18 applied in the Old Testament not only to the Jewish priests hat also to Melchizedek (Gon xiv 18), Potiphia (Gen. xh 45 see marginal reading in our English version), and to Jeth o (Fx n 16)

KAHRUBĀ (کهرها) Let "Attracting Straws" Flectricity, or the power of attraction A Suff term

KAIFĪYAH (کیفیه). " Detailed cii cumstancos ' A term used in Muhammadan thing cy kari water-takkir, "the manner of attack", kari water-trakkhah, "a fixed or permanent quality", kari water-takkah, "a noveable or accidental quality"

KA'LAH (&) A kind of sale which is prohibited Mishkät, book xii ch. v pt 2 "The Prophet has forbidden selling on credit for credit"

'Abdu 'l Haqq explains it thus "If 'Ami owe Zaid a piece of cloth, and Bakr ten dir hams, and Zaid say to Bakr, I have sold you the piece of cloth, which is with 'Amr for ten dirhams "-this sale is forbidden.

KALAM (M) "A word, speech" 'Ilmu'l falum, "scholastic theology", fusibu l-Lulam, "eloquent', muhasealu 'l-kalam, 'the substance of a discourse"

KALAMU 'LLÄH (کلم الله) "The Word of God" A title given to the Qur'in Surah ii 70 "Already a sect of them have heard the Word of God"

KALIMAH (كلمة) Let. "The Word" The Creed of the Muslim.

لا اله الا الاة محمد رسول الله

La Nāha illā 'llāhu Muhammadun Rasūlu llāh

"There is no doity but God Muhammad is the Apostle of God"

The whole sentence as it stands does not occur in the Qur'an, but the first part of the creed, "There is no deity but God," is in the Suratu Muhammad, or xivith chapter of the Qur'an, verse 21, and the second part, "Muhammad is the Apostle of God," is in tho Suratu 1-Fath, or kLvilith chapter, verse 29 The first sontence is known as the Najy and the Isbat, or the rejection (there is no derty) and the affirmation (but God), and is recited often as a religious office by the Sufi

The whole crood frequently occurs in the Traditions, and is an oft-recurring clause in

the daily prayer

This Kalimah occupies a similar place in the Muslim religion to the "Shema' Israil' the Hebrew Bible in the Jews' religion The Shema: ("Hear") is the fourth verse of Deut vi. "Hear, O Israil, Jchovah our Elohim is one Jehovah", which is frequently used in daily morning and evening service of the Jews From the Traditions (Mishkal, book xi ch 2, pt 1) it appears that a something similar to this well known symbol of the Muslim creed, was in use amongst the ancient Arabians, and is still recited by Muslims, amongst whom it is known as the Talbiyah "I stand up for Thy service, O God! There is no partner with Thee" [TALBIYAL]

The recital of the kalimah is the first of the five foundations or pillars of practice, and, according to the Fawatdu sh-Shartah, every Muslim should recite it aloud at least once in his lifetime, and he should understand its meaning [RECITAL OF THE CREED]

KALIMATU 'L-HAZRAH كلبة) The fiat of God when He said 'Be,' and it was created The word Kun, is therefore called the Kalimatu i Hazrah It occurs in the Qur'an, Surah xxxvi 82 "His bidding is only when He desires anything to say to it 'BE,' and it is " And in about eleven other places

KALIMATU 'SH - SHAHADAT (كلعة الشهادة) "The word of testimony" The following expression of belief, · I bear witness that there is no derty but (sod, and that Mulianimad is His Apostle" PRAYER.

"The كليم الله) "The Converser with God" A title given to the Prophet Mosos (vide Mishkat, book xxu ch zu) It is also referred to in the Qur'an, Sürah iv 162 "Mosea did God speak to-conversing"

KALISAH, KILISAH (کلیسة) Christian Church. EKKAngia The word is used in books of Muhammadan law for both Christian and Juwish places of worship. word kanisah 18 also used. [KANISAH.]

(كامل) KAMIL "Perfect, complote " Al-Insanu 'l-Kam·l, " the perfect man." A mystic term [INSANU 'L-KAMIL]

A sect of (كاملية) KAMILĪYAH Shī'ah Mushms founded by Abū 'l-Kāmıl, who said the Asahab, or Companions of the Prophet, were middels, because they rejected the house of 'Alī in forming the Khalifate, and he even called the Khalifah 'Alī an infidel because he did not claim his rights when Muhammad died (Kitābu 't-Ta'rīfāt, in loco)

KAN'ĀN (كنعان) "Canaan" Not mentioned by name in the Qur'an The Commontators al-Baizāwī and Jalālu 'd-dīn, say he was the son of Noah, but the author of the Qumus dictionary says he was the son of Shem (According to the Old Testament, he was the son of Ham, Gen x. 6, 1 Chron

He is said to be that son of Neah who was drowned, through unbelief, in the deluge See

Qui an, Sürah xi 44 [NOAH]

A Christian (كنيسة) KANISAH church, a Jowish synagogue, or a pagan temple It is used in the *Hidāyah* (vol. ii p 219) for a synagogus [CHURCHES]

AL-KANZU 'L - MAKHFI (الكبر للمغنى) Lit "The Secret Treasure" A term used by the bufis for the essence and personality of God

KĀRAWĀN (کاروان) Persian "A carsvan." The Arabic term is Qāṇlah. A party of merchants proceeding on a journey under the direction of a leader who is called a Qottluk Bāshi

KARBALĀ' (كرياك ), or MASH-HADU 'L HUSAIN A city in al-'Irāq, celebrated as the scene of the martyrdom of al Husain [AL III SAIN] and the place of his sepul thre It is fifty miles south-west of Baghdad, and about six miles west of the Euphrates

"The Gene-AL-KARIM (الكريم) rous One ' One of the ninety-nine attributes of God

KARŪBĪN (خوبين). [CHERUBIM.]

KASHF (کشف ) The uncovering of anything covered, manifestation. A mystic term used for a revelation of any secret truth to the mind of man, by the grace and power of God

An Amanuensis, a clork, a secretary In the latter sense it is used for Muhammad ibn Sa'd ibn Mani' a... Zuhrī the secretary to al-Waqidi [KA-THE 'L WAQIDI ]

KATIBU 'L - WĀQIDI الوالدي) The secretary of al-Waqidi A Muslim historian, largely quoted by Sir William Muir in his Life of Mahomet, and also by Sprenger, and often given as an autho-

rity in the present work

Mr Ameer Ali in his Lefe of Muhammad (London, 1878), couples the name of Kāttbu L-Wāqidī with that of al-Waqidī himseli, as regarded by "the Muhammadan as the least trustworthy and most carelees biographers of Muhammad," and quotes Ibn Khallikan in support of his opinion It is quite true that Ibn Khallikan does speak of the traditions received by al-Waqidi as "of focble authority," but he bears testimony to the trustworthmess of al-Waqud's secretary in the strongest terms, se will be seen in the ful lowing quotation, and it is manifestly unfair of Mr Ameer Ali to couple the two names

together in his preface —

\* Abû Abd Allah Muhammad Ihn Sand Ibn Manı az-Zuhrı, was a man of the highest talents, merit, and eminence Ho hved for some time with al-Wakidi [WAQIDI] in the character of a secretary, and for this reason he became known by the appollation of Katibu-l-Wakidi. Amongst the masters under whom he studied was Sofyan Ibn Oyams. Traditional information was delivered on his own authority by Abû Bakr Ibn Abid-Dunya and Abû Muhammad al Hârith Ibn Abi Osama at Tamimi He composed an oxcellent work, in fifteen volumes, on the difforent classes (tabakat) of Muhammad's companions and of the Tabis It contains also a history of the khalifs brought down to his own time. He left also a smaller Tabakat His character as a veracious and trustworthy historian is universally admitted. It is said that the complete collection of al-Wakidi's works remained in the possession of four persons, the first of whom was his secretary, Muhammad ibn Saad. This distinguished This distinguished writer displayed great acquirements in the sciences, the traditions, and traditional lite rature, most of his books troat of the traditions and law The Khatib Abû Bakr, author of the history of Baghdad, speaks of him in these terms 'We consider Muhammad ibn Sand as a man of unimpeached integrity and the Traditions which he delivered are a proof of his veracity, for in the greater part of the information handed down by him, we find him discussing it, passage by passage' He was a mawla (slave) to al-Hussin Ibn Abd Allah Ibn Obaid Allah Ibn al-Abbas Ibn Abd al Muttalih He died at Baghdad on Sunday the 4th of the latter Jumada, An. 208 (De cember, A.D 818), at the age of sixty two yours, and was interred in the cometory outside the Damascus gate (Bab as-Shum.)"-(1bn Khallikan, Brog Dict , in loco )

AL-KAUSAR (1221) Let "Abundance" A pond in Muhammad's paradise known as the Hauzu 'l-Kausar, or "The Pond of Abundanco"

The word occurs once in the Qur an, Surah

oviil. 1-3 -

"Truly we have given thoe an abundance (i e al-Kaugar),

"Pray therefore to the Lord, and slay the

" Verily whose hateth thee shall be child-

But it is not clear whether the pond is intended in this verse. Al-Baişāwī thinks it refers to abundance of blessings and not to the pond

Anas relates that the Prophet said the prophet saw the pond al-Kausar in the night of his Mi'raj or heavenly journey [Mi'RAJ] and that it "was a river of water on each side of which there were domes, each formed of a

hollow pearl"

Abdn lah ibn Amr relates that the Prophet said "the circumference of al-Kaugar is a month's journey, and it is a square, its water whiter than milk, its smell sweeter than musk, and its cups for drinking sparkle like the stars of heaven. He who drinks of its waters shall never thirst" (Mıshkat, book xxiii ch xii)

KHABAR-I-WÄHID (خبر واحد). A term used in the Traditions for a tradition related by one person and handed down by one chain of narrators. [TRADITION]

KHABAR MUTAWATIR ( A term used for a tra-(متوأثر dition which is handed down by very many distinct chains of narrators, and which has been always accepted as authentic and gonuine, no doubt ever having been raised against it

Syud Ahmad Khan savs all learned Muslims of every period have declared the Qur'an is the only Hadis Mutawatir, but some have doclared certain Ahadis also to be Mutawater, the number of such not exceeding five (Lusay on the Traditions, p. 15) [TRADI-TIONS 1

KHABIS (عبيث) "Impure,

base, wicked"
Qur'an viii 38 "That God may distinguish the vile from the good, and may put the vile one on the top of the other, and heap all up togother, and put them into hell"

KHADIJAH ( Khadijah the Great" The first wife of Muhammad, and the first convort to a belief in his mission.

She was a Quraish lady of good fortune, the daughter of Khuwailid, who was the great grandson of Qusaiv Before she married Muhammad, she was a widow who had been twice married, and had borne two sons and a daughter Upon her marriage with Muhammad, she had attained her fortieth year, whilst he was only twenty-five years of age She continued to be his only wife until the day of her death. She died December, AD 619, aged 65, having been his counsellor and support for five-and-twenty years She had borne Muhammad two sons and four daughters al-Qāşım, and 'Abdu 'liāh, also called at Taivib and at-Tāhir, Zamab, Ruqaiyah, Fatimah, and Umm Kulsüm Of those, only Fatuman survived the Prophet, and from her and her husband 'Ali are descended that posterity of Saiyids who are the subjects of such frequent patitions in the khutbahs and the liturgical prayers in all

parts of the Muhammadan world.

Muhammad ever retained his affection for Khadijah. 'Ayishah said "I was never so jealous of any one of the Prophet's wives as I was of Khadijah; although I never saw her The Prophet was always talking of her, and he would very often slay goats and out them up, and send pieces of them as presents to Khadījah's female friends I often said to him, One might suppose there had not been such another woman as Khadijah in the world!' And the Prophet would then praise her and say she was so and so, and I had children by her" (Mishkat, book xxix. ch. xxil.)

According to a traditional saying of Mu-hammad, Khadijah, Fāṭimah, the Virgin Mary, and Asiyah the wife of Pharaoh, were the four perfect women (Mishka zziv ch. zzix, pt. 2) [MUHANNAD] (Mishkat, book

KHAFI ( "Hidden " A term used in works on exegens for that " Hidden" which is hidden in its mosning, as compared with that which is obvious [QURAN]

KHAIBAR () A rich and populous valley, eight stages from al-Madinal, inhabited by Jews It is celebrated in the history of Islam as the scone of one of Muhammad's expeditions, AH. 7, when he chief Kinanah was slain and the whole valley conquered. (See Muir's Lafe of Makomet, new ed , p 388, seqq)

Here the Prophet instituted muttah, or [MUTAH ] Here were temporary marriage the special orders regarding clean and unclean animals promulgated Here Muhammad married Safiyah, the widow of the chief of Khaibar Here Zainab, the sister of the warrior Marhab, who had lost her husband, her father, and her brother in battle, tried to posson the Prophet with a possoned kid The campaign of Khaibar, therefore, marks an epoch in the Prophet's history [MUHAM-MAD.]

KHAIRAT (عبرات ) The plural of Khair "Charity, good deeds" The word occurs in the Quran in its singular form (khour), but in modern theological works it is more frequently used in its plural

لفير العرون The best generations A term used for the first three generations of Muslims from the time of the Prophet Muhammad is related to have said there would be three virtuous generations, the one in which he lived and the two following it

KHALFIYAH (معلمية) A sect of Muslims founded by Khalfu 'l-Khariji, who maintained, contrary to the general bellef, that the children of idolaters will be oternally damned

KHĀLID (এ៤) Son of al-Walid The famous Muhammadan general. He fought against Muhammad at Uhud and de-

feated the Muslim army The Prophet married Maimunah, who was an aunt to Khalid, a lady fifty-one years of age, and soon afterwards Khalid himself embraced Islam and became one of its most powerful champions. He led the Bedouin converts in the advance on Makkah, and was present as one of the chief leaders of the Muslim army at the battle of Hunain, and subsequent expeditions. In the reign of Abū Bakr, he murdered Malik Ibn Nuwairah, an ominent Arab chief, and married his widow. The murder greatly displeased the Khalifah Abū Bākr, and he would have ordered Khalld to be put to death, but 'Umar interceded for him He afterwards took the lead in various expeditions He invaded al-Traq and Syria, took Bustrah, defeated the Christians at Ajnadin, commanded the Muslim army at Yarmük, and subdued the country as far as the Euphrates. After the taking of Damasons, ho was recalled by 'Umar, and sent to Hims and Ba'labakk He died at Hims am. 18, and 639

KHĀLIDŪN (عالدون), pl. of khālad, "Everlasting" A term used to express the everlasting character of the joys of heaven and the torments of hell It is used fifty times in the Qur'an in this sense. [RIERNAL PUNISHMENT ]

KHALIFAH (Lala), pl Khulafa', from khalf, "to leave behind" Anglice, "Caliph" A successor, a lieutenant, a vicegerent, or deputy The word is used to the Qur'an for Adam, as the vicegerent of the Almighty on earth

Surah 11 28 "And when thy Lord said to the angels, 'I am about to place a vicegeront (khalifah) on the earth, they said, Wilt Thou piece therein one who will do evil therein and shed blood ?'"

And also for David Sürah xxxviil 25 "O David verily Wo have made thee a vicegerent (khalifah), judge then between mon with truth.

In Muhammadanism it is the title given to the successor of Muhammad, who is vested with absolute authority in all matters of state, both civil and religious, as long as he rules in conformity with the law of the Qur'an and Hadis The word more frequently used for the office in Muhammadan works of jurisprudence, is *Imām* (leader), or al-*Imāmu* '?-A':am (the great leader) It is hold to be an essentis! principle in the establishment of the office, that there shall be only one Khalifah at the same time, for the Prophet said "When two Khalifahs have been set up, put the last to death and preserve the other, for the last is a rebel." (Mishkat, book xvi ch 1)

According to all Sunni Muhammadan books, it is absolutely necessary that the Khalifah be "a man, an adult, a sane person, a free man, a learned divine a powerful ruler, a just person, and one of the Curatal (1 c. of the tribe to which the Prophet himself be-

longed)

The Shi'shs hold that he should be one of the descendants of the Prophet's own family,

but this is rejected by the Sunnis and Wah-

The condition that the Khalifah should be of the Quraish is very important, for thoreby the present Ottoman Sultans fail to establish their claims to the Khalifate (Arabic Khilafah) The four immediate successors of Muhammad are entitled the halufau'r Rashdun, or "the well-directed Khalifaha." According to the Baghgatu 'r Raid, only the first five Khali fahe, Abu Bakr, Umar Usman, Ali and al-Hasan, are entitled to the distinction of Kha lifah, the others being mercly Amus or Governors After the deaths of the first five Khalifaha, the Knalifate, which is allowed by all parties to be elective and not hereditary, passed successively to the Umayades (Banu (Imayah) The first Khalifah of this dynasty was Mu'awiyah, the grandson of Umaiyab of the Quraish tribe, who received the Khalifato Of the Umayades, there from al Hasan were fourteen Khalitaha who reigned at Damascus, extending over a period from A H 41 to AR 132 (AD 661 to AD 750) The title then passed to Ahu 1-'Abb is, the fourth in descent from al-'Abbas the uncle of Mn hammad, and the Abbasido Khalifalis, thirty seven in number, who reigned at Baghdad from Au 132 to An 656 (A.D 750 to AD 1259)

The temporal power of the Alibande Kba lifaha was everthrown by Halak Khan, grandson of the colehrated Chenjiz Kkan AD 1250, but for thice centuries certain de scendants of the Abbaside, or Baghdad Khalifahs, resided in Fayjit, and asserted their claim to the spiritual power The founder of the present dynasty of Turkish Sultans was Usman (Othman), a chioftain descended from the Orghu/ Turks (born at Sakut, AD 1259), who was at first the ruler of a small ter ritory in Bithyma, but whom 1299 invaded tho whole country of Makkah, and subsequently extended his conquests to the Black, Sea and whose successor Salun (munth in descent). obtained the title of Khalifah from one of the Abbaside Khalifahs in Egypt About the year AD 1515 (Au 921), Salim I, rule of the Ottoman Turks and Emperor of Constantinople, finding himself the most powerful prince of his day in Islam, and wishing still further to consolidate his rule, conceived the ides of reviving in his own person the extinct glories of the Khalifate He had more than one claim to be considered their champion by orthodox Muhammadans, for he was the grandson of that Mubammad II who had finally extinguished the Roman Elapiio of the East, and he had himself just onded a successful campaign against the horetical Shah of Persia His only rivals among Sunni princes were the Muslim Emperors in India, the Emperor of Morocco, and the Mameluke ruler of Egypt, then known to the world as pur excellence, "the Sultan" With the two former, at rulers of what were remote lands of Islam, Salim seems to have troubled himself little, but he made war on Egypt In a.D 1516 he invaded Syria, its outlying province, and in A.D 1517 ho entered Oairo

There he made prisoner the reigning Mameluke, Qansau 'l-Qhauri, and had him publicly beheaded

He then, in virtue of a very doubtful cession made to him of his rights by one Mutawakkil Ibn 'Amii 'l Hākim, a descendant of the house of al 'Abbas, whom he found living as titular Khalifah in Cairo, took to himself the following style and title Sultānu s-Solātīn un Hākimu 'l-Hākimin, Maliku'l Bahrun wa Hāniyn 'l-Garrum, Khalifatu'r-Rusūh'l'lüh, Amīru'l-Mu'minm, wa Kultān, wa Khān, that is "Ring of kings and Ruler of rulers, Monarch of the two seas (the Meditarranean and the Red Sea) and Protector of the two lands (al-Hijāz and Svria, the holy lands of Islām), Successor (Khalifah) of the Apostle of God, Ruler of the Faithful, King and Chief' It is said that he first had the satisfaction of hearing his name men tored in the public prayers as Khalifali when he visited the Great Mosque of Zacharias at Aloppo, on his return northwards in 1619

Such are the titles still claimed by the Ottoman Sultans, who arrogate to themselves the position of Khalifahs and Successors to the Prophet It 18, however, a mere assertion, for the title and office being elective and not hereditary, it was not in the power of any Khalifah to transfer it to another Force of circi instances alone has compelled the ruler of the Ottoman Empire to assume the position, and has induced his subjects to acquiosce in the usurpation We have not seen a single work of authority, nor met with a single man of learning, attempting to prove that the Sultans of Turkey are rightful Khalifabs, for the assumption of the title by anyone who is not of the Quraish tribe is undoubtedly illegal and heretical, as will be seen from the following authorities -

Mishbata 'l Masabh, book xxii ch xii 'lbn 'Amr relates that the Prophet of God and 'The Khalifab shall be in the Quralsh tribe as long as there are two persons in it, one to rule and another to serve'"

Sharks '-Mussage!, p 606 Archic edition, Egypt "It is a condition that the Khelliah (Imām) be of the Quraish tribe All salmit this except the Khawārij and (crtain Mutanlahs We all say with the Prophet 'Let the Khelliah be of the Quraish', and it is certain that the Companions acted upon this injunction, for Abū Bakr urged it as an authority upon the Ansars, on the day of Sakhitah when the Companions were present and ingreed It is, therefore, for a certainty established that the Khalliah must be of the Quraish"

The Hupatu 'liaht 'l-Balayhah, p 335, Arabic edition, Delhi 'It is a necessary condition that the Khalifah (Imam) be of the Quraish tribe"

The Kash hafu " Intelâhût, A Dictionary of Technical Terns Edited by Colonel N Lees, in loco " The Khalifah (Imam) must be a Quraish"

It is a matter of history that the Wahhabia regarded the Turkish Sultan as a usurper,

when Satud took Makkah and al-Madinah in 1804, and to the present day, in countries not under Turkish rule, the khutbah is re-oited in behalf of the Amir, or ruler of the Muslim state, justead of the Ottoman Sultan, which would not be the case if he were acknowledged as a lawful Khalifah In a collection of khutbahs, entitled the Majma u Khutab, the name of the Sultan of Turksy does not once occur, although this collection is much used in Muhammadan etates have eeen it stated that the Sultan is prayed for in Hyderabad and Bengal, but we beheve it will be found, upon careful inquiry, that he was not mentioned by name, until very recently, in any of the mosques of India khutbahe, in which there are prayers for the Ottoman Sultan by name, have been unported from Constantinople

According to Mr W S. Blunt, the chief arguments of the Hamfite 'Ulama' in support of the claime of the present Ottoman

dynasty are—
(1) The right of the Sword.—The Khalifate being a necessity (and this all Mushims admit), it was also a necessity that the de facto holder of the title should be recognised until a claimant with a better title should Now, the first qualification of a appear claimant was, that he should make the claim, and the second, that he should be supported by a party, and Salim had both claimed the Khalifate and supported his pretensious at the head of an army He challenged the world to produce a rival, and no rival had been found

(2) Election, that is, the sanction of a legal body of elders. It was argued that, as the ahlu 'aqd' (or council), had been removed from al-Madinah to Damascus, and from Damascue to Baghdad, and from Baghdad to Cairo, so it had been once more legally removed from Cairo to Constantinople Salim had brought with him to St Sophia's some of the 'Ulama' (learned men) of the Azhar mosque in Cairo, and these in conjunction with the Turkish 'Ulama had elected him of ratified his election. A form of election is to the present day observed at Constantinople in token of this right, and each new Sultan of the house of 'Uaman, as he succeeds to the temporal sovereignty of Turkey, must wait before being recognised as Khalifah till he has received the sword of office at the hands of the 'Ulama' This ceremony it is customary to perform in the

(3) Nomination.—Sultan Salim, as has been already said, obtained from Mntawakkil, a descendant of the Abbaeides, and himself titularly Khalifah, a full cession of all the Khalifah rights of that family The fact, as far as it goes, is historical, and the only flaw in the argument would eeem to be that Mutawakkil had no right thus to dispose of a title to an alien, which was his own only in virtue of his birth As a piecedent for nomination, they cite the act of Abu Baki, who on his death-bed recommended 'Umar as his successor in the Khalifato.

mosque of Alyub

(4) The Guardianship of the Two Shrines (Haraman), that is to say, of Makkah and Jerusalem, but especially of Makkah. It has been asserted by some of the 'Ulama', and it is certainly a common opinion at the present day, that the sovereignty of al-Lijar is in itself sufficient title to the Khalitate. It seems certainly to have been so considered in the first age of Islam, and many a bloody war was then fought for the right of protecting the Baitu 'llah, but the connection of al-Hijuz with the empire of the Khalifahs has been too often broken to make this a very tenable argument In the tenth century, Makkah was held by the Karmathian heretics, in the thirteenth by the Imams of Santa, and for seven years in the present century by the Wahhābis Still the de facto sovereignty of the Haramain, or two shrines, was one of Salim's pleas, and it is one which has reapseared in modern arguments respecting the

Khalifal rights of his descendants

(5) Possession of the Amanat, or sacred relics Thie last is a plea addressed to the vulgar rather than to the learned, but it is one which cannot be passed by nanoticed here, for it exercises a powerful influence at the present day over the ignorant mass of Muslims It was asserted, and ie still a pious bolief, that from the sack of Baghdad in AD 1258, certain relicts of the Prophet and his Companions were saved and brought to Cairo, and thence transferred by Salim to Constantinople These were represented as constituting the imperial maignia of office, and their possession as giving a title to the suc-They consisted of the cloak of the cession Prophet, borne by his soldiers as a standard, of some hairs of the Prophet's beard, and of the sword of Umar The vulgar still believe them to be preserved in the mosque of Aiyub at Constantinople (See The Future of Islam, by Wilfind Scawen Blunt, London, 1882,

On the general question as to whether or not an Imam, or Khalifah, to necessary for Islam, the author of the Skarhu'l-Musoay! says, "The appointment of an Imam (i.e. Abalifah) is incumbent upon the united body of Mushins, according to the orthodox law of the Sunnis, although the Mutazilahs and Zaidiyahs asy it is merely expedient, but not ordered by the law, whilst the Ishmalliyahs and the Imamiyahs say God will Himself appoint an Imain for the establishment of sound Some say the appointment of an doctrine linkin is only necessary when Muslims are at peace amongst themselves and united, and not when they are in a state of rebellion.

The arguments in favour of the absolute necessity of an Imam, or Khalifah, being appointed, are that in the time of Abu Bakr, the first Khalifah, it was established by general consent, and Abū Bakr, in his first khutbah after the death of Muhammad, saids "Beware' Muhammad is certainly dead, and it is necessary for this religion that some one should be appointed for its pretection And all the Muslims at that time consented to this saying of Abu Bakr, and consequently

in all ages Muslims have had an Imam it is well known that without such an officer Islam cannot be protected from evil, for without him it is impossible to maintain the orders of the Muslim law, such as marriage Jihad, punishment, and the various ordinances of Islam (Sharhu'l-Muwaqif, p. 603)

The following are some of the injunctions

of Muhammad regarding the Imam or Kha-

"When two Khalifahs have been set up, put the last of them to death and preservo the other, for the second is a rebel

"He who soknowledges an linain must obey him as far as he can, and if a pretender

comes, kill him "

"Whomever God appoints as Imam, and he does not protect his peoplo, shall nover smell

the smells of paradise

"It is indispensable for every Muslim to listen to, and approve the orders of the Imam. whether he likes or dislikes, so long as he is not ordered to sin and act contrary to law, then when he is ordered to sin, he must neither attend to it nor obey it "

"Whoever quits obedience to the Iniain and divides a body of Muslims, dies like the people in ignorance and whoover takes a part in an affray, without knowing the true from the false, does not fight to show his religion but to aid oppression, and if he is slain, then he dies as the people of ignorance and that person who shall draw his sword upon my people, and kill the virtuous and the vicious and not fear the killing of Mushims or those

protected by them, is not of me nor am I of him."

"The Companious said O Prophet when they are our enemies and we thens, may we not fight with them?' He said, 'No, so long as they keep on foot the prayers amongst you', this he repeated, 'Beware! he who shall be constituted your prince, see if he does anything in disobedience to God and if he does, hold it in disploasure, but do not withdraw yourselves from his obedienco"

"He who forsakes obedience to the Imam, will come before God on the Day of Resurcetion without a proof of his faith and he who dies without having professed to the Imam, dies as the people of ignorance"

"Prophets were the governors of the children of Israel, when one died, another supplied his place, and verily there is no prophet after me, and the time is near when there will be after me a great many Khalifshs The Companions said, 'Thon what do you order us?' The Prophet said, 'Oboy the Khalifah, and give him his due, for verily God will ask about the duty of the subject'"

"Beware! you are all guardians, and you will all be asked about your subjects, then the Imam is the guardian of the subject, and he will be asked respecting the subject and a man is as a shepherd to his own family, and will be asked how they behaved and his conduct to them, and a wife is a guardian to her husband's house and children, and will be interrogated about them, and a slave is a shepherd to his master's property, and

will be asked about it whether he took good care of it or not

"God never sent any prophet, nor ever made any Khalifah, but had two counsellors with him one of them directing lawful deeds, and that is an angel, and the other, in sin, and that is the devil, and he is guarded from ain whom God has guarded " (Mishkat,

book xvi ch 1)

I—The Khalifahs of the Sunnis, from the death of Muhammad to the present time

(1) The four rightly directed Khalifaha, and al-Hasan (at Makkah) — 1 Abū Bakr, A H. 11 (A D 632)

(Collected the Qur'an into one volume )

'Umar, A.H. 13 (AD 634)

(Conquered Egypt, Syria, and Persia.) 3 'Uaman, AH 23 (AD 648)

(Invades Cyprus, revolt at al-Kufah)

4 'Ali, A 11 35 (A D 655) (Revolt of Mu'awayah 'All neesssinated)

5 Al-Hasan, A.H 40 (AD 660)

(Resigns, poisoned)
(2) Umaiyade dynasty The Banu Umaivah (at Damascus)

1 Mu'nwiyah I , A H 41 (A D 661)

(Siege of Constantinople, makes Damascus the (spital)

2 Yazid I , A H 60 (A.D 679)

(Destruction of al Husain's party and

his death ) 3 Mu'āwiyah II., A.H. 64 (A D 683) (Deponed)

4 Marwan I, A u 64 (A D 683)

(Porsoned) 'Abdu 'l-Malik, A.H 65 (AD. 684)

(Arabian money first coined.)
Al-Willd I All 86 (A.D 705)

(Commest of Africa Spain, Bukharah ) 7 Sulaman, A 11 96 (A D 715)

(Defeated before Constantinople, dies of grief)

8 'Umar (Omer), A H. 99 (A D 717), (Poisoned)

9 Yazid II , An 101 (AD 720) (His generals successful in war )

10 Hisham, A H 100 (A D 724) (Charles Martel ohecks the conquest of the Atabs in the West, rise of the Abbasides )

11 Al-Walid II , A H 125 (A.D 748) (Siam by conspirators)

12 Yazid III., A.H 126 (A D 744)

(Diod of the plague)
13 Ibrahim, AH 126 (A'D 744)

(Deposod) Marwan, AH 127 (AD 744)

(Defeated by the Abbasides, pursued to Egypt, and slam on the banks of the Ntlo )

The end of the Umayah dynasty, Am. 182
(AD 749)

(3) The Abbaside dynasty Ad-Daulatu 1-Abbasiyah (at Baghdad and baumara) 1 Abū 'l-'Abbās as-Saffāh, an 132 (a.D 750).

(Resides at al-Kūfalı)

2 Al-Mansur, A H 166 (A D 754) (Abdu r-Rahman, the Umaryah Khalifah seizes bpain, Baghdad founded).

8 Al-Mahdi, A.H. 158 (AD 775) (Conquers Nicomedia on Sea of Marmore, making the Empress Irene pay tribute.) Al-Hadi, A # 169 (A.D. 785)

5 Harunu 'r-Rashid, A н 170 (A н 786) (The hero of Arabian Nights, a flourishing period of Arabian literature )

Al-Amin, A.E. 193 (A.D 809) Al-Ma'mun, A.E. 198 (A.D 813)

(The Augustan period of Arabian letters.)

8 Al-Mu'tasim, AH 218 (AD 888) (Makes the city of Saumara his capital, decline of the Khalifate.) Al-Wäsig, A.H. 227 (A.D 841)

10 Al-Mutawakkil, A.H. 282 (A.D. 847) (A persecutor of the Jowa and Chris-

tians, murdered)

Al-Muntasir, A H 247 (A.D 861)

12 Al-Musta'ın, A.H. 248 (AD 862)

19 Al-Mu'tazz, AH. 252 (AD 866) 14 Al-Muhtadī, AA 255 (AD 869)

15 Al-Mutamid, A H 256 (A.D 870)

(Re-establishes the capital at Baghdad)

16 Mu'tazid, A.H. 279 (A D 892) (Conquers Persia, Ismail San seizes Turkistan from the Khalifah) Ismail Samain

17 Al-Muktafi L, A H 289 (A.D 902) (Ismuil Samain seizes Persia from the Khalifah )

18 Al-Muqtadir, A H 295 (AD 908) (The Fätimites in Egypt )

Al-Qahir, A.H. 320 (A.D 932) (Blinded and doposed )

20 Ar-Razi, A H. 322 (A D 934)

(The last of the Khalifahs who ever recited the khutbah

21 Al-Muttaqi, A.H 329 (A.D 940) (Decline of the Abbasides)

22 Al-Mustakfi, A H 383 (A D 944).
28. Al-Muşt', A H 384 (A D 945)
(The Fatimate Khalifahs seize all North Africa and Egypt.)

24. At-Tai', A.H. 363 (A D 974) (Deposed)

Al-Qadir, A # 881 (A D 991)

(Mahmud of Ghazm conquers India ) 26 Al-Qa'ım, ah 422 (ad 1031)

(Rise of the Schukian Turks ) 27 Al Muqtadi, AH 467 (AD 1075)

(The first crusade, rise of Hasan Jubah, and his followers the Assassius)

28 Al Musta'gu, AH 487 (AD 1094) (Jerusalem taken by the Fatumites)

29 Al-Mustarshid, A H 512 (A D 1118) (Murdered by the Assassins )

30 Ar-Rashid, A H 529 (A D 1135) (Murdered by the Assassins

31. Al-Muktafi II, AH 530 (AD 1186) (Defeated by the Turks, s second crusade, A.D 1146)

82. Al-Mustanjid, A.H 555 (A.D 1160) (Disorders in Persia )

Al-Mustahdī, A.H 566 (AD 1170) (Saladın, the Sulkan of Egypt, conquere Syris )

34 An-Nasır, A H 575 (A.D 1180) (Conquests of Jengiz Khan, thurd crusade, A.D. 1189)

 85 Az-Zāhir, a H. 622 (a D 1225).
 86 Al-Mustansir, a H. 628 (a D 1226) (Persia subject to the Moghuls) 37 Al-Musta'sım, A.H. 640 (A D 1240). (Halaku, the Turk, a grandson of Jengiz Khan, takes Baghdad and puts the Khalifah to death, a.H. 656 (a b 1258) the uncle of the last Khalifah goes to kgypt, while the Khalifate continues only as a spiritual power

(4) The Usman, or Turk Dynasty (at Constantinople)

'Usman I (Othmun), AD 1299

Urkhan, A.D 1326

Mund (Amurath), AD 1360 Bayazid I, AD 1389

Sulaman I, AD 1402

6 Müsa, AD 1410

Muhammad I, A B 1418 Murad II, A D 1421

Muhammad II, AD 1451 10 Bayuzid II , A D 1481

Salun I (Solm), AD 1512 11

(Assumes the title of Khalifah )

Sulaimān II, A D 1520 12

13 Salım Il , A D 1566

Muind III AD 1574 14

15 Muhammad III., A D 1595

Ahmad L AD 1603 16 Mustafil, AD 1617 17

(Deposed in favour of his nepher )

'l'sman II, AD 1618 Mustafa I AD 1622 18

(Restored and again deposed.)

20 Marad IV AD 1623

21 Ibrahim, AD 1640

Muhammad IV , AD 1649 22

Sulaman III, AD 1687

24 Ahmad II, AD 1691

Mustafa II, AD 1695 Ahmad III., AD 1703 25 26

27 Mahmad I , A D 1780 28 'Usmāu III', ad 1754

24 Mustafa III , AD 1757

30 'Abdu 'l-Hamid L, 1774

1 Salim III, AD 1788 32 Mustafa IV, AD 1807 33 Mahmud II, 1808

34 'Abdu 'l-Majid, A D 1839

85 Abdu I-Aziz, ad 1861 36 Murăd V, ad 1876 85

37 'Abdu 'l-Hamid, AD 1876

II -The Shi uhs only regard those as nightful Imams (they do not use the word hhalifuh) who are descended from 'Ali (the son-in-law of the Prophet) and his wife Fatimah, the Prophet's daughter According to their traditions Muhammad distinctly According nominated 'Ali as his successor when he was returning from his faiewell pilgrimage. They say, that on his way to al-Madinan, the Pro-phet, with 'Ali and certain other of the Companions stayed at a place called Ghadim-i-Khūm And that it was here revealed by Gabriel that he should nominate 'Alī as his successor He is related to have said, "O ye people, I am your Prophet and Ali is my successor From us (1 e 'Ali and my daughter) shall descend al-Mahdi, the seal

of the Ishams" (See Hayatu 'l-Qulub, p 884)

According to the Shi'ahs, there have only been twelve lawful Imams

1 'All, son-in-law of Muhammad

2 Al-Hasan, eldest son of 'Alī and Fātimah

8 Al-Husain, the second son of 'Ali and Fitimah.

4. Zamu 'L'Abidin, son of al-Husain

5 Muhammad al-Baqir, son of Zainu I-Abidin.

6 Jafaru 's-Sadiq, son of Muhammad al Bägir.

Musa 1-Kazım, son oi Ja'iar

8 'Ali ar-Rază, son of Müsa 9 Muhammad at-Taqi, son of 'Alı ar-Rază.

10. 'Alī an-Naqı, son of at-Taqī

11 Al-Hasan al-'Askari, son of 'Ali 12 Muhammad, son of al-Askari, or the Imam Mahdi, who is supposed to be still alive, although he has withdrawn himself from the world, and that he will appear again as al-Mahdi, the Director, in the last

days [AL-MARDI]
The Kinga of Persus have never claimed to be in any sense the successors of the Prophet

Sultan Mahmud 'Abdu 'llab (A H 706, A D 1806), was the first monarch of Persia who

proclaimed himself a Shi'sh

III. The Fatimide Khalifahs were a dv nasty who claimed the Khalifate in the reign of the Abbaside Khalifah Muquadir, then founder, 'Ubaidu 'lish, pretending to be al Mahdi, "The Director," and a descendant of Fatimah, the daughter of the Prophet They reigned over Egypt and North Africa from A.D 910 to A.D 1171, and were in all fourteen Khalifaha

1 'Ubaidu lläh, ap 910 (Ravaged the cousts of Italy and invaded Egypt several times )

2 Al-Qa'ını, A D 938 8 Al-Mansur, A D 946

4 Al-Mu'izz, A D 955

(Established the Khalifate of the Fatimides in Egypt, defeated in Spain, took Sioily, founded Cauo conquered Syria and Palestine.)

5 Al-'Azīz, A D. 978

(Married a Christian woman, whose brothers he made Patriarchs of Alexandaa and Jerusalem )

6 Al-Hākım, ▲ n 996

(Persecuted Jews and Christians)

7 As-Zahir, A.D 1021

(The power of the Fatimides declines)

6. Al-Mustaneir, a.p. 1037

(The rise of the Turks.)

Al-Musta'li, A.D 1094

(Defeated by the Crusaders ) 10 Al-Amir, A.D. 1101

11 Al-Hafig, A.D 1129

12 Az-Zafir, AD 1149

18. Al-Fa'ia, a.D 1154. 14. Al-Asid, a.D 1160

(The last of the Fatimade Khalifaha His Wazir, Nurn'd-din, on the death of his master submits to the Abhaside Khalifah Mustahdi, AD 1171)

FATTMITAR ]

IV -The Khalifate of Cordova in Spain was founded by a descendant of the deposed Umaiyah dynasty, 'Abdu 'r-Rahman ibn Mu'āwiyah Muslim Amīis had ruled at Cordovs from a.b 711, when Tārik and Mūsā came over from Africa and invaded Spain. But 'Abdu 'r-Rahman was the first to assume the title of Khalifab

The following is a list of the Khalifahs of Cordova and Granada from AD 755 to the

fall of Granada A.D 1492 -1 'Abdu 'r-Rahmān I, AD 755

(Cordova embellished and the Mazquita erected )

2 Hisham I, A D 786 3 'Abdu 'r-Rahman II, A D 786

Al-Hakam I, AD 796

(Surnamed " The Ornel ")

'Abdu 'r-Rahman III , a p 821 (Christians poraecuted)

Muhammad I, AD 852

(Alfouso the Great obtains victories) Al-Munayyır, A D 860

Abdu Ilah, AD 888

(Flourishing period of literature and science at Cordova )

9 'Abdu 'r-Rahman IV , AD 912 The beroic age of Spain )

10 Al-Hakam II , A 1) 961

Hisham II, AD 976 11

Sulaiman AD 1012

(Defeated and executed by 'Ali )

13 'Ah, AD 1015

Abdu r-Rahmān V, A D 1017 Al-Qāsını, A D 1018 14

Lő

'Abdu 1-Kahman VI, AD 1023 16

Muhammad IL, AD 1023

18 Husham III, A D 1026 (Esteemed for his equitable and humane government )

Jawabir, AD 1031

20 Muhammad III, AD 1044

Muhammad IV , A D 1060 21

22 Muhammad V, AD 1069

(Siego of Toledo, A D 1082)

23 Yusuf L, AD 1094

24 'Ali, A D 1107

23

Tashifin, A D 1144 Abdu 'l-Mun'ım A D 1147 26

27 Yusuf II, AD 1168

48 Yr'jub I, AD 1178 **)**()

Mphammad VI, AD 1199 30

Ya'qub IL, AD 1218 31 Abū Ya'qūb, A.D. 1218

Abû Malik, AD 1223

33 Al-Ma'nun, A.D 1225

(Died in Morocco )

Abu 'Ali, A.D 1225

(Cordova surprised by Ferdinand of Leon and Castile, and taken The fall of the Khalifate of Cordova, A.D 1286 A Khalifate established by the Moors at Granada )

## The hhalifahs or Sultans of Granada

35 Muhammad I, AD 1288

(Encourages literature ) Muhammad II, A D 1273

37 Muhammad III., AD 1802

38. An-Nāsir, a.D 1809 39. Ismā'ii I., a.D 1818. 40. Muhammad IV., a.D 1825 41. Yūsuf I., a.D 1833

42 Muhammad V, A.D 1854 48 Ismā'll II., A.D 1859

44. Abū Sa'īd, AD 1860

45 Yusuf II, AD 1891

46 Muhammad VI, 4 D 1896 47 Yüsuf III., AD 1408

48 Muhammad VII., A.D 1423

49 Muhammad VIII., A.D 1427 50 Muhammad VII. (restored), A.D 1429 51 Yüsuf IV., A.D 1432

52. Muhammad VII. (again restored), AD 1482

58 Muhammad IX., AD 1445

54 Muhammad X., An 1454

55 'Ali, a D 1468 56 Abū 'Abdı 'Ilāh, a.D 1488

57 'Abdu 'llāh az-Zaggāl, A.D 1484

(The fall of Granada, and the consolidation of the Spanish Monarchy, A.D. 1492)

Thus, smidst the acclammations of Chris tendom, Ferdinand and Isabelia planted the symbol of Christian faith on the walls of Granada, and proclaimed the destruction of Muhammadan rule in Spain.

KHALILU 'LLÄH الله) (عليل "The friend of God" A title given to Abraham in the Qur'an, Sûrah iv 124 "For God took Abraham as his friend."

With regard to this verse, al-Baizawi says "Abraham in a time of dearth seut to a friend of his in Egypt for a supply of corn but the friend denied him, saying, in his ex case, that though there was a famine in their country also, yet, had it been for Abraham s own family, ne would have sent what he desired, but he knew he wanted it only to entertain his guests, and give away to the poor, according to his usual hospitality. The servants whom Abraham had sent on this message, being ashamed to return empty to conceal the matter from their neighbours, filled their sacks with fine white sand, which in the East pretty much resembles meul Abraham being informed by his servants on their return of their ill success, the concern he was under threw him into a sleep and in the meantime Sarah, knowing nothing of what had happened, opening one of sacks, found good flour in it, and immediately set to making bread Abraham awaking, and smelling the new bread, asked her whence she had the flour 'Why,'says she, 'from your friend in Egypt.' 'Nay,' replied the patriarch, 'it must have come from no other than my friend, God Almighty '" [ABRAHAM.]

KHAMR (+++) The word used in the Qur'an for wine or anything that in-

Sürah ii 216 "They will ask thee about wine (khamr), and games of chance say in both is sin and profit to men, but the sin of both is greater than the profit of the same."

By the orthodox, the term khaser is gene-

rally held to include not only alcoholic drinks, but opium and other narcotics Some understand it to include tobacco, hence the destruction of tobacco pipes in the streets of Makkah by the Wahhabis [WAHHABI]

KHAN (مان) Persian "A ruler, a chief" A term used for the supreme ruler of small countries or provinces The Khan of the Taitars It is also one of the titles of the Sultan of Turkev It is also used for a caravansary or inn, being a corruption of the Persian khanah, 'a home"

AL-KHANNAS (الحماس) A demon montioned in the Qur'an, Surah exiv (the last chapter)

"SAY I betake me for refuge to the Lord of men,

. The King of men,

"The God of men,

"Against the mischief of the stealthily withdrawing whisperer (al-khannas),

"Who whispereth in man's breast-

' Against gonn and men"

KHANZAB (حرب A demon who casts doubt at the time of prayer 'Usman ibn Abi 'l-'Āsī iclates that he came to the Prophet and complained that he was disturbed by the devil during prayers The Prophet said "This is a demon called Khanzab who disturbs prayer When you are aware of any such disturbance seek protection of God and spit over your left shoulder three times" 'Usman did so, and all doubt and perplexity was dispelled.

KHARABAT (خرابات) "A wine-shop or tavern" A mystic term for the society of the Murshid, or inspired teacher See Diwan-1-Hanz (Bickhell's edition, p

"Within the Magian's house of wine our

"Behold this marvel what a light and where that sight I see "

KHARĀJ (خراح) A tax, or tribute on land This was originally applied to a land tribute from non-Muslim tribes (Hidayah, vol u p 204), but it is now used for a tax, or land-rest due to the State La-kharaj 18 a term used for lands exempt from any such paymont

KHARQU 'L-'ADAH (غبق العادة) Let ' The splitting of Nature " That which is contrary to the usual course of nature A term uso for miracles. Either (1) Mujizah, miracles worked by Prophets, or (2) Kara-mah, wonders performed by walls or saints; or (%) Istidag, wonders worked by the power of Satan. [MIRACLES.]

KHASHYAH ( "Fear" Khashyatu 'liah, "The fear of God," is an expression which occurs in the Qur'an.

Surah in 69 There are some that fall

down for fear of God"

Surah iv 79 "A portion of them fear men as with the fear of God, or with a yet greater fear "

KHASR ()—). Let "The middle or waist" An act forbidden in prayer, as related by Abū Hirairah, who said "The Prophet forbade Khasr in prayer" (Mishkāt, book iv oh. xx.) It is generally held to be the act of holding the waist with the hands to relieve the sensation of fatigue experienced in the position of standing some divines believe it to be a prohibition to lean on a mishsarah, or staff, in prayer, whilst others give to it the sense of cutting short the verbal forms of prayer, or remaining too short a time in the prescribed stittude (bhaikh 'Abdu'l-Haqq)

KHĀSS ( "Special" as distinguished from 'Amm, "goneral" A term frequently used by Muhammadan writers and in treatuses on exegesis

KHATIMU 'N-NABİYİN (
"The seal of the Prophets"

A title assumed by Muhammad in the Qur'an

Burah xxxiii 40 "He is the Apostle of God
and the seal of the Prophets" By which is
meant, that he is the last of the Prophets

خانم) "The seal of prophecy" A term used for the largo mole or fleshy protuberance on Muhammad's back, which is said to have been a divine sign of his prophetic office.

"Abdu 'llah ibn Sarjis describes it as being as large as his closed fist, with moles round about it Abû Ramsah wanted to remove it, but Muhammad refused saying, "Tho Physician thereof is He who placed it thore"

KHATIR (, ) "Mind, conscience" A term used by mystic teachers Khātir is said to be of four kinds Al-hhātiru 'r-Rabbānī, "conscience inspired of God", ul-hhātiru 'l-Malaki, "conscience inspired by angels", al-Khātiru 'n-Nafsanı, a conscience inspired by the flesh", al-Khātiru 'sh-Shaitani, "a conscience inspired by the devil" (Kitābu 't-Ta'rifāt, in loco)

khatmah (Law) An epilogue, but more generally a recitation of the whole of the Qur'an. (hhatm, "concluding")
Mr Lane in his Arabian Nights (vol 1

Mr Lane in his Arabian Nights (vol 1 p 382), says the most approved and common mode of entertaining guests at modern private festivities, is by a khatmah, which is the recitation of the whole of the Qur'an Their mode of recitation is a peculial chanting

KHATN (www) A legal term for the husbands of female relations within the prohibited degrees. It his includes all the relations of these husbands (Hidayah, vol iv p 518)

KHATNAH (& [GIRGUMCI-

KHATT ( ) A line, a letter of the alphabet, an epistic (1) A figure drawn by exorests making an incantation (2) Khatt-i-Sharif, "royal letters, a diploma" (3) 'Abdu 'llāh ibn 'Abbās says a khatt, or "letter," is the language of the hand, and its divine origin is stated in the Qur'an, Sürah xevi 4 "Who hath taught is the use of the pen" It is said Adam first wrote with his inger in the dust, but others say it was Idris. The same traditionist says the first who invoited the Alabic character, were three persons of the tribe of Bulān of the race of Bulān Taiy

Ibn Ishāq says there are four classes of Arabic writing the Makkī, the Madanī, the Basrī, and the Kūfī, and the first who wrote the Qur'ān in a clear and elegant writing, was Khālid ibn Abī 'l-Haiyāj and that he was set to the work by Sa'd, who employed him as a caligraphist for the Khalīfah Walīd ibn 'Abdi 'l-Malik AH 86, and that Khāli obn 'Abdi 'l-Malik AH 86, and the Kufīc character (Khushfu 'z-Zunūn, Flugel's ed, vol ui p 149)

KHAUF ( "Fear" Generally used for the fear of God 'Abdu'llah ibn Mas'fid relates that Muhammad said 'There is no Muslim whose eyes shed tears, although they be as small is the head of a fly, from fear of God, but shall escape hell ine ' (Mishkāt, book xxii ch xxix pt 8)

KHAWARIJ (خارج). Let "The Revoltors" A sect of Mushms who affirm that any man may be promoted to the dignity of Khalifala, even though he be not of the Quraish tribe, provided he be elected by the Muhammadan nation. The first who were so-called were the 12,000 men who revolted from Ali after they had fought under him at the battle of Siffin, and took offence at his submitting the decision of his right to the Khalifate to the arbitration of men when, in their opinion, it ought to have been submitted to the judgment of God They affirmed that a man might be appointed Khalifah, no matter of what tribe or nation, provided he were a just and pious person, and that if the Kh hifal turned away from the truth, he might be put to death or deposed. They might be put to death or deposed also held that there was no absolute necessity for a Khalifah at all In A H 38, targe numbers of this sect were killed, but a few escaped, and propagated their schism in different parts of the world. [RHALIFAH.]

KHAZRAJ (حزرة) An Arabic tribe who, at an early period of Muhammad's mission, submitted to his authority They are supposed to have settled in al-Madinah sarly in the fourth century

KHIBRAH (5)—A proof, an experiment Practical knowledge Ahlu 'l-Alubiuh, persons practically acquainted with any subject

of Khalifah [RHALIFAH.]

KHIL'AH or KHIL'AT (Late). A dress of honour presented by a ruler to an inferior, as a mark of distinction. A complete Lhil'ah may include arms, or a horse, or an elophant

KHILWAH (اعلوة) "Privacy, retirement." A term used by the Sufis for returement from the world for the purposes of worship and meditation.

KHIRQAH (خوتة). The robe of the faqir or ascetic A religious habit made of shreds and patches, worn by darveshes

KHITBAH (4.4.). "Betrothal" Called in Hindustani mangni No religious ceremony is enjoined by Muhammadan law, but it is usual for the Maulawi or Qazi to be invited to be present to offer up a prayer for a blessing on the proceeding

The oeremony is usually accompanied with great rejoicings The following is Mrs Meer Hassan Ah's account of a betrothal in the

neighbourhood of Lucknow .

"A very intimate friend of mine was seeking for a suitable match for her son, and, being much in her confidence, I was initiated m all the mysteries and arrangements (according to Musalman rule) of the affair, pending the marriage of her son.

'The young lady to be sought (weed we have it), had been described as amiable and pretty -- advantages as much esteemed as her lank, fortune she had none worth mentioning, but it was what is termed in Indian society a good and equal match. The overture was, therefore, to be made from the youth's famuly in the following manner —

'On a silver tray covered with gold brocade, and fringed with silver, was laid the youth's pedigree, traced by a neat writer in the Persian character, on richly embossed paper, ornamented and emblazoned with gold figures. The youth being a Saiyid, his pedigree was traced up to Muhammad in both paternal and maternal lines, and many a hero and begun of their noble blood filled up the space from the Prophet down to the youthful

Mir Muhammad, my friend's son.

"On the tray, with the pedigree, was laid a nazr, or offering of five good mohurs, and twenty-one (the lucky number) rupees, a brocaded cover, fringed with silver, was sproud over the whole, and this was conveyed by the male agent to the young begum's father The tray and its contents are lo-tained for ever, if the proposal is accepted, if rejected, the parties seturn the whole with out delay, which is second as a tacit proof that the suitor is rejected no further expla-

nation is ever given or required

"In the present instance the tray was de tamed, and in a few days after a female from their family was sent to my friend's house, to make a general scrutiny of the zananah and its inmates This female was pressed to stay a day or two, and in that time minv important subjects underwent discussion youth was introduced, and, over ything accordmg with the views entertained by both parties, the fathers met, and the marriage, it was decided, should take place within a twelvemonth, when the young lady would have accomplished her thirteenth year

"Do you decide on having mangni per-

formed?' is the question proposed by the father of the youth to the father of the young maiden In the present case it was chosen, and great were the preparations of my friend to do all possible honour to the future bride of her son.

" Mangni is the first contract, by which the parties are bound to fulfil their engage-

ment at an appointed time

"The dress for a bride differs in one material point from the general style of Hindustam costume a sort of gown is worn, made of silver tissue, or some equally expensive article, about the walking length of an English dress, the skirt is open in front, and contains about twenty breadths of the material, a tight body, and long sleeves. The whole dress is trimmed very richly with embroidered trumming and silver riband, the deputtah (drapely) is made to correspond This style of dress is the original Hindoo fashion, and was worn at the Court of Delhi for many centuries, but of late years it has been used only on marriage festivals amongst the better sort of people in Hindustan, except kings or nawabs sending khillauts to females, when this diese called a phanmah, is invariably one of the articles

"The costly dresses for the present mangni my friend prepared at great expense, and with much good taste, to which were added a ruby 11ng of great value, large gold earrings, offerings of money the flower-garlands for the head, neck, wrists, and ancles, formed of the sweet-scented passamine, choice confectionery set out in trays with the pawns and fruits, the whole conveyed under an escort of soldiers and servants, with a band of music, from the residence of Mir Muhammad to that of his bride elect accompanied by many friends of the family These offerings from the youth bind the contract with the young lady, who wears his ring from that day to the end

of her life 'The poorer sort of people perform mangni

by the youth simply sending a rupee in a silk band, to be tied on the girl s arm

"Being curious to know the whole business of a wedding ceremony amongst the Musal man people, I was allowed to perform the part of 'officiating friend' on this occasion of celobrating the mangni The parents of tho young lady having been consulted, my visit was a source of solicitude to the whole family, who made every possible preparation to receive me with becoming respect I went just in time to reach the gate at the moment the parade arrived I was handed to the door of the zananah by the girl's father, and was soon surrounded by the young members of the family, together with many ladyvisitors, slaves and women-servants of the establishment. They had never before seen an English woman, and the novelty, I fancy, surprised the whole group, they examined my dress, my complexion, hair, hands, &c., and looked the wonder they could not express m words The young begum was not amongst the gazing throng, some preliminary customs detained her behind the purdah, where it may be supposed she endured all the agony of suspense and curiosity by her con-plance

with the prescribed forms

"The lady of the mansion whited my approach to the great hall, with all due enquette, standing to receive and embrace mon my advancing towards her. This cenemony performed, I was invited to take a seat on the carpet with her on the ground, a chair had been provided for mo, but I chose to respect the lady's preference, and the sest on the floor suited me for the time without much inconvenience.

"After some time had been passed in conversation on such subjects as suited the tastes of the lady of the house, I was surprised at the servants entering with trays, which they placed immediately before me, containing a full-dress suit in the costunie of Hindustan The hostess told me she had prepared this dress for me, and I must condescend to wear it I would have declined the gaudy array, but one of her friends whis pered me, 'The custom is or long standing, when the face of a stranger is first seen, dress is always presented, I should displease Sumdun Begun by my refusal, bosides, it would be deemed an ill omen at the mangni of the young Bohur Begam if I did not put on the native dress before I saw the face of the bride elect ' These I found to be weighty arguments, and felt constrained to quiet ( iei approhensione of ill luck by compliance, I therefore forced the gold dress and the ghttering dispery over my other clothes, at the expense of some suffering from the heat, for it was at the very hottest season of the year, and the hall was crowded with visitors

"This important point conceded to them, I was led to a side hall, where the little girl was seated on her carpot of rich embroidery, her face resting on hor knees in apparent bashfulness I could not directly ascertain whether she was plain, or pretty, as the female agent had represented I was allowed the privilege of decorating the joung lady with the sweet jessamine guinahs, and placing the ring on the fore-finger of the right hand, after which, the osi-rings, the gold tissue dress, the deputtah, were all in their turn but on, the offering of money presented, and then I had the first embraco before her mother She looked very pretty, just tuined twelve If I could have prevailed on her to be cheerful. I should have been much gratified to have extended my visit in her apartment, but the poor child seemed ready to sink with timidity, and out of compassion to the doar gul, I hurned away from the hall to relieve her from the burden my presence seemed to inflict, the moment I had accomplished my last duty, which was to teed her with my own hands, giving her seven pieces of sugar candy , seven, on this occasion, is the lucky number, I presume, as I was particularly cautioned to feed her with exactly that number of pieces

\* Returning to the assembly in the dsl hana, I would have giadly taken leave, but there was yet one other custom to be ob-

served to secure a happy omen to the young people's nniou Once again seated on the musnud with Sumdun Begum, the female people's nniou slaves entered with sherbert in allver basins Each person taking sherbert is expected to deposit gold or silver coms in the tray, the sherbert-money at this house is collected for the bride, and when, during the three days performance of the marriage ceremony at the bridegroom's house, sherbert is presented to the gnests, the money collected there is reserved for him. The produce of the two houses is afterwards compared, and conclusions drawn as to the greatest portion of respect paid by the friends on either side. The poor poople find the sherbort-money a useful fund to help them to keep house, but with the rich it is a mere matter to boast of, that so much money was collected in con-sequence of the number of visitors who attended the nuptials" (Mrs Meer Hasan Ali's Indian Musalmans, vol 1 p 362)

KHIYANAH (dia) Breach of trust Amputation is not incurred by a breach of trust, as in the case of ordinary that, according to a saying of the Prophet recorded in the Hidayah (vol ii p 98)

term used to express a certain period after the conclusion of a bargain, during which either of the parties may cancel it. According to 'Abdu'l-Haqq, it is of five kinds (i) Khyaru'sh-Shart, optional condition, where one of the parties stipulates for a period of three days or less (2) Khyanu 'L-Aib, option from defect, the option of dissolving the contract on discovery of defect. (3) Khyaru r-Ruyah option of inspection the option of rejecting the thing purchased after sight (4) Khyaru t-Tu'ym, option of defermination, where a person, having purchased two or three things of the same kind, stipulates a period to make his selection. (5) Khyaru 'L-Mujko, 'he option of withdrawing from the contract as long as the meeting of the parties continues. The Hanafiyah doctors do not secth.

KHIZLAN (()) "Abandonment" The abandonment of a Mushm by God The word occurs once in the Qur'an, Surah in 154 "If then God help you, none shall overcome you, but if He abandon you, who is he that shall help you"

Used by a Christian, it would imply the state of a person fallen from grace

AL-KHIZR ("The green one" The Maniswi Muhammad Tähir savs the leamed are not agreed as to whether he is a prophet or not His real name is, according to al Baixāwi, Balva ibn Malkān Some say he lived in the time of Abraham, and that he is still alive in the dish, and most of the religious and Sūfi mystics are agreed upon this point, and some have declared that they have seen him, and they say he is still to be seen in sacred places, such as Makkah

or Jerusalom. Some few traditionists deny his existence Others say he is of the family of Noah, and the son of a king (Mayma's 'l-Bihar, p 250)

His name does not occur in the Qur'an, but Husain, Jalalu d-din, al-Baizawi, and nearly all the commentators, believe that al-Khizr is the mysterious individual referred to in the

following narrative in the Quran -

"Remember when Streh zvin 59-81 Moses said to his servant, 'I will not stop till I reach the confluence of the two seas (se the son of Greece and the son of Porsia), or for years will I journey on' But when they reached their confinence, they forgot their fish, and it took its way in the sea at will. And when they had passed on, said Moses to his servant, 'Bring us our morning meal, for now have we incurred wearmest from this journey. He said, 'What thinkest thon? When we repaired to the rock for rest I forgot the deh, and none but Satan made me forget it, so as not to mention it, and it hath taken its way in the sea in a wou-He sald, 'It is this we were in drous eart And they both went back request of tracing then footsteps Then found they one of our servants to whom we had vouchsafed our mercy, and whom we had instructed with our knowledge And Moses said to him, Shall I follow thee that thou teach me, for guidance, of that which thou too hast been taught?' He said, 'Verily, thou canst not have patience with me how canst thou be patient in matters whose meaning thou comprehendest not?' He said, 'Thou shalt find me patient if God please, nor will I disobey thy bidding. He said, 'Then, if thou follow me, ask me not of aught until I have given thee an account thereof' So they both went on till they embarked in a ship, and he (the unknown) staved it in 'What!' said Moses, hast thou staved it in that thou mayest drown its crew? a strange thing new hast thou done! He said, 'Did I not tell thee that then couldst not have patience with me?' He said, 'Chide me not that I forgat, nor lay on me a hard command' Then went they on till they met a youth, and he slew him Moses, 'Hast thou slain him who is free from guit of blood? Now hast thou wrought a grievous thing! He said, 'Did I not tell thee that then couldst not have patience with Moses said, 'If after this I ask thee aught, then let me be thy comrade no longer, but now hast thou my excuse' They went on till they came to the people of a city Of this people they asked food, but they refused them for guests And they found in it a wall that was about to full, and he set it upright Said Moses, 'If then hadet wished, for this thou mightest have obtained pay' He said, This is the parting point between me and thee But I will first tell thee the moaning of that which thou couldst not await with patience As to the vessel, it belonged to poor men who toiled upon the sea, and I was minded to damage it, for in their rear was a king who seleed every ship by force As to the you.h, his parents were behevers, and we

feared lest he should trouble them by error and infidelity And we desired that their Lord might give them in his place a child, better than he m virtue, and neares to filial plety And as to the wall, it belonged to two orphan youths in the city, and beneath it was their treasure, and their father was a right eous man and thy Lord desired that they should reach the age of strength, and take forth their treasure through the mercy of thy Lord And not of mine own will have I done this This is the interpretation of that which thou couldst not bear with patience."

In some Muslim books he seems to be oonfounded with Elias, and in others with St George, the patron saint of England In the above quotation he is represented as the companion of Moses, and the commentator Husain says he was a general in the army of Zū 'l-Qarnaın (Alexander the Great) But as al-Khuzr is supposed to have discovered and drunk of the fountain of hie, he may be contemporary with any age!

KHUBAB or KHABBAB (عماب) The son of al-Arass, the blacksmith. slave converted in the early history of Islam, and one who suffered much persecution from the Quiaish on account of his religious opinions

When 'Umar was Khalifah, Khubab ibn al-Arasa showed him the scars of the stripes he had received from the unbelieving Makkans twenty or thirty years before, 'Umar sented him upon his masnad, saying that there was but one man who was more worthy of this favour than Khuhab, namely, Bilal, who had also been sorely persecuted by the unbelievers But Krinbab replied 'Why is he more worthy than I am? He had his friends among the idolators, whom the Lord raised up to fielp him But I had none to help me And I well remember one day they took me and kindled a fire for me, and threw me therein upon my back, and a man stamped with his foot upon my chest, my back being towards the ground And when they uncovered my back, lo! it was blistered and white" (Kātibu 'l- Wāgidi, quoted by Sir W Muir)

KHUBAIB (خبيب Son of 'Ada One of the early martyrs of Islam Being perfidiously sold to the Quraish, he was by them put to death in a most cruel manner, being mutilated and impaled When at the stake and in the midst of his tortures, he was usked whether he did not wish Muhammad was in his place, and he answered, "I would not wish to be with my family, my substance, and my children, on condition that Muhammad was only pricked with a thorn " When bound to the stake, his enemies said, "Now abjure Islam, and we will let you go " He replied, " Not for the whole world."

Sir Wilham Muir says "I see no reason to doubt the main facts of the story." (Life

of Mahomet, new ed p 286)

KHUDAI (عداى), also KHUDĀ (las) From the Persian 34 khud, "self," and i at, "coming" The Supreme Being; the Self Existing God [GOD] Khudā-parast, "a God worshipper", Khudā-tars, "a God fearer", Khudā shinās, "a God knower", Khuda-jaroshan, "God sellers," : c hypocrites

sian word, signifying, "lord," prince," "master" A possessor a man of authority It is used as a title of the Deity, and by Christian missionariee in India it is generally employed as a translation of the Greek Kvotos, "Lord." In the Ghyanu 'l-Lughah, it is derived from Khudu, "God", and wand "bke", se one like unto God

An agreement entered into for the purpose of dissolving marriage The release from the marriage tie obtained by a wife upon payment of a compensation or consideration In the Hidayah it is said "Whenever enmity takes place between husband and wife and they both see reason to apprehend the onds of marriage are not likely to be answered by a continuance of their union, the woman need not acruple to release hersolf from the power of her hueband, by offering such a compen-sation as may induce him to liberate her" In the event of a woman desiring this form of divorce, she is not entitled to the lepay ment of her dower. This law is laid down in the Qur'an "If ye fear that they cannot observe the ordinances of God, then no blame shall attach to either of you for what the wrie shall herself give for her redemption (Surah u 229)

AL-KHULAFĀ'U 'R-RĀSHIDŪN (الحلفاء الراهدون) "The well-directed Khalifahe" A title given to the first four successors of Muhammad-Abū Bakr, 'Umar (Omar), 'Usman, and 'Ali It is generally held by the Sunnis that after these four leigns, lalam became corrupted, and the succession in the office of Khalifah uncortain [KHALIFAH]

KHULQ (ale) " Disposition, temper, naturo" Qur'an, Sürah Ixvin 4
'Vernly thou art of a noblo nature"

KHULŢĪN (علطيس) An infusion of dates and raisius, boiled together until they ferment and become spirituous, but of which a Muslim can drink without impro-priety or sin. This is grounded on a circumstance relative to Ibn Zivad, which is thus related by himself "Abdu Ilah, the son of 'Umar, having given me some sherbet to drink, I became intoxicated to such a degree that I knew not my own house I went to him next morning, and, having informed him of the circumstance, he acquainted me that he had given me nothing but a drink composed of dates and raisins. Now this was certainly khultin, which had undergone the operation of boiling, because it is elsewhere related by 'Umar that it is unlawful in its crude state" (Hiddyah, vol iv p 161)

" Eternity " KHOLOD (nik) [ETERNAL PUNISHMENT]

"A fifth" The KHUMS (عبس) fifth of property which is given to the Baitu 1-Mal, or public treasury

HERMAPHRO-(منثى) KHUNSĀ DITE

ECLIPSE OF KHUSÜF (عسوف) THE MOON

The sermon KHUTBAH ( L.L.) or oration delivered on Fridays at the time of zuhr, or meridian player. It is also recited on the two great festivals in the morning after sunrise ['IDU 'L-FITE, 'IDU 'L-AZHA] The Friday prayor and sermon are established by an injunction in the Qur'an, Sürah lxii 9 'O ye who believe! when the call to prayer is made upon the congregation day (youmu' / jum'ah), then hasten to the remembrance of God, and leave off traffic" By the words 'remembrance of God," most commentators understand the khutbah or ser-

From the Traditions, it appears that Mnhammad used frequently to deliver a khutbah, and that it was not the studied and formal oration which it has become in more recent times

Jübir says "When the Prophet delivered the khutbah, his eyes used to be red, and his voice high, and his anger raged so that you would say he was warning a tribe of the approach of a hostile army, and frightening them with apprehensions of ite arrival thus. It is at hand! In the evening or morning it will come down upon you and plunder you! And the Prophet would say, I have been sent, and the Resurrection is like these two fingers, and he used to join his fore-finger with the next to it, as an explanation of the semblance that the Resurrection was not farther off than the difference of length in the two fingers (Mishkat, book iv ch xlv1)

On Fridays, after the usual ablutions, the four Sunnah prayers are recited, and the preacher, or khatth, then seats himself on the pulpit, or mimbar, whilst the Mu'azzin pro-claims azan, after which he stands up on the second step and delivers the khutbah. It must be in Arabic, and must include prayers for Muhammad, the Companions, and the king, but its composition and general structure is left to the discretion of the preacher In some countries, Egypt for example (Lane's Egyptians, vol 1 p 107), the khatib holds a wooden sword in his hand, whilst he delivers the exhortation. The khutbah is divided into two sections, the khutbatu 'l-wa's, and the khutbatu 'n-na't, supplications being made between the two sections lowing is a translation of a khutbah, as delivered in India in the present day, from which the name and titles of the reigning monarch are omitted. It is the third of a series of sermons published at Lucknow in a volume ontitled Majma's Khutab.—

"In the name of God, the Compassionate, the Merciful.

"Praised be God Praised be that God who hath shows ue the way in this religion. If He had not guided us into the path we

should not have found it

"I bear witness that there is no derty but God. He is one He has no associate. I bear witness that Muhammad 18, of a truth, His servant and His Apostle. May God have mercy upon him, and upon his descendants, and upon his companions, and give them peace

"Fear God O ye people, and fear that day, the Day of Judgment, when a father will not be able to answer for his son, nor the son for the father Of a truth God's promises are true Let not this present life make you proud Let not the deceiver (Satan) lead you

"O ye people who have helieved, turn ve God doth forgive all sin, verily He is the merciful, the forgiver of sins Verily He is the most munificent, and bountiful, the King the Holy One, the Clement the Most Mercifnl '

(The preacher then descends from the pulpit and atting on the floor of the mosque, offers up o silent prayer. He then again ascends the

numbar, as before, and proceeds) "In the name of God, the Compassionate

the Merciful.

"Praised be God We praise Him We seek help from Him We ask forgiveness of sins We trust in Him We seek refuge in Him from evil desires and from former sinful actions He who has God for His guide ie never lost, and whomsoever He leadeth aside none can guide into the right path

"We bear witness that there is no deity but God He is one He hath no partner

"Verily we bear witness that Muhammad se the servant and apostle of God, and may God have mercy upon him who is more exalted than any being May God have mercy upon hie descendants, and upon his com-panions! May God give them peace! Repecially upon Amīru 'l-Mu'minīn Abū Bakr as-Siddiq (may God be pleased with him) And upon him who was the most temperate of the 'friends,' Amiru 'l-Mu'minin 'Umar Ibn al-Khattab (may God be pleased with him) And upon him whose modesty and faith were perfect, Amiru 'l-Mu'minin 'Uqman (may God be pleased with him) And upon the Laon of the powerful God, Amiru T-Mu'mmin 'Ali ibn Abi-Talib (may God be pleased with hum) And upon the two Imams, the hely ones, the two martyrs, Amīru 'l-Mu'mmīn Abū Muhammad al-Hasan and Abū 'Abdi Tläh al-Russin (may God be pleased with both of them). And upon the mother of these two persons, the chief of women, Fāṭimatu 'z-Zuhrā' (may God be pleased with

her) And upon his (Muhammad's) two uncles, Hamzah and al-'Abbās (may God be pleased with them) And upon the rest of the 'companions,' and upon the 'followers' (may God be pleased with all of them) Of Thy mercy, O most merciful of all merciful ones, O God, torgive all Muslim men and Muslim women, all male believers and all female believors Of a truth Thou art He who wilt receive our prayers

"O God, help those who help the religion of Muhammad May we also exert ourselves to help those who help Islam Make those weak, who weaken the religion of Muham-

mad

"O God, bless the ruler of the age, and make him kind and favourable to the people.

"O servants of God, may God have mercy upon you Verily, God enjoineth justice and the doing of good, and gifts to kindred, and He forbiddeth wickedness, and wrong, and oppression. He warneth you that haply ye may be mindful (Surah cavi 92)
"O we people remember the great and

exalted God He will also remember you. He will answer your prayers The remembrance of God is great, and good, and honourable, and noble, and meritorious, and worthy,

and sublime "

A more eloquent and strikingly characteristic khutbah nas been translated by Mr Lane in his Modern Egyptians (vol 1 p 107) It is a New Year's Day sermon, delivered in the great mesque at Caire, on the first Friday in the year, on the occasion of Mr Lanes first visit and is as follows

"In the name of God, the Compassionate,

the Merciful

"Praise be to God, the Renewer of Years, and the Multiplier of favours, and the Creator of months and days, according to the most perfect wisdom and most admirable regulation, who hath dignihed the months of the Arabs above all other months, and hath pronounced that among the mors excellent of them is al-Muharram the Sacred, and hath commenced with it the year, as He hath closed it with Zu 'l-Hijjah How propitious is the beginning, and how good is the end! I extol His perfection, exempting Him from the association of any other deity with Him He hath well considered what He hath formed and established what He hath contrived, and He alone hath the power to create and to annihilate I praise Him, extolling His perfection, and exalting His name, for the knowledge and inspiration which He hath graciously vouchsafed, and I testify that there is no deity but God alone, He hath no companion, He is the Most Holy King, the God of Peace, and I testify that our lord and our Prophet and our friend Muhammad 18 His servant and His Apostle, and His elect, and His friend, the Guide of the Way, and the lamp of the dark O God, bless and save and beautify this noble Prophet, and chief and, excellent apostle, the merciful-hearted, our Lord Muhammad, and his family and his companions, and his wives, and his posterity, and the people of his house, the

<sup>&</sup>quot; Massa, is a word which occurs in the eighth verse of the Saratu t-Tahrim (lxvi.) in the Qurán; it is translated "true repentance" by Sale and Rodwell, but it is supposed to be a persen's name by several commentators

noble persons, and grant them ample salva-

"O servants of God, your lives have been gradually curtailed, and year after year hath passed away, and we are sleeping on the hed of indelence, and on the pillow of iniquity Ye pass by the tombs of your predecessors, and fear not the assault of destiny and de struction, as if others departed from the world and ye must of necessity remain in it Ye rejeice at the arrival of new years, as if they brought an increase to the term of life, and swim in the seas of desires, and enlarge year hopes, and in every way exceed other people in presumption, and ve are sluggish in deing good O how great a culamity is this! God teacheth by an allogory Know ye not that in the curtailment of time by indolence and sleep there is vory great to oublo Know ye not that in the cutting short of lives by the termination of years is a very great warning? Know ye not that the night and day divide the liver of numerous souls? Know ye not that health and capacity are two bless age coveted by many men? But the truth hath become manifest to him who hath eyes Ye are now between two years one year hath passed away, and come to an and, with its ovils and ve have entered upon another year, in which if it please God, mankind shall be relieved. Is any of you determining upon daligence in doing good in the year to come? on repenting of his failings in the times that are pussed? The happy one is he who maketh amends for the time past m the time to come, and the miserable one is he whose days pass away and he is careless of his time I'his now year hath arrived and the sacred month of God bath come with blessings to you, the first of the months of the year and of the form sacred months, as listly been said and the most worthy of preference and honone and reverence Its fast is the most excellent of fasts after that which is obligatory, and the doing of good in it is among the most excel lent of the objects of desire. Whosever de aireth to reap advantage from it, let him fast the minth and tenth days, looking for sid Abstain not from the fast through indolence and esteeming it a hardship, but comply with it, in the best manner, and honour it with the best of honours, and improve your time by the worship of God morning and evening Turn unto God with repentance before the assault of death He is the God who accepteth repentance of His servants, and pardoneth sine The Apostle of God (God bless and save him) hath said. The most excel lent prayer, after the prescribed is the prayer that is easd in the last third of the might, and the most excellent fast, after Ramazan, 18 that of the month of God, al Muharram

(The khateb, having concluded his exhorta tion says to the congregation, "Suppheate God." He then sits down and prays privately, and each member of the congregation at the same time offers up some private petition, as after the ordinary prayers, holding his hands before him (boking at the palms), and then

drawing them down his face. The khatib them risk ugain, and recites the following) -

"Praise he to God, abundant praise, as He hath commanded I testify that there is no derty but God alone He hath no companion affirming His supremacy, and condemning him who denieth and dishelieveth and I testify that our Lord and our Prophet Muhammad is His servant and His apostle, the lord of mankind the intercessor, the accepted intercessor, on the Day of Assembling God bless him and his family as long as tho eye setth and the ear heareth O people, reverence God by dong what He hath commanded, and abstain from that which He hath forbidden and prohibited. The happy one is lie who obeyeth, and the miserable one is he who opposeth and sinneth Know that the present world is a transitory abode. and that the world to come is a lasting abode Make provision, therefore, in your transitory state for your lasting state and propero for your reckoning and standing before your Lord for know that we shall tomorrow be placed before God, and reckoned with according to your deeds, and before the Lord of Might ye shall be present, and those who acted unjustly shall know with what an overthrowal they shall be overthrown' Know that God, whose perfection I extol, and whose name on exalted, hath said and ceaseth not to say wisely, and to command judiciously, watning you and touching, and honouring the dignity of your Prophet, extoling and mag nifying him Verily, God and His angels bless the Prophet 'O yo who behave, bless him and greet him with a salutation? O God bless Muhammad and the family of Muhammad, as Thou blessedst Ibrahim and the family of Ibrahim among all creatures, for Thou art praiseworthy and glorious () God, do Phou also be well pleased with the four Khalifahs, the orthodox loids, of high dignity and illustrious honour Abn Bals, as-Siddig, and Umas, and Usman, and 'All, and be Thou well plonsed, O (sed with the ux who remained or the ton noble and just persons who swore allegrance to Thy Prophot Muhammad (God bless him and save him) under the tree (for Thou art the Lord of piety and the Lord of partion), those persons of excellence and clemency, and recutude and prosperity, Tal-hah and Zubair, and Sa'd, and Sa id, and Abdu 1-Rahman ibn Auf, and Abii Ubaidah Amir ibn al Jarrah, and with all the Companions of the Apostle of God (God bless and Save him) and be Then well pleased, O God, with the two martyred descendants, the two bright moons, the two lords of the youths of the people of Paradise in Paradise,' the two sweet-smelling flowers of the Prophet of this nation, Abu Muhammad al-Hasan and Abu 'Abdi Ilah al-Husain and be Thon well pleased, O God, with their mother, the daughter of the Apostle of God (God bless and save him), Fatimatu 's-Zahrā', and with their grandmother Khadijah al-Kubra, and with 'Ayishah, the mother of the faithful, and with the rest of the pure wives,

and with the generation which succeeded the Companions, and with the generation which succeeded that, with beneficence to the Day of Judgment O God, pardon the believing men and the believing women, and the Muslim men and the Muslim women, those who are living, and the dead, for Thou art a hearer near, an answere of prayers, O Lord, of the beings of the whole world O God, and Islam, and strengthen its pillars, and make infidelity to tremble, and destroy its might, by the preservation of Thy servant, and the son of Thy servant, the submissive to the Might of The Majesty and Glory whem God hath aided, by the care of the Adored King, our master the Sultan, son of the Sultan, the Sultan Mahmud Khān, may God assist him, and prolong [his reign] O God, assist him, and assist his armies, O Thou Lierd of the icligion, and the world present, and the world to come, O Lord of the beings of the whole world

"O God, assist the forces of the Muslims and the armles of the Unitarians () God, frustrate the infiels and polytheists, thine enemies, the enemies of the feligion O God, invert their banners, and ruin their habitations, and give them and their wealth as hooty to the Muslims O God, unloose the captivity of the captives, and annul the debts of the debtors, and make this town to be safe and secure, and blossed with wealth and pienty, and all the towns of the Muslims O Lord of the beings of the whole would And decree safety and health to us and to all travellers, and pilgrims and warriors, and wanderers, upon Thy earth, and upon Thy see, such as are Muslims, O Lord of the beings of the whole would

"'O Lord, we have acted unjustly towards our own souls, and if frou do not forgive us and be moraful unto us, we shall surely be of those who perish. I beg of God, the Great, that He may forgive me and vou, and all the people of Muhammad, the servants of God. 'Vailly God commandath justice and the doing of good, and giving what is due to kindred, and forbiddeth wickedness, and miguity, and oppression. He admenisheth you that ye may reflect. Remember God, He will remember you and thank Him, He will remember you and thank Him, He will increase to you your blessings. Praise be to God, the Lord of the beings of the whole world!"

The khutbah being ended, the khatib then descends from the pulpit, and, if he officiate as Imam, takes his position and leads the people in a two rak'ah prayer. The khatib, however, does not always officiate as Imam. The Prophet is related to have said that the length of a man's prayers and the shortness of his sermen, are signs of a man's common sense.

According to the best authorities, the using of the reigning Khalifah ought to be recited in the khutbah, and the fact that it is not so recited in independent Muhammadan kingdoms, but the name of the Sulfan or Amir is substituted for the Khalifah, has its significance, for it is a question whether the

Sultan of Turkey, has any real claim to the spiritual headship of Islam. [KHALIPAH] In India the mame of the king is omitted and the expression "Ruler of the Age" is used

In ladia, the recital of the khatbah serves to remind every Muhammadan priest, at least once a week, that he is in a Daiu'tharb, "a land of enmity" Still the fact that he can recite his khutbah at all in a country not under Muslim rule, must also assure him that he is in a Dāru'tham, or "land of protection"

KHUTBATU 'L-WAQFAH ( Link) 'The "sermon of standing" The sermon or oution rooted on Mount 'Arafat at the nucl day prayer on the ninth day of the pilgrimage (Burton's Pilgrimage, vol u p 219) [KHUTBAL]

KHUZA'AH (Act) Let "A remnant" A part of the Banu 1-Azd who were left behind when the tribe imgrated, and who settled down permanently near Makkah They were from the first friendiv to Muhammad and made a treaty with him soon after that of al Hudaibiyah Thoy were an important portion of the army which marched to Makkah with the Prophet

KHUZAIMAH (Lays) An Arabian tribe were expelled by the Yaman tribes and afterwards settled in the Hijaz, where they bore a prominent part in opposing the army of Muhammad

KHUZAIMAH IBN SABIT (ص فابت ) A Companion of some renown He was present at the battle of Badr H. was killed at the same time as the Khahfah 'Ah, A H 37

KHWAJAH (هام ) Persiau A rich or respectable man a gentleman An opulent merchant

\*\*RIBR ( ( ) "Pride, haughtiness With regard to mortal man it is considered a vice, but with regard to the Infinite floid it is held to be one of His attributes Al Kabir, 'the Great One"

" Alchemy " (الكيمياه) "Alchemy " The word is supposed to be derived from the Greek avues which signifies juice," and to be properly confined to the study of extracts and essences of plants It is now, however, applied more especially to a pretended science, which had for its object the transuntution of the baser materials into gold or silver, or the discovery of a panacea or universal remedy for diseases Although this so-called science has now fallen into de served contempt, it was held in high repute, and much cultivated from the 13th to the 17th century, especially amongst the Sara-The first Muslim of reputation who is said to have given his attention to the subject, was Khalid, a son of the Khalifah Yazid (A.D. 688), and the first who wrote on the subject was Jabir Ibn Abban as Sufi, who was a disciple of Khalid.

Haji Khalfah, the celebrated author of the Kashfu 2-Junun, says "the word Kunyah comes from the Hebrew, kim and san and means 'from God' There is some discussion regarding this science. Many people do not believe in its existence, amongst others the cslebrated philosopher Shaikh 'Alī ibn Sīnā', who wrote against it in his book, the Kitābu 'sh-Shafā' also Ya'qūb al-Kindi, and many others But, on the other hand, many learned men have believed in its existence, for example, Imam Fakhrn'd-din ar-Razi, and Shaikh Najmu'd-din al-Bagh-dadı." (Kashfu'z-Zunün, ın loco) Ahlu Kimiya', ıs a term used not only for

an alohymist, but for a deceiver, and also a

lover

Al-Kemeya'u 'l-Akbar, the philosopher's stone, or some celebrated tincture

Kimiyan 'l-Ma'ani, the chemistry of mean-

ings, that is, the study of truth

II -Amongst the Sufi mystics, the term al-Kimıya'ıs used for being satisfied with the things in possession, and not yearning after things which we do not possess Kuniya'u'l-'Awam, the alohymistry of the ordinary people, is the exchange of spiritual things for the things which perish. Kimiya'u'l-'Khawass, the alchymistry of special people, is the emptying of the heart of everything except God Kimiya'u's-Sa'adah, the alchymistry of feheity, is the purification of one's heart from all things that are svil by the attain ment of special graces ('Abdu 'r-Razzaq's Dect of Suf's Terms)

KINANAH (& (1) The name of the ancestor and founder of the Arabian KINANAH (کالة) tribe, the Banû Kinanah, the father of an-Nazr, the grandfather of Fihr, who was sur-

named Quraish [QURAISH.]

(2) The name of the Jewish chief of Kharbar who defended the fortress of Qamus against Muhammad He was slain by order of the Prophet, who afterwards took Kinanah's bride, Safiyah, to his home and married her [BATITAH]

KINAYAH (444) "A metaphor" A word used in the science of exegesis, eg "Thou art separated," by which may be meant, "Thou art divorced," which is called Talaqu 'l-Kınayak, or a divorce in metaphor

(كسا KINDAH (كسا A tribe of al-Yaman, and the descendants of Himyar They are admitted to be one of the noblest of the Arab tribes One of the remarkable descendants of this tribe was al-Kindi the philosopher [MINDL]

AL-KINDI (كندى), the philosopher Abū Yūsuf Ya'qūb ibn Ishāq ibn aş-Şabbāḥ al-Kindi, who flourished at the court of the Khalifah Ma'mūm, A D 833, and who translated numerous classical and philoso-phical works for the Abbaside Government De Slane says his father Ishaq was Amir of al-Kufah, and his great grandfather was one of the Prophet's Companions It was at one

time supposed he was a Jew or a convert to the Jewish religion, while others tried to identify him with the author of an Apology for Christianity, entitled Risalatu 'Abda' 'l-Masih ibn Jehāq al-Kindī, in which the writer explains to a Mushim friend his reasons for holding the Christian faith, in preference to Islam, whose acceptance the latter had pressed upon him. But it has been proved that al-Kindi, the philosopher, and al-Kindi, the author of the said treatise, are two distinct persons, although both living at the court of al-Ma'mun and belonging to the same tribe.

Dr J M Arnold, in his Islam and Chris-

tianity, p 872, says the Risalah, or treatise of al-Kindi, is quoted as a genuine produc-tion by the celebrated historian, Muhammad ibn Ahmad al-Bīrūnī (died A.R. 480), in one of his works in confirmation of his statement that there were human sacrifices offered up m Arabia prior to the time of Muhammad

The Apology of al-Kindi has been rendered into English by Sir William Muir, from an edition in Arabic published by the Turkish

Missions Aid Society

KINDRED INHERITANCE, MAR-RIAGE ]

KING The term used in the Qur'un for a king is generally malik (alla), Heb , eg when the Israelites "said to a prophet of theirs, 'Raise up for us a king'" (Surah 11 246)

(1) The word malik is now merely used in Arabia and in Central Asia for a petty chief

(2) Sultan occurs in the Qur'an for "authority," or "power," and not for a king Surah laix 29, "My authority has perished from me" But it is now the title assumed by the Emperor of Turkey

(8) Pādshāh and Shāh are Persian words, the ruler of Persia having assumed the title of Shah or King The word Padshah is derived from pad, "a throne," and shah, "a lord or possessor,' te "the lord of the throne" In Hindustanı it is Badshah.

(4) Wali, 18 a title assumed by Muhammadan rulers, the title being held by the Barakzai rulers of Afghāmstan in all legal documents The word simply means a possessor, or one in authority

(5) Amer has a similar meaning to Wall, and is a title which is assumed by Muslim rulers, as the Amirs of Bukharah and of Kabul. It is derived from 'amr, "to rule."

(6) Sayed, "a lord," is a title given to the descendants of Muhammad, and is a regal title assumed by the ruler of Zanzibar

(7) Imam, " a leader," is the legal title of the head of the Muslims, and it is that given to the successors of Muhammad, who are so called in the Traditions and in Muhammadan

works of law [IMAM.]
(8) Khalifah, "a vicegerent." Khalifah, or Caliph, is used for the same regal personage as Imam [KHALIPAH RULERS]

KIRAMAH (La), ). The miracles of any saint other than a Prophet, as dis-

tinguished from mu'jizah, which is always used for the miracles of an apostle or prophet. [MIRAGLES.]

"The more sober among them, indeed, when they applied the word body to God, would be understood to mean that He is a self-subsisting being, which with them is the definition of body, but yet some of them affirmed him to be finite, and circumsoribed either on all sides, or on some only (as beneath, for example), according to different opinions, and others allowed that He might be felt by the hand, and seen by the eye Nay, one David al-Jawari went so far as to say that His deity was a body composed of flesh and blood, and that He had members, as hands, feet, a head, a tongue, eyes, and ears, but that he was a body, however, not like other bodies, neither was he like to any created being He is also said, further, to have affirmed that from the crown of the head to the breast he was hollow, and from the breast downward solid, and that He had black curled hair These most blasphemous and monetrous notions were the consequence of the literal acceptation of those passages in the Koran (Surahs xl 10, xx 4, n 109), which figuratively attribute corporeal actions to God, and of the words of Muhammad, when he said that God created man in His own image, and that he himself had felt the fingers of God, which He laid on his back, to be cold . besides which, this sect are charged with fathering on thoir Prophet a great number of spurious and forged traditions to support their opinion, the greater part whereof they borrowed from the lews, who are accused as naturally prone to assumilate God to men, so that they describe Him as weeping for Voah's flood till His eyes were sore" (Sale)

KIRAMUN KATIBUN (كروم) Let "Illustrious writers" The two recording angels who are said to be with every man, one on the right hand to record his good deeds, and one on his left to record the evil deeds They are mentioned in the Qur'an, Suratu 'l-Infitar (lxxxi) "Yet truly there are gual dans over you, illustrious recorders (kirāman kātībīn) cognizant of your actions"

It is related that the Prophet enjoined his people not to spit in front, or on the right, but on the left, as on that side stands the recording angel of evil (Meshkāt, book iv ch vin pt 1)

As these angels are supposed to be changed every day, they are called the mu'aqqıbāt, or those who succeed each other

KISRA (كسرى), pl Akāsırah The Chosroes, or Cyrus, a name given to almost every king of Persia of the Sassānian dynasty (like Casar among the Romans and Pharach

among the Egyptians) The kings of Persia, prior to Islam, according to Arab historians, composed four dynasties, namely, the Peshdädians, the chronology of which is unknown, the Kayanians, which ended B.C 331, when Persia was conquered by Alexander the Great, the Ashkanians, which terminated A.D 202, and the Sassanians, the last of whom was overcome by the Arabs, A D 686

From the Qur'an, Surah xxx. 1, it appears that after the taking of Jerusalem by Chosroes, the sympathies of Muhammad were all enlisted on the side of the Casar, and he forestells his ultimate victory over the king of Persia.—

"The Greeks have been conquered in the neighbouring coast, but in a few years after their defeat they shall again be victorious"

In the sixth year of the Hijrah, Muhammad sent a despatch to Chosroes, inviting him to Islam Sir Wilham Muir says (Life of Mahomet, new od p d84)—

"The despatch for the King of Persia reached the Court probably some months after the accession of Siroes. It was delivered to the Monarch, who, on hearing the contents, tore it in pieces. When this was reported to Mahomet, he prayed and said Even thus, O Lord! rend Thou his kingdom from him? Connected with the court of Persia, but of date somewhat earlier than the despatch sent to it, is a remarkable incident, which was followed by results of considerable

importance

A few months before his overthrow, the Chosroes, receiving strange reports of the prophetical claims of Mahomet, and of the depredations committed on the Syrian border by his marauding bands, sent order to Badzan, the Persian Governor of Yemen, to despatch two trusty men to Medina, and procure for him certain information regarding the Pre-tender Bådzån obeyed, and with the messengers sent a courteous despatch to Mahomet By the time they arrived at Medina tidings had reached the Prophet of the deposition and death of Chosroes When the despatch, therefore, was read before him, he smiled at its contents, and summoned the ambassadors to embrace Islâm He then apprised them of the murder of the Chosroes and the accession of his son. 'Go,' said he, ' mform your master of this, and require him to sender his submission to the Prophet of the Loid The glory of Persia had now departed She had long ago relaxed her grasp upon Arabia, and the Governor of Yemen was free to choose a protectorate more congenial to his people Badzan, therefore, gladly recognised the rising fortunes of Islam, and sigmifled his adhesion to the Prophet From the distance of this province, its allegiance was at the first little more than nominal, but the accession served as a point for further action, and meanwhile added new prestige to the Prophet's name."

KISWAH (اكسوة) Let. "A robe."
The covering of the Ka'abah, or cube-like building, at Makkan. [Ka'BAR.]

When Captain Burton visited Makkah in 1858, he found it to be a coarse tissue of mused silk and cotton, and of eight pieces, two for each face of the building, the seams being concealed by the broad gilt band called the assum. It is lined with white calico, and has cotton ropes to secure the covering to metal ringe at the basement. But on the occasion of Captain Burton's visit, the kiswah was tacked up by ropes from the roof. The whole is of a brilliant black, with the gold band running round it

The burga', or veil, is a curtain hung before the door of the Ka'bah, also of black brocade, embroidered with inscriptions, in letters of gold, of verses from the Qui'an, and lined

with green silk.

According to Burton the macription on the gold band of the kiswah is the unretieth verso of the third Surah of the Qur'an "Verily, the first House founded for mankind was surely that at Bakkah, for a blessing and a guidance to the worlds" The whole of the kiswah is covered with seven Sürahs of the Qur'an, namely, xvinth, xixth, third, ixth, xxth, xxxxxth, and Lxvinth (i.e. al-habf, Maryam, Alu Imran, at-Taubah Tā Hū, Yā Sīn, and al Mulk). The character is the ancient Kufic, and legible from a considerable distance

Mr Lane says that the kiswell is made of a mixture of silk and cition, because the Prophet expressly forbade silk as an article

of dress

The kiswah and burqa' are now manu factured at Cairo at a manufactory called the Khurunfish, and is made by a family who possess the hereditary right, and who are called the Baita's-Sa'd. Whou they are completed, they are taken to the mosque known as the Sultan Hasan, and there kept until they are sent off with a cararan of pigrams to Makkah. This usually takes place a few days after the 'Idu 'I Fift, generally about the 6th day of the month of Shawwal, and two or three weeks before the departure of the regal anopy or Mahmal [MAHMAL] The procession of the kiswah is similar to that of the Mahmal, and therefore requires no separate description

According to Muslim historians the Kabah was first dressed with a kiswah or robe by a Himyante chief, named Tubba'u 'l-Arqun From the time of Quant it was veiled by subscriptions collected from Pagan Arabs, until Abu Rabiyah ibn al-Mughirah ibn 'Abdı 'llah provided the covering whereby he obtained the title of al 'Adl "the Just" When Muhammad obtained possession, he ordered it to be covered with fine Yamani cloth, and ordered the expense to be defraved from the public treasury The Khalifah Umar chose Egyptian linen, and ordered the robe to be renewed every year Khahifah ·Usman, being a man of eminent piety ordered it to be clothed twice a year. For the winter it had a robe of brocade silk, and in the summer a suit of fine linen Mu awiyah, tho Umaiyah Khalifah, was the first to establish the present kiswah of silk and linen tissue

but being reminded of the Prophet's wellknown dishke to silken robes he changed it again to the more orthodox covering of Ya-mani cloth The Khalifah Ma'mun (A.D. 813) ordered the dress to be changed three times a year, the fine Yamani cloth on the 1st of Rajab, white brocade on the 1st of Shuwwal, for the pilgrimage two months later, and rich red brocade on the 10th of Muharram The Khalifah al Mutawakkil (A D 847) sent a new tobe every two months During the Abbuside dynasty, the investing of the Kabah with the kiswah was regarded as a sign of sovereignty over the holy places later Khalifahs of Baghdad are said to have sent a kıswab of green and gold The Fatimide Khalifahs made the kiewah at Cairo of black brocade of mixed suk and cotton, and when Sultan Salim assumed the power of the Khalifate (AD 1612), the kiswah still con-tinued to be supplied from Carre, as is now the case under the Ottoman rule

(Burckbardt's Arabu, Lanes Egyptians, Ah Bey's Prigrimage, Burton's Mecca and Medina) [KA'BAH, MASJIDU'T-HARAM]

AL-KITAB (الحتاب) "The Book"

A term used for the Qurun, and extended to all inspired books of the Jews and Christians, who are called Ahlu I Kitab or behavers in the book

KITABI (کانی) A term used for one of the Ahlu I Kitāb, "the people of the Book," or those in possession of the inspired word of God, as Jews or Christians

KITABIYAH (Letts) Fem of hitabi A female of the Ahlu l-Kitab on those who possess an inspired book, Jews of Christians

KITĀBU 'L-A'MĀL (كتاب الأعمال) [عمال 'L-A'MĀL (كتاب الأعمال)

AL-KITABU 'L-HUKMI (الكندي)

A letter transmissible from one Qizi to another when the defendant in a suit resides at a distance. Such letter must be a transcript of real cyldence.

AL-KITABU 'L-MUBIN (المحين) Let "The Manifest or clear book The term is used in the Qur'an both for the Tablet of Decrees (Lauhu 'l-Mahyūz and for the Qur'an riself

Surah vi 59 "No leaf falleth but He knoweth it, neither is there a grain in the darkness of the earth, nor a green thing or sere, but it is noted in the clear book"

Sunah iv 18 "Now hath a light and a clear book come to you from God."

keeping secret" The injunction of the Qur'an is "Hide not the truth while ye know it', and yet the art of concealing profane religious beliefs has been a special characteristic of the Eastern mystics

KNEELING The attitude of kneeling amongst Muhammadans consists of placing the two knees on the ground and sitting on the feet behind Kneeling as practised by Christians in the present day, does not exist amongst Muslims as an attidude of worship

The word jagi, which occurs in the Qur<sup>†</sup>an, Sürah xiv 27 "And thou shalt see each nation kneeling (jänyatan), each nation summoned to the book," expresses an attitude of fear and not of worship

## KNOWLEDGE ['ILM ]

KORAH Arabic Qūrūn (ODU)

Heb T. The son of Yashar
(Izhar), son of Qāhis (Kohath), son of Lāwī
(Levi) The leader of the rebelion against
Moses Num xvi 1, Jude 11 (where he is
compled with Cain and Balaam) He is mentioned three times in the Qurān

Surah x! 24, 25 "Moreover we had sent Moses of old, with our signs and with clear authority, to Pharach, and Haman, and Korah, and they said, 'Sorcerer, impostor'

Sürah xxix 38 "And Korah and Pharach and Haman With proofs of his mission did Moses come to them, and they behaved proudly on the earth, but us they could not outstrip, for every one of them did we saize in his sin Against some of them did we send a stone-charged wind, some of them did the terrible cry of Gabriel surprise, for some of them we cleaved the earth, and some of them we drowned"

Surah xxviii 76-82 "Now Korah was of the people of Moses but he behaved haughtily toward them, for we had given him such treasure that its keys would have burdened a company of men of strength When his people said to him, 'Exult not for God loveth not those who exult, but seek by means of what God hath given thee, to attain the future Mansion, and neglect not thy part in this world, but be bounteous to others as God hath been bounteous to thee and seek not to commit excesses on the earth for God loyeth not those who commit excesses ' he said, 'It hath been given me only on account of the knowledge that is in me' Did he not know that God had destroyed before him generations that were mightier than he in strength and had amassed more abundant wealth? But the wicked shall not be asked of their crimes And Korah went forth to his people in his pomp Those who were greedy for this present life said, 'Oh that we had the like of that which hath been bestowed on Korah! Truly he is possessed of great good fortune But they to whom knowledge had been given said, 'Woe to you! the reward of God is better for him who believeth and worketh righteousness, and none shall win it but these who have patiently endured ' And we clave the earth for him and for his palace, and he had no forces, in the place of God, to help him, nor was he among those who are succoured. And in the morning those who the day before had coveted his lot said, 'Aha! God enlargeth anpplies to whom He pleaseth of His servants, or is sparing Had not God been gracious to us. He had osused it to oleave for us. Aha! the ungrateful can never prosper."

ungrateful can never prosper"
Al-Bazawi says Korah brought a false accusation of immorality against Moses, and Moses complained to God, and God directed him to command the earth what he pleased, and it should obey him, whereupon he said, "O earth, swallow them up", and ummedistely the earth opened under Korsh and his confederates, and swallowed them up, with his palace and all his riches -There is a tradition that as Korah sank gradually into the ground, first to his knees, then to his waist, then to his neck, he cried out four several times, "O Moses, have mercy on mo'" but that Moses continued to say, "O earth swallow them up ' " till at last he wholly disappeared upon which God said to Moses "Thou hadst no mercy on Korah, though he asked pardon of thee four times, but I would have had compassion on him if he had asked

paidon of Me but once "

He 14 represented by Jalalu 'd-din as the most beautiful of the largelites of his time. His opulence and avarice have become a proverb for those who amass wealth without

giving away in alius and charity

In the Taimud it is said that "Joseph concealed three treasures in Egypt, one of which became known to Korah the keys of Korah's treasure chambers were a burden for 300 white mules." Midr Jalkut on Eccl to their huit,"—which may have furnished Muhammad with the nucleus of this story Compute also Fract Psuchim, fol 119a

AL-KÜFAH (الكونة) A city on the west bank of the river Euphrates, about four days march from Baghdad, but which

bas now entiroly disappeared

The city of al-Kufah was founded soon after the Arabs conquered Persia, AD 686, and in the leign of the Khalifah 'Umar was built opposite the ancient town of Madain, on the other side of the river The first Abbaside Khalifah, Abu l-'Abbas, AD 750 made it his capital, and it was then a flourishing city, but when the Khalifah al-Mansur built Baghdad, al-Kufah decreased in importance, and gradually fell into decay It was much famed for its learned men, and especially for its grammarians. Two sects of rival grammarians were named respectively from al Basrah and al-Kufah, and the more ancient characters of Arabic writing are oalled Kufi or Kufic, after this seat of learning The Kufic-Arabic letters resemble the Syriac, being square and heavy ancient copies of the Qur'an are written in Kuffe

KUFR () Lit "That which covers the truth" Infidelity, blasphemy Disbelleving in the Qui fin of in any of the tenets of the Muslim religion [KASTR]

KULAH (SM). The Persian for a cap, or cowl, especially worn by Muhammadan faqirs or darweshes The faqirs generally

call rt their taj or crown, and it is one of the distinguishing marks of their order



RULARS (E (amphel)

KULSUM (كالثيرة) Kulsum ibn Hadam, the name of a hospitable but blind chief, with whom Muhammad stayed at Quba upon his arrival in that place after his dight from Makkah. It was whilst he was staying with Kulsum that Muhammad built his first mosque at Qubā. Kulsum died scon after wards

KURZIBN JABIR (کرزس جار) A Quraisn chieftani who committed a raid near il Madmah, and carried off some of the flocks and herds of the Muslims He was afterwards converted to Islam, and fell under Khalid at the taking of Makkah

KUSÜF (کسوف) [ECLIPSE OF THE

L

LAADRIVAH (الحرية) A sect of heretics who say it is impossible for niortal man to be certain of any fact, even of man's own identity

LABBAIKA (ليلك) [TALBIYAH]

TABID (Lac) The son of Rabi ah ibn Ja far al-Amiri, a celebrated poet in the time of Muhammad who embiaced Islam, and who is said to have died at al Kufah at the advanced age of 157 years. The Prophet is related to have said. The time it words ever uttered by a poet are those of lack deveroed by a poet are those of lack deveroed by a poet are those of lack development in the said of lack development.

LAHD (1) The bollow male in a grave on the Qiblah side in which the corpse is placed. It is made the same length as the grave, and is as high as would allow a person to sit up in it.

LAHUT ((25)) Let "Extinction or "absorption." (1) The last stage of the mystic purney (2) Divinity (3) Life penetrating all things [SUFFIRM.]

LAHYAN (Obs.) A branch of the Huzari tribe, which inhabited in the days of Muhammad, as they still do, the vicinity of Makkah Muhammad formed an expedition against them, A is G, on account of their treacherous attack on a small party of Muslims at Rajî

البراطة (البراطة (البراطة) (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البرطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البراطة (البرطة (البرطة (البراطة (البرطة (البرطة (البرطة (البرطة (البرطة (البرطة (البرطة (البرطة (البرطة (البرطة (الللولة (البرطة (الللولة (الللولة (الللولة (الللولة (الللولة (الللولة (الللولة (الللولة (اللولة الولة (اللولة (اللولة (اللولة (الولة (الولة (الولة (اللولة (اللولة (الولة (الولة (ال

AL-JAILATU 'L-MUBĀRAKAH (الليلة المباركة) Lit "The Blessed Vight" [LAILATU 'L-QADR]

"The night of power" A mysterious night, in the month of Ramazan, the process date of which is said to have been known only to the Prophet and a few of the Companions The following is the allusion to it in the Qur'an Suratu l-Qadr (xcvn) —

' Verily we have caused it (the Qur'an) to descond on the Ladatu'l Qadr

"Who shall teach thee what the Ladatu'l Qadi is'

"The Lulatu "l-Qadr excelleth a thousand niceths

"Therein descend the angels, and the spirit by permission

"Of their Lord in every matter,

"And all is peace until the breaking of the dawn"

This night must not be confounded, as it often is, with the Shab-i Bara'ah, which is generally called Shab i-Qadr or the night of power, but which occurs on the 15th of Shaban. [SHAB I BARA'AE.]

The excellences of the Lalatu 1-Qadr are said to be mannerable, and it is behaved that during its selema hours the whole animal and vegetable creation bow down in humble adoration to the Almighty

'R-RAGHA'IB LAILATU tory devotions" A festival observed on the first Friday in the month Rajab, by certain mystic leaders who affirm that it was established by the Prophet, but it is generally rejected by orthodox Sunnis (See Raddu'l-Muhtār, vol. i p 717)

An Arabic tribe de-(ليب عا 818 (ليب scended from Kınanah. Al-Baizawi says they thought it unlawful for a man to eat alone, and were the cause of the verse in the Quran, Surah xxiv 60 "There is no orume in you, whether ye eat together or separately"

#### LAMENTATION BUKA'

"Imprecation, LA'NAH (less) curse, anathema" A word used thirteen tumes in the Qur'an, e.g. Sürsh in 83 "Tho curse of God is on the infidels"

LAND Arabic arz (ارض), balad (all), mulk (alla)

The following are some of the principal rules of Muslim law relating to land -

(1) Tithes or Zakat on lunds - Upon every thing produced from the ground there is due ת tenth, or 'āshir, 'uehr (Heb קצעלר), whether the soil be watered by the annual overflow of great rivers, or by periodical rams, excepting upon articles of wood, bamboos, and grass, which are not subject to tithe Land watered by means of buckets or machinery, such as Persian wheels, or by watering camels, are subject to only half tithes (Hidayah, vol 1 p 44)
(2) Conquered lands become the property of

the state Those of idolaters remain so Those belonging to Jews, Christians, or Fire worshippers, are secured to the owners on payment of tribute. Those who afterwards embrace Islam icrover their property, according to ash Shahir, but not according to the Hanifah school Upon the Muslim army evacuating an enemy's country, it becomes unlawful for the troops to feed their cattle on the land without due payment (Hidayah

vol ii p 170)
(8) Appropriation for religious uses -Land may be so appropriated, but if a person appropriate land for such a purpose and it should afterwards be discovered that an indefinite portion of it was the property of another person, the appropriation is void with respect to the remainder also. The appropriation must also be of a perpetual and not of a temporary nature (Hidayah, vol u

p 340)
(4) The sale of land is lawful sales the trees upon the land are moluded in the sale, whether specified or not, but neither the grain growing on the ground, nor the fruit growing on the trees, are included, unless specified. But in the case of the fruit

or corn being purchased with the land, it must be gathered or cleared away at once. In the sale of ground, the seed sown m the ground is not included. Land may be resold previous to seizin or possession, by the first purchaser, according to Abu Hanifah, but the Imam Muhammad saya it is unlawful. Wells and watercourses are not included in the sale of lands unless specified. (Hadayak, vol 11 pp 872, 481, 508)
(5) Claims against land must be made by

the plaintiff, defining the four boundaries and specifying the names of each possessor, and the demand for the land must be made in exphert terms And if the land has been resold, a decree must be given either for or against

the last possessor, according to some doctors (Hulayah, vol. m. p. 65) (b) Land can be lent, and the borrower can build upon it, but when the lender receives back his land he can compel the borrower to remove his houses and trees. Land lent for tillage cannot be resumed by the lender until the crops sown have been reaped] Abu Hamifah maintains that when land is lent to another, the contract should be in these words, "You have given me to eat of this land (Hidayah, vol m p 284, 288)
(7) A gift of land which is uncultivated

cani of he retracted after houses have been built on it or trees planted. If the dones sell half of the granted land, the donor in that case may if he wishes, resume the other half If a person make a guit of land to his relative within the probibited degrees it is not lawful for him to resume it. (Hedayah, vol

m p. 802)

(8) The Igarah, or rental of land, us lawful, but the period must be specified, otherwise the cent may be demanded from day to day But a lease of land is not lawful unless mention is made of the article to be raised upon it and at the expiration of the lease the land must be restored in its original state birer of land is not responsible for accidents, for example if in burning off the stubble he i appen to burn other property, he is not responsible for loss incurred. (Hidayah, vol. in p 314 &c)
(9) The cultivation of waste and unclaimed

lands is lawful, when it is done with the permission of the rules of the country, and the act of cultivation invests the cultivator with a right of property in them. But if the land be not cultivated for three years after n has been allotted, it may again be claimed by the state (Hidayak, vol iv p 128)

(10) If a person be claim on lands belonging to anyone, and situated near a village, and the proprietor of the land be not an inhabitant of the village, he is responsible for the murder, as the regulation and protection of those lands rest upon him (Hedayah, vol 1v p 447)

## LAPIDATION STONING ]

LAPWING Arabic hudhud (acac) The name in the Qur'an, Surah xxvii 20, for the bird which carried the letter from King Sciemon to the Queen of Sheba [SOLOMON]
It is the Clary of the Old Testament,
Lev xi. 19, Deut xiv 18 Greek drow
The medern Hoopee

The, commentators al Jalalan and al-Baixawi say that Solomon, having finished the temple of Jerusalem, went in pilgrimage to Makkah, whence, having stayed as long as he pleased he proceeded towards al-Yaman; leaving Makkah in the morning, he arrived by noon at Ṣan'ā', and being extremely delighted with the country, rested there. But wanting water to make the ablu tion, he looked among the birds for the lap wing, whose business it was to find it, for it is pretended she was sagacious or sharp sighted to discover water underground, which the devils used to draw, after she had marked the place by digging with her bill They add that this bird was then taking a tour in the air, whence, seeing one of her companions alighting, she descended also, and having had a description given her by the other of the city of Saba', whonce she was just u rived, they both went together to take a view of the place, and returned soon after Solomon had made the inquiry given in the Qur'an "He reviewed the hirds and said. How is it I do not see al-Hudhud? Is he, then amongst the absent?"



LAQAB (—a) A surname Either a title of honour or a nickname, eg Al Hugan ibn Mas üd al-Fairā, 'the tannei', Abū ba īd Taju 'l-Mulūk, "the crown of kings", Ibn Muhammad at-Tayklabi, of the tribe of Taghlab" [NAMES]

LAQIT (Lat), in its plumitive sense, signifies anything lifted from the ground, but in the language of the law it signifies a child abandoned by those to whom it properly belongs. The person who finds the child is termed the multaqui of the taker up [FOUNDLING]

LARCENY Arabic sariquh (55,--) In the language of the law surequh signifies the taking away the property of another in a secret manner, at a time when such pro-

perty is in custody Unstody is of two kinds lat, by place, for example, a house or a shop, and, and, by personal guard, which is by means of a personal watch over the property. If an adult of sound understanding steal out of undoubted custody ten dirhams, or property to the value of ten dirhams, the Muhammadan law awards the amputation of a hand, for it is said in the Qur'an, Surah v 42 "If a man or woman steal, cut off their hands"

With regard to the amount of the value which constitutes a theft, there is some difference of opinion. According to Abū Hanifsh, it is ten dirhams, according to ash-Shāfi'i, it is the fourth of a dinār, or twelve dirhams, whilst Mālik holde that the sum is three

dirhams

The freeman and the slave are on equal footing with respect to punishment for theft, and the hand of the slave is to be struck off in the same manner as the hand of a free Muslim.

The theft must be established upon the testimony of two witnesses, but the magnetrate must examine the witnesses as to the manner, time, and place of the theft. The thief must also be held in confinement, or suspleion, until the witnesses be fully examined.

If a party commit a theft, and each of the party receive ten dirhams, the hand of each is to be cut off, but if they receive less than ten dirhams each, they are not hable to ampu-

tetion

Amputation is not incurred by the theft of snything of a trifling nature, such as wood, bamboos, grass, fish, fowls, and garden stuff

Amputation is not incurred by the theft of such things as quickly docsy and spoil, such as milk or fruit, nor for stealing fruit whilst upon the tree, or grain which has not been reaped, these not being considered as in custody

The hand of a thief is not struck off for stealing any formented liquor, because he may explain his intention in taking it, by saying, 'I took it with a view to spill it', and also because some fermented liquors are not lawful property

The hand is not to be cut off for stealing a guiter or tabor, these being of uso merely as

idle amusements

Amputation is not incurred by stealing a Quran, although ash-Shān'ī maintains that it is

There is no amputation for stealing the door of a mosque. Nor is the hand struck off for stealing a crucifix or a chess board, as it is in the thief's power to excuse himself by saying, "I took them with a view to break and destroy them, as things prohibited." It is otherwise with a coin bearing the impression of an idel, by the theft of which amputation is incurred, because the money is not an object of worship

The hand is not to be struck off for stealing a free-born infant, although there be ornaments upon it, because a free person is not property, but amputation is incurred by stealing an infant slave, although the stealing of an adult slave does not incur amputation, as such an

act does not come under the description of theft, being an usurpation or a fraud

Amputation is not incurred for stealing a book, because the object of the thief can only

be its contente and not the property

The hand is not cut off for stealing a curdog, because such an animal is common property, nor for stealing utensils made of wood

There is no amputation for stealing from the public treasury, because everything there is the common property of all Muslims, and in which the thief, as a member of the community has a share. And if a person steal from property of which he is in part owner, amputation is not inflicted. Nor if a oreditor steal from his debt is the hand cut off

The right hand of the thief is to be cut off at the joint of the wrist and the stump afterwards ocuterised, and for the second theft the left foot, and for any theft beyond that he

must suffer imprisonment

The name of an idel worshipped by the ancient Arabians, probably the Alilat of Herodotus. The idel Lat is mentioned in the Qur'an in conjunction with the two other idels, al-'Uzzā and Manāt See Śūrah lin 19 "What think yo, then, of al-Lāt and al-'Uzzā, and Manāt, the third idel besides?"

In connection with this verse there is an interesting discussion. (See Muir, newed p 86) Al-Waqidi and at-Tabari both re late that, on a certain day, the chief men of Makkah assembled in a group boside the Kabah, discussed, as was their wont, the affairs of the city, when the Prophet appeared, and scating himself by thom in a friendly manner, began to recite the 53rd chapter of the Quian, and when he had reached the verse "What think ye then of al-Lat, and al-'Uzzā, and Manat, the third idol besides!" the Devil suggested words of reconciliation and compromise with idolatry, namely, "These are exalted females, and veilly their intercession is to be hoped for These words, however, which were received by the idolaters with great delight, were afterwards disavowed by the Prophet, for Gabriel revealed to him the true reading, namely, "What think ye then of al-Lat, and al-'Uzzā, and Manāt, the third idol besides? Shall ye have male progeny and God female? This, then, were an unjust partition ' Verily, these are mere names which ve and your fathers have given them "

The narrative thus related by al-Wāqidi and at-Tabari is given as an explanation of Sūrah xxii 51 "Nor have we sent any apostle or prophet before thee into whose readings Satan hath not injected some wrong

desire 7

AL-LATIF (Likely) "The Mysterious or the Subtle One" One of the ninety-nine attributes of God Sūrah vi 103 "For He is the Subtle (al-Latif), the All-informed (al-Khabir)

LATIFAH (Mah) A term used by Sufi mystics for any sign or influence in

the soul, derived from God, which has such a mysterious effect on the heart that mertal man caunot express it in language, just as a delicious taste in the mouth cannot be exactly expressed by the tongue (Kitābu 't-Ta'rīfāt, in loco)

LAUGHING Arabic zahk, zihk

Immoderate laughing is generally condemned by Muhammadan teachers, for Ayishah relates that Muhammad 'never laughed a full laugh so that the inside of his mouth could be seen, he only smiled '(Mishkāt, book xxii ch vii)

AL-LAUHU 'L - MAHFUZ (المعفوط) " The preserved tablet "

In the Hadis and in theological works it is used to denote the tablet on which the decroes of God were recorded with reference to mankind. In the Qui an it only occurs once, when it refers to the Qui'an itself Sūrah laxas 21, 22 'It is a glorious Qui'an written on the preserved table." The plural alwah occurs in Sūrah vii 142, for the tables of the law given to Moses.

LAW, The The words used by Muslims to express 'the liw "nie ash-Shari'ah (هُوهُمُكُمُّا) and ash-Shar' (الشراع), the meaning of which is "the way 'The compiler of the (إلمانية المانية n the Traditions and the closed works, the word ash Shar' is generally used to express the law of Muhammad. The Hebrew occurs in the Qur'un as Taurāt, and is always used for the law of Moses

[TAURAT ]

According to Muslim doctors, ush-Shar, of "the Law" may be divided into five sections I tigadat, bolief 'Idah, "morehities", 'Ihadat 'devotions , Mu amalat, "transactions" and 'l'qübat, "punishments"

(1) I'tiqūdāt, embraces all that is contained in the six articles of the Muslim faith, namely, Belief in (a) God, (b) His angels, (c) His Books, (d) His Prophets, (e) The Dav of Judgment, (f) The Decrees of God This section of Muslim law is termed 'Ilmu'' 'Aqāid, or "The Scionce of the Articles of Belief,' and includes all branches of scholastic theology The books chiefly consulted on this subject in the present work are the Sharhu 'I-Munāqif, by Saivid Sharif-al-Jurjanī, and the Sharhu 'I-'Aqāid, by Mas'ūd Sa du'd-dīn at-Taftāzānī.

(2) Adāb embraces the consideration of all

those moral excellences which are enjoined in the Qur'an and Traditions, as Ikhlas, "sincenty Tawwakkul, "confidence in God", Tawagu', "humility", Tafwīz, "resignation", Queru 'l-'Amal, "keeping down one's expectation", Zuhd fi 'd-dunyā, 'renmiciation of the world", Nasulah, "giving good counsol of the world", Nasihah, "giving good counsol and advice", Quadah, "contentment, Sakhawah, "libershity," Hubb, "love to God and man" Sahr, "patience" &c (See Majma'u'l Bihar, vol. 11 p 422)

(8) 'Ibadat, includes all acts of devotion ( God, such as are included in the five pillars of practices (a) Recital of the Creed, (b) Prayer, (c) Zalāt, or 'legal alms', (d) Scient, or "fasting", (e) The pilgrimage to Makkah It will also embrace such reli gious acts as Jihād, or warfare for the propa-

gation of the religion of Islam

(4) Mu'amalat, includes such duties as aro required between man and man, and is divided into Mukhāşamāt, "altercations" Munakahat, "nuptials", Amanat, "secuis Under these three heads are embraced all the various sections of civil jurisprudence such as barter, sale, agency, larceny, marriage, divoice, dower, partnership, chams

(6) 'Unübāt, denotes the punishments instituted in the Qur'an and Traditions, namely, (a) Uisās, "retaliation", (b) Haddu 's-sariqah, punishment for theft by the loss of a hand, (c) Haddu 'z rnā', punishment for fornication and adultery, storing for a married porson and one hundred lashes for an unmarried person, (c) Haddu't-qazi, or pumshmont of eighty lashes to slander, Huddu 's-riddah, or punishment by death for apostas, Huddu 'sh-shurb, or punish ment with eighty lashes for wine-ditaking

The two common divisions of Muhammadan law are 'Ilmu'l-Kulam, or Aqa'id, embracing all matters of faith, and 'Ilmu'l-Figh, which includes all matters of practice as distin-

guished from articles of faith

Muslim law is also divided into two great distinctions of Mashru, " lawful," and Gharm !-mashru', unlawful," or, as it is expressed in Persian, Rawa and Narana

That which is lawful is graded into five (1) Farz, that which is proved beolasses youd all doubt to have been enjoused either in the Qur'an or m a tradition of undoubted authority, and the demal or disobedience of which is positive infidelity (2) Want, that which is obligatory, but of which there is some doubt whether or not it was enjoined in the Qur'an or in a tradition of undoubted authority (8) Sunnah, that which was practised by binhammad (4) which was practised by Muhammad (4)
Mustapabb, that which Muhammad and his Companions sometimes did and sometimes omitted, (5) Mubah, that which is desirable, but which may be omitted without fear of sin

Things which are unlawful are graded into three classes (1) Mujsid, that which is most vicious and corrupting, a mortal sin , (2) Haram, that which is distinctly forbidden, (3) Makruh, that which is generally bold to

be unclean

These distinctions of lawful and unlawful, with their various subdivisions, apply to all branches of Muslim law, whether it relate to ordinary duties of life, or of devotion to God

It will be seen how important a place the example, practices, and sayings of Muhammad occupy in the moral law of Islam This branch of Muslim law is called as-Sunnah, or the custom of Muhammad, and

is distinguished as—
(1) Sunnatu 'l-'fili, that which Muham-

mad himself did.

(2) Sunnatu 'l-qauli, that which Muhammad said should be prictised.

(3) Sunnatu't tuojiri, that which was done in the presence of Muhammad, and which he

appears to have sanctioned

It is therefore a serious mistake to suppose that the Qurau contains all that is esteemed necessary for faith and practice in Islam, the example of Muhammad is as binding upon the Muslim as any injunction contained in the Qur'an itself, for neither that which is Farz not that which is Sunnah can be omitted without sin.

The true origin and fountain of all law is the Qur'an and the Traditions, and no Muslim school of theology has ever rejected the Traditions They are binding upon Sunni, and Shi'sh, and Wabhabi, the only difference between the Sunni and Shi ab being that they receive different collections of Traditions. The Wahhabis receive those of the Sunnis, and call themselves Muhaddigen or traditronista

In addition to the Qur'an and Hadis (or Traditions), both Sunni and Shi'ah Muslims acknowledge the concurrence of the learned, called Ima, the Shiahs believing that they still possess Mujtahids capable of giving an miallible interpretation of the law, the Sunnis, on the other hand, confessing that, since the days of the four great doctors (Abū Hanifah, Malik, ash-Shaff'i, and Ibn Hanbal), Ijma' has not been possible, whilst the Wahhabis accept only the Isma of those who conversed with the Prophet himself. The fourth foundation of orthodoxy in both Sunni and Shrah schools is the system of interpretation called Quas, or rationination

I The Summis all receive the same collections of traditions, especially those which are known as the "six correct books," the Sahihu 'l Bukhari, the Sahihu Mushm, the Sunanu 'l Tirmezi, Sunanu Abi Dawad, Sunanu an-Nasafi, and Sunamu Ibn Majah compilation by the Imam Malik, which is first in order of date, is also a collection of traditions of very great authority [TRADI-

TIONS.]

These different sects of Sunnis do not differ in usul or furdamentals of religious belief, but in miner rules of practice, and in certain legal interpretations, but being of dif ferent opinions and broaching in some respects separate doctrines, four schools of jurisprudence have been established, known as Hanafa, Shāfin Hanbali, and Māliki
The differences amongst these four Sunni

schools are based either upon different tradi-

tions or upon different interpretations of the same traditions, also upon the various ways in which the hierty of quyas, or reproduction, has been exercised Consequently the number of works which have appeared on the subjects of scholastic science and jurisprudence, has been very great indeed

We are indebted to Mr Shama Churun: Sircar, the learned and able Tagore Professor of Law in Calcutta, for the following resume of the principal Sunni writings on ask-Shart

"The ohief works that treat generally of the doctrines of the four principal sects of the Sunnis, are mentioned by Haji Khalifah to be the Jámi-ul-Mazahib (Jāmi-u 'l-Mazāhtb), the Majmaa-ul-Khilajiyat, the Yandbiya-ul-Ahkan (Yanabi'u'l-Ahkan), the Uyun, and the Zubdat-ul-Ahkan The Kanz-ud-Dakaik (Kanzu 'd-Daqa'iq), by An-Nasaii, is a book of great reputation, principally derived from the Weft, and containing questions and de-cisions according to the doctrines of Abu-Hamfah, Abu-Yusuf, Imam Muhammad, Zufar, Shafii, Malik, and others Many commentaries have been written on the last mentioned work, the most famous of them is the Bahr-ur-Raik (al-Bahru'r-Raiq), which may, indeed, almost be said to have superseded its original, at loast in India The Bahr-ur-Raik is by Zainu-ul-Aabidin Bin Nujaim-ul Misri (Ibn Najim), AH 970 The Multaka-al-Abhar (Multaga 'l-Abhar), by Shaikh Ibi ahim Bin Muhammad al-Halabi, who died A.H 956, is a universal code of Muhammadan law gives the different opinions or doctrines of Abu Hanifah, Malik, Shafii and Hanbal, the chief Mujtahid Imams and the founders of the four great sects of Sunnis, and illustrates them by those of the principal jurisconsults of the school of Abu Hanifah It is more It is more frequently referred to as an authority through out Turkey, than any other treatise on juris prudence

"The digests inculcating exclusively the doctrines of each of the said four great sects are, indeed, numerous, though a very few of them which maintain the doctrines of the Maliki, or Shafif, or Hanbali sects are used in India. Digests written by Malik or any of his followers are scarcely found in India

"Of the digests maintaining the Maliki doctrines, two have lately appeared in France (by M Vincent, 1842, M Perron, 1843) The first work of Shafii, entitled the Usul (Usul), or fundamentals, which contains the principles of the Muhammadan civil and canon law, may be classed as a digest. The Mukhtasar, the Manner, the Rasail ul-Muatabirah (ar-Kasailu 'l Mu'tabarah), and the Kitābul-Wasaik, are amongst the other works written by Abu Ibrahim Bin Yahiyá-al-Muzan, a distinguished disciple of Shafii, and a native of Egypt (a H. 264), and are scoording to the doctrines of Shafii. The works by Ibru Hambal and his followers are few in number, and rare

"The followers of the Hanifi sect, which obtains most commonly amongst the Muhammadans of India, have, like others, divided their law into two general branches or parts.

respectively called the Fikah (law, religious and secular), and Farsiz (the succession to, and division of, inheritance)

"The works which are on Fikah (Figh), and which are considered as the chief authorities of the Hanifi sect, are the following —Abu Hanifah's own digest of law, entitled the Fikah-ul-Akbar (al Fighu'l-Akbar). This is the first in rank, and has been commented upon by various writers, many of whom are men-tioned by Haji Khalifah The doctrines of that great lawyer, however, are sometimes qualified or dissented from by his two famous pupils, Abu Yusuf and Imam. Muham-mad. The work entitled Adab-ul-Kázi, which treats of the duties of a magistrate, is known to have been written by Abu Yusuf Save and except this, no other work appears to have been composed by him He, however, is said to have supplied his notes to his pupil Imam Muhammad, who made use of them in the composition of his own works. works of Imam Muhammad are six in number, five of which are, in common, entitled ber, five of which are, in common, entitled the Záhir-ur-Rawdydt (Zāhiru 'r-Rawāyāt conspicuous traditions or reports) They are 1 The Jami-ul-Kabir (al-Jāmi-u 'l-Kabir), 2 Jami-ul-Saghir (al-Jāmi-u 's-Saghīr), 3 Mabsut fi Faru-ul-Hamfiyát, 4 Ziyudát fi Faru-ul-Hamfiyát, and 5 Siyar al-Kabir wa Saghir The Nawādīr, the sixth and leat of the hamfiyat of the fire and last of the known compositions of Imam Muhammad, though not so highly esteemed as the others, is still greatly respected as an authoraty

'The next authorities among the Hanafis, after the founder of their sect and his two disciples, are the Imam Zufar Bin al-Hazil who was chief judge at Basrab, where he died (A.H 158), and Hasan Bin Ziyad. These lawyers are said to have been contemporaries. friends, and scholars of Abu-Hanifah, and their works are quoted here as authorities for Abu Hamfah's doctrines, more especially when the two disciples are silent The most celebrated of the several treatises known by the name of Adab-ul Kazı was written by Abu Bakr Ahmad Bin Umar ul-Khassaf (A.H. 261) An abridgement of the Hanafi doctrines, called the Mukhtasar ut-Tahavi, was written by Abu Jasfar Ahmad Bin Muham mad at-Tahavi (A H BB1), who wrote also a communtary on the Jame us-Sagher of Imam

Mulismmad

"The Mukhtasar lil-Kuduri, by Abii ul-Husain Ahmad Bin Muhammad al-Kuduri (AH 228) is among the most esteemed of the works which follow the doctrines of Abii Hanifah There is a well-known commentary on the Mukhtasar lil-Kuduri, entitled Al-Jaukurat un-Nayyrah, which is sometimes called Al-Jauhurat ul-Munrah The digest, entitled the Mabsut (al-Mubsüt), was composed by Shams-ul-Ammah Abii Bakr Muhammad as-Sarakhsi whilst in prison at Uzjand This is a work of great extent and authority He was also the author of the most celebrated work entitled Al-Muhit (al-Muhit), which is derived in a great measure from the Mabsui, the Ziyádát; and

the Nawddir of Imam Muhammad work entitled the Muhit, by Burhan-ud-din Mahmud Bin Ahmad, already spoken of, le not so greatly esteemed as the Muhit as-Sarakhsi (Muhitu 's-Sarakhsi) A compen dium of Al-Kuduri's Mukhtasar, which he entitled the Tuhfat-ul-Fukaha (Tuhfutu 'l-Fugahā'), was composed by Shaikh Alá ud-din Muhammad as-Samarkandı The work of Aláud-din was commented upon by his pupil Abu Bakr Bin Masuúd

"There are several Arabic works on philosophical and theological subjects which bear the name of Al Hidayah (the guide) The work entitled Al-Heddyah to al-Faru or the guide in particular points, is a digest of law according to the doctrines of Abu Hanifah and his disciples Abu Yusuf and Imam Mu hammad The author of this work is Shaikh Burhán-nd-din Ali (A H 593), whose reputa-tion as a lawyer was beyond that of all his contemporarios. This Hidayah is a commen tary on the Badaya-nl-Mubiada an introduc tion to the study of law, written by the samo author in a style exceedingly concise and close In praise of the Hidayoh Haji Khah fah says, 'It has been deelared, his the hunn, to have supersided all previous books on the law, that all persons should i muomber the rules prescribed in it and that it should be followed as a guide through life' Hiddyah has, besides the Kilayah, many other commentaries, as a work of so great celebrity and authority is expected to have The principal ones are the Inagah (Inagah) the Nihayah, and the Fath ul Kabu

"The name Inayah, however is given to two commentaries on the Hidayah Of these the one composed by Sharkh Kamil ad-din Muhammad Bin Mahmud who died att 786 is highly esteemed and useful Supplying by way of innuendoes what was omit dor left to implication, also expressing what wis un derstood in the Hidayah, and explaining the words and expounding the passages of the original by the insertion of explanators phrases, the author of the Inayah havrendered the work such as to be considered of itself one of his own principal works with citations of

pussages from the Hudavale

"The Nihayah is composed by Husan ud din Husam Bin Ali, who is said to have been a pupil of Burhan-ud-din Ali This is said to be the first commentary composed on the Hidayah, and it is important for having added the law of inheritance to the Hidayah which treats only of the bakah The commentary, entitled the Asfayah, is by Imam-ud-din Amir Katib Bin Amir Umar, who had previously written another explanatory gloss of the same work, and entitled it the Chayut-ul-Bayan The Kifayah was finished AH 747 and, besides the author sown observations, it gives concisely the substance of other commenta-

"The kath ul-Kabir hi-Aajiz ul-Fakir, by Kamal-ud-dir Muhammad as Siwasi, com monly called Ibnu Hammam, who died An 861, is the most comprehensive of all the comments on the Hidayah, and includes a col

lection of decisions which render it extremely The short commentary entitled the usefnl Fawaid, written by Hamid-ud-din Ali, Al-Bukhari, who died A.H 667, is said to be the first of all the commentaries on the Biddyah The Wafi, by Abu-ul-Barakat Abd ullah Bin Ahmad, commonly called Hafiz-ud-din an-Nasafi, and its commentary the Kafi, by the same author, are works of authority Au-Nasafi died AH 710

"The Vikáyah (al-Wiqāyah), which was written in the seventh century of the Hijrah by Burhan ash-Shariyat Mahmud, is an elementary work to enable the student to study and understand the Hiddyah The Vikayah is printed, and invariably studied, with its celebrated commentary, the Sharh ul-Vikayah written by Uhaidullah Biu Masuud, who died AB 745 The Sharh-ul-Vikayah contains the text of the Vikayah, with a gloss most perspicuously explanatory and illustrative so much so, that those chapters of it which treat of maininge, dower, and divorce, ne studied in the Madrassahs of India in preference to the Bedayah itself There are also other commentaries on the Vakayah, but not so useful as the above On the Sharh-ul-Vil ayah, igain, there is an excellent commontary entitled the Chalps, written by Akhi Yasuf Bur Junid who was one of the then eight professors at Constinuopho This work was commenced to be written about AH 891 and completed A H 901, and the whole of it was published in Calentta AH. 1245 and extracts therefrom have been printed

· The Nikagah (an Neqayah) another elementary law book, is the work of the enthor of the Sherh-ul Yrkayah It is sometimes called the Mukhtana ul-I ikayah, being, in fact, an ibridgment of that work commonts on the Nikayah are much esteemed they were written respectively by Ahu ul-Maknim Bin Abd ullah (A H 907) Abn An Bin Muhammad al-Birjindi (A H 985), and Shams ud din Muhammad d Khurusani Al-Kohistani (a H 941) The last commentary is entitled the Jame ne-Rumüz (Jāmita 't-Runnez), which is the fullest and the clearest of the lot is well as one if the most useful

law books

· The Ashbak wa an-Nuruir (al-Ashbah wa n Nazar, is also an elementary work of great reputation It was composed by Zainal-Aubidin, the author of the Bahr w-Raik already mentioned Haif Khalifah speaks of this work in high terms, and enumorates several appendices to it that have been composed at different times. The treatise on exegosis entitled the Nu ul-Anwar h Shurah ul Mana (Nūru l-Ann a j i Sharhi 'l-Manar), by Shaikh Jun Bin Abu Savaid Al-Makki (Shaikh Jiwanaba Thu Sina), was printed in Calentra (A n 1819), and is frequently reforred to as a book of authority A small trart on the sources of the Sharaa, entitled the Usul-ush-Sh sh, together with an explanatory commentary, was printed in lithograph, at Delhi, in the year A D 1847

"The Tanvir-ul-Abser (Tanwiru 'l-Abser), composed by Sharkh Shams-ud-dia Muhammad Bin Abd-ullah-al-Ghazzi (A.H 995), is one of the most celebrated and useful books according to the Hanifi doctrines. This work has many commentaries. One of them, en titled the Manh-ul-Ghaffar (Manhu 'l-Ghaf far), which is written by the author himself, is a work of considerable extent

"The Durr-ul Mukhtar, which is another commentary on the Tanvir-ul-Absar, is a work of great celebrity This work was written (Au. 1071) by Muhammad Alá ud-Pín Bin Shaikh Alí al-Hiskafi Though a commen-Though a commentary, it is virtually a digest, which of itself has several commentaries, the most celebrated of them is the Tahtévi, a work used in India. Another commentary on the Durr ul-Mukhter is the Radd-ul-Muhter This is a very copious work, comprising an immense number of cases and decisions Illustrative of the principles contained in the principal work The Durr-ul-Mukhtár treats not only of the Fikah but also of the Farsız It is used by the followers of the Hanfff doctrines whereever they are, but it is most highly esteemed in Arabia, where it is studied and referred to m preference to other books of law

"Many works have been written according to the doctrines of Abu Hamfab in the Turkish Empire, and are received there as suthorities The most celebrated of those is the Multaka-ul Abhar, by Shaikh Ibrahim Bin Muhammad al-Halabi, the Durr-ul-Hukkam, by Mullah Khusru Kanin-nama: Jaza,

a tract on penal laws, &c

"The treatises on the laws of inheritance, according to the doctrines of Shafir, are the Faruiz-ul-Mutawalla, by Abu Sayıd Abd-ur-Rahmān Bin Mamun-ul-Mutawallı (who died AH 478), the Farair-ul-Mukuddan, by Abu-ul-Fazl Abd ul Malik Bin Ibrahim al-Hamadani Al Mukuddani, and Abu Munsur Abd ul-Kahir Al Baghdadi (who died respectively AH 489 and 429), Al-Faratz-ul-Fazari, by Burlian-ud-din Abu Ishaq Al-Fazari, commonly called Ibnu Firkah (who died in A H 729), and Al-Farátz ul Farikiyah, by Shame ud-oin Muhammad Bin Killayi (who died A.H. 777)

"Of the books on the law of inheritance according to the Hamifi doctrines, the most celebrated, and the one invariably consulted in India, is the Siranyyah (as-Siranyah), which is also called the Fardiz-us-Sandward, being, as it is, composed by Siráj-ud-Din Muhammad bin Abd-ur-Rasaid as-Sajawandi work has been commented upon by a vast number of writere, upwards of forby being enumerated in the Kashf-uz-Zunun by Haji Khalifah The most celebrated of these commentaries, and the most generally used to explain the text of the Strapyyah, is the Sharihyyah (ash-Sharef 19ah), by Sayyid Sharif Ali Bin Muhammad Al-Jurjani (who died & E. 814)

There is another kind of digest which treats of the Ilm-ul-Fatawa (the science of decisions) The works of this nature are also very numerous, and are, for the most part, called Fatawa (decisions), with the names of their authors, and, though called Fatawa, most of them contain also the rules of law

as well as legal decisions. Of these again, some treat of the Fiksh alone, others of the Faraiz (inheritance) also; some of them, moreover, treat of the decisions of particular lawyers, or those found in particular books, others treat of those which tend to illustrate the doctrines of the several sects, whilst the rest of them are devoted to recording the

opinions of learned juriets

"There are several collections of decisions, secording to the doctrines of Shaffi one most esteemed seems to be the Fateud 1bn us Salah by Abd Amru-Usman Bin Abd-ur Rahman ash Shahrazuri, commonly called Ibn us-Salah, who ched in AR. 642 Ibna Firkah, the author of the Raraiz-ul-Fasari (a treatise on inheritance), also made a col lection of decisions according to the same doctrines, which is called after his name the Fatawa-t-Ibnu Firkah

"Of the Fatawas of the Hanffi doctrines the following are generally known in India.
The Khuldsat ul-Fatdwa (Khalasatu 'l Fatdwa), by Imam Iftikhar ud-Din Tahir Bin Ahmad Al Bukhari, who died A.H 542, is a select collection of decisions of great authority The Zakhirat ul-Fatáwá (Zakhiratu 'l Fatáwá), sometimes called the Zakhiratul Burhaniyah by Burhan ud Din Bin Mazah al-Bukhárí the author of the Muhit-ul-Burháni. 14 also a celebrated, though not a large, collection of decisions, principally taken from the Muhit The Patiene : Kdef Khon, by Imám Fakhr-ud-Dín Hasan Bin Mansur al-U zjandi al-Fargháni, commonly called Kází Kuan who died A.E. 592, is a work held in very high authority. It is replete with cases of common occurence, and is therefore, of great practical utility more especially as many of the decisions are illustrated by proofs and resconing on which they are founded The two works entitled the Fusil ul-Isturushi and Fusul ul Imadiah were moor porated in a collection entitled the Jami-ul-Fusuloun, which is a work of some celebrity It was compiled by Badr-ud-Din Muhammad, known by the name of Inn-ul-Kézi Siméwa nah (Au 823) The Fatamá oz-Zahiriyah, which contains decisions collected partly from the Khizanni ul Wakiyat was written by Jahir-ud Din Abu Bakr Muhammad Bin Ahmad al-Bukhari (A B 619) The Kumyat-ul Muniyat is a collection of decisions of con siderable arthority by Mukhtar Bin Mahmid Bin Muhammad as-Zahidi Abu-ur-Rija al-Chazmini, surnamed Naun-ud-Din who died A H 658 An Navaví, the author of the biographical dictionary entitled the Tahab-al Asma (Tahzibu 'l-Asma'), who died A.H. 677 made a collection of decisions of some note, which is called the Fatawa an-Navavi also composed a smaller work of the same nature, entitled al-Mashil-ul-Muhimmat ( Uyun al-Masa'ılı 'l-Muhımmah), arranged in the manner of question and answer The Khizanat-ul-Muftiym, by Imam Husam Bin Mubammad as-Samaani, who completed his work in A.H 740, contains a large collection of decisions, and is a book of some authority in India, The Khizanat-ul-Fatawa, by Ahmad Bun Muhammad Abri Bakr al-Hanafi, 18 a colloction of decisions made towards the end of the eighth century of the Hijrah, and comprises questions of rare occurrence The Fatdwd Tátár-Khámyah was originally a large collection of Fatawas, in several volumes, by Imam Adlim Bin Ald al-Hanafi taken from the Muhit-ul-Burham, the Zakhirat, the Khdniyah, and the Zahiriyah Afterwards, however, a selection was made from theso decisions by Imam Ibrahim Bin Muhammad al-Halabí, who died A H 956, and an epitome was thus formed, which is in one volume, and still retains the title of Tatur-Khaniyah The Fatawd-1-Ahl-us-Samarkand, 18 a collection of the decisions of those learned men of the city of Samarkand who are omitted, or lightly passed over, in the Fatawa-Tatar Khaniyah and the Jame-ul-Fusulain, to both of which works it may be considered a supplement The Fatawa az Zamyah contains decisions by Zain ul Aabidin Ibrahim Bin Nujaim al-Misri, the author of the Bahr-ur Raik and the Ashbah wa-an-Nazair They wore collected by his son Ahmad (about AH 970) The Fatawa al Ankiravi, a collection of deci sions of al Ankiravi by Shaikh ul-Islam Muhammad Bin al Husain, who died AH 1098, 18 a work of authority The Fatawa Hammadyah, though it seems to be a modorn compilation, is a work of considerable autho

"Tipu Sultan ordered a collection of Fata was to be made in Persian by a society of the learned of Mysore it comprises three hundred and thirteen chapters and is cutified

the Fatawa-1-Muhammadi

"Mr Harrington, in his analysis (vol 1 2nd ed), mentions a few other books of Fatawa, viz the Fatawa Bazazuth, the Fatawa Nakshbandiyah, the Mukhtúr ul Fatawa, and the Fatawa Karákham. The list of these ho describes to be a Porsian compilation, the cases included in which were collected by Mullah Sadar-ud Din Bin Yakub, and arranged some years after his death by Kara Khan, in the

reign of Sultan Ala-ud-Din

The following works of the present class, published at Constantinople, and containing decisions according to the doctrines of Abu Hanifah, may be noticed A collection of Fatwas in the Turkish and Alabic languages, entitled the Kitáb fi al-Fikuh al-Kadusi composed by Hafiz Muhammad Bin Ahmad al Kadusi a H 1226 The Fatawa i Abd-ur-Rahin Effendi, is a collection of jindgments pronounced at various times in Turkoy, and collected by the Mufti Abd ur-Rahim It was printed in the year 1827 Dabagzadeh Nuamán Effendi is the author of a collection of six hundred and seventy decisions, which is entitled the Tuhjat us Sukuk, and was published in the year 1832

"The Jame ul-Ijaratin (Jame u / 1jarati) is a collection of decisions relating to the law of farming and the tenure of land, by Muhammad Aarif It was printed in the year 1886

"A collection of Fatwas relating to leases was published at Constantinople by M D'Adelbourg, in the year 1838 Prefixed to

this collection are the principles of the law of lease, according to the *Multaka*; and it is fol lowed by an analytical table, facilitating reference to the various decisions

"Of the Fatwas which treat both of the Fikah and Faraiz, two are most generally used in India These are the Futawa Sirunyyah and Fatau a Alamairi The Fatawa Stranyyah, with some principles, contains a collection of decisions on cases which do not generally occur in other books The Fatawa Alangers, with opinions and precepts of law, contains an immense number of law oases This work, from its comprehensive nature, is applicable to almost every case that arises involving points of the Hamin doctrines. Although opinions of modern compilers are not estoemed as of equal authority with those of the older writers on jurisprudence, vet being composed by a great number of the most learned lawyers of the age, and by order of the then greatest person of the realm, the Emperor Aurungzeb Alamgar (by whose name the book is designated), the Fatawa Alamgiri is esteemed as a very high authority in India, and containing, as it does, decisions on cases of any shape based upon unquestionable authorities, this book is here referred to more frequently than any other work of a similar nature, and has not up to this day been surpassed by any work, except perhaps, by the Radd-ul-Muhtar, already spoken of During the long rule of the Muhammadans in India, the Fatáwa Alumgira alone appears to have been translated into Porsian, by order of Zeb-un-nisa, daughter of the Emperor Arungzeb Alamgir Since the establishment of the British Government in India, the books of Jinayah and Hudud from the Futáwá Alamgiri were translated into Persian, under the direction of the Council of the College of Fort William in Caloutta, by the then Kazi ul-Kuzzat, Muhammad Najm ud-Din Khán, and were published in the year 1818, together with a Persian treatise on Tazirut, by the same author

"In the same year the book on Tárnāt from the Durr-ul-Mukhtur was translated, printed, and published, by Monlavi Muhammad Khahl-ud-Din, under the orders of Mi Harrington the then Chief Judge of the late

Sudder Dewany Adawlut

"The Hidayah was translated into Persian by four of the most learned Moulavis of that time and of this country (India) Unfortunately, however, the learned translators have, in the body of the book, inserted many things by way of explanatory remarks and illustrative expositions, instead of subjoining them in the form of notes Furthermore, they have, in a considerable degree, deviated from the original For all these reasons, we are warranted to say, that the Persian vorsion of the Hidayah does not represent a true proture of the original

Law were translated into Urdu and hthographed, many years ago, in Dehli Another translation of the same work was made and published in Calcutta a few years ago.

"The work entitled the Bighyat-i-Bahis, by Al-Mutakannah, which is a tract treating of Zaid's system of Faraïz, was translated into English by Sir William Jones A trans-lation of the Sirányyah also was made by Sir William Jones, who at the same time made an abstract translation of its celebrated commentary (the Sharifiyyah), with the addition of illustrations and exemphilications from his own brain and pen. A translation of the selected portions from the two books of the Fathwa t-Alamgiri, which comprise the subject of sale,

was published by Mr Neil Baillie
"The Persian version of the Hidayah,
already noticed, was, by order of Warren
Hastings, commenced to he translated into English by Mr James Anderson, but shortly after, he being engaged in an important foreign employment, the translation was finished, and revised by his colleague, Mr Charles Hamilton. It is a matter of regret that the translation in question was not executed from the original Hidayah itself, instead of from its Persian translation, which contains frequent explanatory remarks and illustrative expositions interpolated in the book itself, instead of being subjoined by way of notes Added to this, the Peisian trans laters have, in a considerable degree, deviated

from the original.

"Of the digests of Muhammadan law in English, the first appears to be the chapter on criminal law of the Muhammadans as medified by regulations. This is incorporated in Harrington's Analysis of Rengal Regula-An abstract of Muhammadan law, which is from the pen of Lieutenant-Colonel Vans Kennedy, will be found in the Journal of the Royal Asiatic Society 'This work,' says Mr Morley, '18 well worthy the attention of the student' The work entitled the Principles and Precedents of Mudammadan Law, writen by Mr (afterwards Sir) William Hay Macnaghten, is the clearest or essest, if not the amplest or sufficient, work on that law hitherto written in English Mr Neil Baillies Muhammadan Law of Inherstance, according to Abu Hanifah and his followers, with appendix containing authorities from the original Arabic, is an excellent work of the kind The treatise on inheritance, gift, will, sale, and mortgage, compiled by Mr F E Elberhing, a Danish judge at Scrampore, in the year 1844, contains principles of Muhammadan law, with those of the other laws, as used in India "In the year 1865, Mr. Neil Baille, the author of the work already mentioned,

completed and published a digest of Muhammadan law on all the subjects to which the Muhammadan law is usually applied by the British Courts of Justice in India It gives translations of almost all the principles and some of the cases contained in the Fatawa Alamgiri, the great digest of Muhammadan law in India, and quotes occasionally other available authorities Being generally close to the original, and fully dealing with the subjects it treats of, this work must be said to be anthentic, as well as the amplest of the digests of Muhammadan law hitherto written in English according to the doctrines of the Hamifi sect" (See the Tagore Law Lectures, 1873, by Shama Churan Sireir; Thacker, Spink & Co., Calcutta.)

II -The Shi ahs, although they are divided amongst themselves into numerous sects which differ from each other in various points of religious belief, are unanimous in rejecting the collections of Traditions of the Sunnis The Sunnis arrogate to themselves the title of Traditionists, but this does not imply that the Shī ahs do not recoive the Hadis, but merely that they reject the "six correct books" of

their opponents

The works on Hadis compiled by the Shī'ahs are very numerous, and they mamtain that they have earlier and more authentic collections than those of the Sunnis They say that in the time of al-Hasan and al-Husain, a certain person who was grandfather to 'Abdu 'llah ibn 'Ali ibn Abī Shu'bah al-Halabi, collected traditions and gave them to This record his grandson for careful record was venified and corrected by Imam Ja'far as-Şadiq The Sunni doctor, Abu Hanifah, was a pupil of this distinguished personage in his earlier days, but afterwards separated from him and established a school of his own

There are four books of traditions, known as the Kutub-t-Arba ah, which seem to be held in the same estimation by the Shi'ahs, as the six Sahihs of the Sunnis They are entitled the Tahzīb, the Istibsār, the Kāfi, and Man la Yastahzerah al-Fagih [TRADITIONS]

Mr Shama Churun Sircar, Tagore Professor of Law, has also reviewed the Shi'ah, or Imamīyah, law books, and we are indebted to him for the following resume -

"One of the earliest works on civil and criminal laws was written by Abdullah Bin Ali al Halabi But it does not appear that any of his legal compositions are extant

"A number of law-treatises of the present class was composed by Yunas Bin Abd ur-Rahman (already spoken of as a writer on traditions) The most famous of these treatises is entitled the Jami-ul-Kabir

"Several works on law were written by Abu al-Hasan Alı Bın al-Hasan al-Kumi, commonly called Ibnu Babavash, one of which works is entitled the Kitabu ash-Sharayah. The Maknaa fi al-Fikah (Muqna' fi'l-Figh) is the best known of the law books of the present class composed by Abú Jaafar

'Abu Abdullah Muhammad an-Nuamani, surnamed the Shaikh Mufid, and Ibnu Muallim, a renowned Shiah lawyer, is stated to have written two hundred works, amongst which one called the Irshad is well known. When Shaikh Mufid is quoted in conjunction with Abu Jasfar at-Tusi, they also are spoken

of as 'the two Shakha' (Shakhan)
"The chief works on law, written by Abu
Jaziar Muhammad at-Tusi (Abu Jaifar Muhammad at Tüsi), are the Mabsut, the Khilaf, the Nihayah, and the Muhit These works are held in great estimation and he is considered one of the highest authorities in law The Risalat-i-Jaafariyah is likewise a legal treatibe by at-Tusf, which is frequently quoted.

"The Shortya ut-Islam, written by Shaikh Najm ud-din Abu ul-Kasım Jaatar Bin Muayyıd al-Hilli, commonly called Shakh Muayyid, is a work of the highest authority, at least in India, and is more universally referred to then any other Shiah law book, and is the chief authority for the law of the Shiahs in India. A copious and valuable commentary upon the Sharaya ul-Islam ontitled the Malik wi Asham, was written by Zaym-ud-din Alf sa-Sailf, commonly called the Shahid i-Sant, (second martyr) There are two other commentance on the Shardya ul Islam, respectively entitled the Mader ul-Ahken and Jawaher ut-Kalam, the latter of which was written by Shakh Muhammad Hasan an-Najafí

"Of the works on jurisprudence written by Yahiyalı Bin Ahmad al-Hillf, who was celebrated for his knowledge of traditions, and is well known amongst the Imamiyah sects for his works, the Jonn ash-Sharaya and the Mudkhal dar Usul's Fikah are beld in the

greatest repute

"Of the numerous law books written by Shaikh Allsmah Jamal ad-din Hasan Bin Yusuf Bin al-Mutabhir al-Hills, who is oslled the chief of the lawyers of Hillish, and whose works are frequently referred to as authors ties of undisputed merit, the most famous are the Talkhes ul- Maram, the Ghant ul-Ahkam, and the Tuhrer ul Ahkan, which last is a justly colebrated work. The Mukhtulaf-ush-Shah is also a well-known composition of this great lawyor, and his Irshad ul Azhan is con stantly quoted as an authority under the name of the Irshad-1-Allamah

"The Jam-ul-Abbase is a concise and com prehensive treatuse on Shiah law, in twenty hooks or chapters It is generally considered as the work of Baha-ud-din Muhammad

Aamili, who died a H 1031

"The Mafath, by Muhammad Bin Murtere, surnamed Muhsan, and the commentary on the book by his nophew, who was of the same name, but surnamed Hadı, are modorn

works deserving of notice

"The Rouzat ul-Ahkan, written in Persian hy the third Mujtshid of Oudh, consists of four chapters The first of these is on Inheritance which is treated of therein most fully and perspicuously This work was lithographed at Lucknow, first in AH 1257, and

again in Au 1264

"A general digest of the Imamiyah law in temporal matters was compiled under the superintendents of Sir William Jones This book is composed of oxtracts from the work called the Kuf1, which is a commentary on the Majdish, as well as from the Sharaya ul Islam. The manuscript of this digest still remains in the possession of the High Court of Judicature at Calcutta

"The earliest treatiscs on the Faraiz, or Inheritance, of the Shiahs appear to have been written by Abdul Azíz Bin Ahmed al-Axids, and Abs Muhammad al-Kinds, the latter of whom is said to have lived in the reign of Hárún ur Rashid

"A work on the law of inheritance, entitled

the sl-Ijáz ti al-Farázz has been left by Abú Jaafar Muhammad at-Túsí in addition to his general works on the Kuran, the Hadis and jurisprudence.

"The best known and most esteemed works on the law of inheritance are the Ihingin ush-Shigh, by Saad Bin Abd-ullah al-Ashari, the Kitdb ul Moudris by Abu al-Hassa Ali Béhavah, the Hamal ul-Farátz and the Farátz ush-Sharuyah, by Shaikh Mufid The Shardya ul-Islam which, as already stated, is one of the highest authorities on the Shish law, contains also a chapter on Inheritance.

Of all the above mentioned books on civil and criminal laws, those that are commonly referred to m India are the following The Shar aya ul-Islam, Rouzat-ul-Ahkam, Sharah-s-Lund, Mafatth, Tahrer, and Irshad ul-

Azhda

"Of the books on this branch of Muhammaden ir w, only that part of the Shardyah ul-Islam which troats of the forensic law has been translated though not fully, by Mr Nell Bailliu A considerable part of the digest compiled under the superintendence of Sir William Jones (as already noticed) was translated by Colonel Barille, out of which the chapter on Inheritance has been printed by Mr Neil Bailbe at the end of the second part of his digest of Muhainmadan law though the chapter above alluded to is copious, yet it must be remarked that it is not so clear and useful as the Sharaya-ul-Islam and Rouzat ul-Ahkam." (See Tagore Law Lectures, 1874, the Indmyah Code, by Shama Churun Sirear, Thacker, Spink and Co, Calcutta.)

LAZA (M) "Fire, flame" A division, or stage in hell, mentioned in the Qur'an, Sürah İxx. 16 Al Baghawi, the commentator, says it is that portion of hell which is reserved for the Christians who have not believed in Muhammad [HELI]

LAZARUS Arabic al-'Asar () Not mentioned by rame in the Qur'an, but Jalalu 'd-din, m remarking on Sürah in 48 "I will bring the dead to life by God's permission." says, amongst those whom Jesus raised from the dead was al-Azar, who was his special friend and companion The account given by the commentators al-Kamalan of the raising of Lazarus, is very similar to that given in the New Testament.

Arabic yarah (5)-1) LEASE [HIRT]

LEBANON Arabic Lubran (لبنان) Not mentioned in the Qur'an, but tradition has it that Ishmael collected the stones for the Kathah from five sacred mountains one ot which was Mount Labanus The followers of Isma'ılu 'd-Darazi, known as the Druses, a fanatical sect of Muslims, reside on the southorn range of the Lebanon chain [DRUMES ]

LEGACY. [WILLS.]

LEGITIMACY Waladu 'l-halāl (رلد الحلال), "a legitimate child", waladu 's-sinā' (ولد الرناء), "an illegiti-mate child."

The Muhammadan law, unlike the law of England, makes legitumacy depend, not merely upon the fact of the child being born in "lawful wedlock" but also conceived after

lawful marriage

According to the Sumis and Shī'ahe, and according to the teaching of the Qur an itself, the chortest period of gestation recognised by law is six months, and consequently a child born any time after six months from the date of marriage has a claim to legitimacy. Amongst the Sumis, a simple danial of the paternity of the child so born would not take away its status of legitimacy. But the Shrahs held that if a man get a woman with child and then marry her, and she give birth to the child within aix months after marriage,

legitumacy is not established

As to the longest period of pregnancy, there re some strange rulings in Muslim law The Shia'ha upon the basis of a decision pronounced by 'Ali, recognise ten lunar months as the longest period of gestation, and this is now regarded as the longest legal period by both Shr'ahs and Sunnis But Abil Hanifah and his two disciples, upon the authority of a tradition reported by Ayishah, regard two years as the longest period of gestation, and the lmam ash-Shafi'i extended it to four, and the Imam Mahk to five and even seven years! It is said these Sunni doctors based their opinions on the legendary birth of Zuhak Tāzi and others, who were born, so it is related, in the fourth vear of conception! But Muslim divines say that the old juriscensults of the Sunni school were actuated by a sentiment of humanity, and not by any indifference as to the laws of nature, thoir chief deere being to prevent an abuse of the provisions of the law regarding divorce and the disavowal of children The general concensus of Muslim doctors points to ten months as the longest period of pregnancy which can be recognised by any court of justice

[Under the old Roman law, it was ten months In the Code Napolecn, article 312, it is three hundred days. Under the Jewish law, the husband had the absolute right of disavowal. See Code Rabbinique, vol. 11.

p 68.]

The Muhammadan law, like the English law does not recognise the legitimation of autemptial children. Whereas, according to French and Scotch law, such children are legitimated by the subsequent marriage of the parents.

In Sunni law, an invalid marriage does not affect the legitimacy of children born from it. Nor does it in Shi'ah law, but the Shi'ah law demands proof that such a marriage was a hone fide one, whilst the Hansii code is not

strict on this point

In the case of a divorce by h'an [LI'AN], the walads l-muläranak, or "obild of impre-

cation," is out off from his right of inheritance from his father

(See Synd Ameer Ali's Personal Lew of Muhammadans, p. 160, Fatāvā-1-'Alamghiri, p. 210, Shara t'u 'l-Islām, p. 301) [PAREN TAGE]

LETTERS The letters of Muslime are distinguished by several peculiars ties, dictated by the rule of politeness "The paper is thick, white, and highly polished, sometimes it is ornamented with flowers of gold, and the edges are always cut straight with scissors. The upper half is generally left black, and the writing never occupies any portion of the second side. The name of the person to whom the letter is addressed, when the writer is an inferior or an equal, and even in some other cases, commonly occurs in the first sentence, preceded by several titles of honour, and is often written a little above the line to which it appertains, the space beneath it in that line being left blank, sometimes it is written in letters of gold, or red ink A king, writing to a subject, or a great man to a dependant, usually places his name and seal at the head of his letter The seal is the impression of a signet (generally a ring, worn on the little finger of the right hand), upon which is engraved the name of the person, commonly accompanied by the word 'His (i.e. God's) sorvent, or some other words expressive of trust in God, &c Its impression is considered more valid than the sign-manual, and is indispensable to give authority to the letter it is made by dabbing some ink on the surface of the signet, and pressing this upon the paper the place which is to be stamped being first moistened, by touching the tongue with a finger of the right hand, and then gently rubbing the part with that finger A person writing to a superior, or to an equal, or oven an inferior to whom he wishes to show respect, signs his name at the bottom of his letter, next the left side or corner, and places the seal immediately to the right of this, but if he particularly desire to testify his humility, he places it beneath his name, or even partly over the lower edge of the paper, which consequently does not receive the whole of the impression." (Lane's Arabian Nights, vol 1 p 23)

LIAN (OLD) Int "Mutual cursing" A form of divorce which takes place under the following circumstances. If a man accuses his wife of adultery, and does not prove it by four witnesses, he must swear before God that he is the teller of truth four times, and then add 'If I am a har, may God curse me' The wife then says four times, 'I swear before God that my husband hos, and then adds May God's anger be upon me if this man be a teller of truth After this a divorce takes place specfacto" (See Suratu n-Nur xxiv 6, Machait, book xiii ch xv).

In the case of Latan, as in the other forms of divorce, the woman can ciaim her dower

Lifan is not allowed in four cases, viz a Ohristian woman married to a Muslim, a Jewess married to a Muslim, a free woman married to a slave, and a slave girl married to a free man.

The children of a woman divorced by Li'an

are illegitamate

لباس) LIBAS APPAREL

LIBERALITY Arabic sakhāwah (انعالی), "hospitality", infaq (انعالی), "general liberality in everything"

Liberality is specially commonded by Mu-hammad in the Traditions —

"The liberal man is near to God, near to Paradise, near to men, and distant from hell The miser is far from God, far from Paradise, far from man, and near the fire Truly an ignorant but liberal man is more beloved by God, than a miser who is a worshipper of God."

"Three people will not onter Paradise a deceiver, a miser, and one who reproaches

others with obligation after giving

"Every morning God sends two angels, and one of them saye, 'O God, give to the liberal man something in lieu of that which he has given away!' and the other says, 'O (rod, ruin the property of the miser!'"

"The miser and the liberal man are like two men dressed in coats of mail, their arms glued to their breasts and collar bones on account of the tightness of the coats of mail The liberal man stands up when giving alms, and the coat of mail expands for him The miser stands up when intending alms, the cost of mail becomes tight, and every ring of it sticks fast to its place"

LIHYAH (Last) [BEARD]

LISANU 'L-HAQQ (السان الحق)

Int "The language of truth" The Insans Tho Insanu 'l-Kamil, or "perfect man," in which the secret influences of al Mutakallim, "the Speaker" (se God), are evident

LITERATURE, MUSLIM Arabic 'Ilmu 'l-Adab (علم الادب) The oldest specimens of Arabic literature now extent were composed in the century which preceded the buth of Muhammad They consist of short extemporaneous elegies, afterwards committed to writing, or narratives of combats of hostile tribes written in rhythmiesi prose, similar to that which we find in the Quran

Baron De Slane says the Hamasah, the Ketabu 'l-Aghani, and the Amali of Abu 'Ahyu 'l-Kālī, furnish a copious supply of examples, which prove that the art of composing in rhythmical prose not only existed before Muhammad's time, but was even then generally practised, and had been brought to a high degree of perfection The variety of its inflections, the regularity of its splitax, and the harmony of its procedy, furnish in thom selves a proof of the high degree of culture which the language of the pre-Islamic Ara-bians had attained. The annual meetings of the poets at the fair of 'Ukas encouraged literature, and tended to give regular formation and elegance of style to these poetre effusions

The appearance of the Qur'an br about a gradual, but romarkable char tone and spirit of Arabio literature traordinary admixture of falsehood and it was given to the world by its author prorested and Eternal Word, and as a sta muacle not only of sound doctrine, but o rary style and language This strange tion, of course, deterred nearly every at at imitation, although it is related that I Muqaffa', al Mutanabbi, and a few othe a sceptical turn of mind, essayed in so their writings to surpass the style o Qur'an But as the Muslims in all have drawn their principles of gramms rhetoric from the Qur'an itself, we nee be surprised that these and every attempt to surpass its excellences have considered failures

One circumstance in the carliest hists Islam was of itself metrumental in a rise to a most extensive literature of a s The Qur'an (unlike the Penta and Now Testament) was not a narrat the life of its author. And yet, at the time, Muhammad had left very special it tions as to the transmission of his pre-ind actions [TRADTTION] The stuthese traditional sayings, together with of the Qur'an, gave rise to all the branch

Arabio learning

The Ahadis or "the sayings of Mr. mail," were considered by his followe the result of divine inspiration, and they therefore treasured up in the memori his followers with the same care they had taken in learning by hear chapters of the Quran. They records only what the Prophet said and did, bu what he refrained from saying and dom very silence (sunnatu's-sukūt) on questi doctrine or rule of life being also reg as the result of divine guidance It the became of paramount importance, to who were sincere followers of Muhan that they should be in possession of hi cepts and practices, and even of the trifling circumstances of his daily life mass of traditions increased rapidly, as came so great that it was quite impo for any one single person to recollect the According to Jalain 'd-din as-Suyūt

first who wrote down the traditional as of the Prophet was Ibn Shihab az-2 during the reign of the Khalifah 'Un ibn 'Abdi 'I-'Aziz (A H 99-101), but the Mālik (AH 95-179), the compiler o book known as al-Muwattā is generall to be the author of the earliest collect

Traditions (See Kashfu'z-Zunun, in le So rapidly did this branch of M learning increase, that when al-Bukharl 194-256) determined to make a careful tion of trustworthy traditions, he foun fewer than 800,000 extant, from white selected 7,275

The necessity of distinguishing the ge

traditions from the false gave rise to new branches of literature. A just appreciation of the credit to which each traditionist was entitled, could only be formed from a knowledge of the details of his history, and of the moral character of his life Hence numerous biographical works, arranged in chronological order, containing short accounts of the prinorpal persons connected with the early history of Islam, were compiled. The necessity for tracing the places of their birth and the race from which they sprang, led Muslim oritics to the study of genealogy and geography
The sense of the Qur'an, with its casual

references to contemporaneous as well as to past history, was felt to be difficult and obscure, in many places, and this led the learned Muslims to study not only the traditional sayings of Muhammad already alluded to, but any historical or geographical works which would help them in understanding the text of "the Book"

In the early days of Islam, general history was regarded with little favour as a subject for study, and many orthodox doctors of Muslim law were led by religious scruples to condemn the study of secular history, and the works of Grecian and Latin poets, philologists, grammamans, and historians, only isceived their approval in so far as they served to explain the text of the Qur'an and the traditional records of Muhammad's followers

The real attitude of the leaders of Islam was decidedly hostile towards all literature which was not in strict harmony with the teachings of their religion. If in succeeding ages the Saracana became, as they undoubtedly did, the liberal patrons of literature and science, there cannot be a doubt that in the earliest ages of Islam, in the days of the four "well-directed" Khalifaha, not merely the greatest indifference, but the most bigoted opposition was shown to all literary effort which had not emanated from the fountain of Islam itself And consequently the wild uncivilized conquerors of Isrusalem, Cassarea, Damascus, and Alexandria viewed the destruction of the literary love of ages which was stored up in those ancient cities with indifference, if not with ununtigated satisfaction Everything, science, history, and religion, must be brought down to the level and standard of the teaching of the Qur'an and the life of the Prophst of Arabia, and whatever differed therefrom was from the Davil himself, and described the mous condemnation of sverv true child of the to th

But the possession of now r and riches gave rise to new feelings and the pious aversion to intellectual pursuits gradually relaxed in proportion as their empire extended itself The pessension of those countries, which had for so long been the seats of ancient literature and art, naturally introduced among the Mustims a spirit of refinement, and the love of learning. But it was not the outcome of their religious belief, it was the result of the peculiar circumstances which surrounded. their unparalleled conquest of a civilized world Their stern fanaticism yielded to the

mild influence of letters, and, "by a singular anomaly," says Andrew Oriohton, "in the history of nations, Europe became indebted to the implacable enemies of her religion and her liberties for her most valuable lessons in soience and arts." In this they present a marked contrast to the Goths and Huns, and what is most remarkable is, not that succesful conquerors should encourage literature, but that, within a single century, a race of religionists should pass from a period of the deepest barbarism to that of the universal diffusion of science In AD 641, the Khalifah 'Umar 18 said to have destroyed the Alszandrian library In A.D 750, the Khalifahs of Baghdad, the munificent patrons of literature, mounted the throne Eight centuries elapsed from the foundation of Rome to the age of Augustus, whilst one century alone marks the transition from the wild barbarism of the Khalifahs of Makkah to the intellectual refinement of the Khalifahs of al-Kūfah and Baghdād The Saracens, when they conquered the cities of the West, came into possession of the richest legacies of intellectual wealth, and they used these legacies in such a mannor as to earn for themselves the most prominent place in the page of history as patrons of learning But the truth is, the literature of the great Byzantine empire exercised a kind of patronags over baracenic kings If the baracens produced not many original works on science, philosophy, or art, they had the energy and good sense to translate those of Greece and Roms (See the list of Arabic works in the Kashfu 'z-Zunun )

Under the Umaiyah Khalifahs, the genius of Greece began to obtain an influence over

the minds of the Muslims

'Abdu 'l-Malik, the fifth Khalifah of the Umaiyah dynasty (A.E. 65), was himself a poet, and assembled around him at his court the most distinguished poets of his time Riven the Christian poet, al-Akhtal took his place in the front rank of the literary favorites of the Court

But it was especially under al-Mansur, the Abbasside Khalifah (A.H. 136), that the golden age of Arabi in literature in the East commenced Accident brought him acquainted with a Greek physician named George, who was invited to court, and to whom the Saracens are indebted for the study of medicine.

The cslebrated Harunu 'r-Rashid, the hero of the Arabian Nights, was specially the patron of learning He was always surrounded by learned men, and whenever he wested a mosque he always established and endowed a school of learning in connection with it It is related that amongst the presents he sent to the Empsror Charlemagne was an hy draulic clock The head of his schools and the chief director of the education of his empire, was John ibn Massua, a Nestorian Christian of Damasi us

The reign of Ma'mun (AH 198) has been called the Augustan period of Arabian lite-The Khalifah Ma'mun himself was a scholar, and he selected for his companions

the most emment sobolars from the East and West Baghdad became the resort of poets, philosophers, historians, and mathematicians from every country and every creed. Amongst the scholars of his court was al Kindi, the Ohristian author of a remarkable treatise in defence of Christianity against Islam side by side with al-Kindi, the philosopher, who translated numerous classical and philosophical works for his munificent and gene rous patron, and wrote a letter to refute .'10 doetrine of the Trinity [KINDI] It is said that in the time of Ma'mun "literary relica of conquered provinces, which his generals amassed with infinite care were brought to the foot of the throne as the most precions tribute he could demand. Hundreds of camele might be seen entering the gates of Baghdad laden with no other freight than volumes of Greek Hebrew and Persian literature Masters, instructors, translators and commentators, formed the court of Baghdad which appeared rather to be a learned aca demy than the capital of a great nation of conquerors. When a treaty of peace was concluded with the Grecian Linperor Michael III, it was supulated that a large and valuable collection of books should be sent to Baghdad from the libraries of Constantinople, which were translated by the squans of his court into the Arabic tongue, and it is stated that the original manuscripts were destroyed, in order that the learning of the world might be retained in the "divine language of the Prophet!

The Khalifab el Wasiq (AH 227) whose residence had been tomoved by his predecessor, al-Mu'tasım, from Baghdad to Saumara, was also a patron of lotters He cepeoially patronised poetry and music Under al-Mu'tamid (A ii 256), Baghdad

agein became the seat of learning
Al-Mustausir (A ii 623), the last but one
of the Abbaside Khelifahs, adorned Baghdad by erecting a mosque and coilego, which bore he name, and which historians tell us had no equal in the Muslim world Whilst the city of Baghdad, in the time of the Abhasida dynasty, was the great centre of learning, al-Basraq and al Küfah almost equalled the capital itself in reputation, and in the number of celebrated authors and treatmen which they produced Damascus, Aleppo, Balkh, Ispaban, and Samarcand, also became renowned as seats of learning. It is said that a certain doctor of science was once obliged to decline an invitation to settle in the city of Samarcand, because the transport of his books would have required 400 camels l

Under the Fatumide Khalifahs (AD 910 to 1160), Egypt became for the second time the asylum of literature Alexandria bad more than twenty schools of learning, and Cairo, which was founded by al-Mn'12z (AD 955), soon possessed a royal hbrary of 100,000 manuscripts. A Daru 1-Hikmah, or school of science, was founded by the Khali-fah al-Häkim (AD 996), in the city of Cairo, with an annual revenue of 2,570 dinars The

institution combined all the advantages of a free school and a free bhrary

But it was in Spain (Arabic Andalus) that Arabian literature continued to flourish to a later period than in the schools of Cairo and Raghdad The cities of Cordova, Seville, and Granada, which were under Muslim rulo for several centuries (Cordova, from AD 755 to 1236, Granada, to AD 1484) rivalled each other in the magnificence of their academies, colleges, and libraries Muslim historians say that Cordovs alono has produced not fewer than 170 emment men, and its library, founded by al Hakam Il (AD 961), contained 400,000 volumes and the Khalifah himself was so eminent a echolar, that he had carefully examined each of these books himself, and with his own hand had written in each book the geneale gies, withe and deaths of their respective nuthors

Muhammad, the first Khalifah of Granada. was a patron of hterature and the cale brated academy of that city was long under the direction of Shamsu d-din of Murua, so famous among the Arabs for his skill in polito literature Kasiri has recorded the names of 120 authors whose talents conferred dignity and fame on the Muslim University of Graneda.

So universal was the patronage of literature in Spain, that in the cities of the Andalusian kingdom there were as many as seventy free hbranes open to the public, as well as seventeen distinguished colleges of learning

(For an interesting account of the state of literature in Spain under the Moors, the English roader can refer to Pascual de Gayango's translation of al-Makkarl's History of the Muhammadan Dynasties in Spain,

London, 1840)

History, which was so neglected amongst the am sent Arabs, was oultivated with assiduity by the Muslim There is extant an immenso number of works in this department of literature The compiler of the Bibliographical Dictionary, the Kashfu 'a-Zunan, gives a list of the names and titles of 1,800 works of history, comprising annals, chro nicles, and memours As might be expected. the earliest Muslim histories were compiled with the special object of giving to the world the history of the Prophet of Arabia and his immediate successors The earliest historian of whom we have any extensive remains is Ibn Ishaq, who died AH 151, or fifteen years after the overthrow of the Umaiyah dynasty He was succeeded by Ibn Hisham, who died a st. 213, and who made the labours of I'm Ishaq the basis of his history Another relebrated Muslim historian ie Ibn Sa'd, who 1s generally known as Kātibu 1-Wāqidī, or al-Waqidis secretary, and is supposed to have even surpassed his master in historical SCUTTSOY

Abū Ja'far ibn Jarır at-Tabari flourished in the latter part of the third century of the Muslim era, and has been styled by Gibbon, the Livy of the Arabians. He flourished

in the city of Baghdad, where he died A.K. 310 At-Tabari compiled not only annals of Muhammad's life, but he wrote a history of the progress of Islam under the earlier Khalifahs Abū 'l-Faraj, a Christian physician of Malatia in Armenia, Abū 'l-fidā, Prince of Hamah, and Ibn Kātib of Granda, are amongst the celebrated historians of later times. The writinge of Ibn Husain of Cordova are said to contain 160,000 pages!

Biographical works, and memoirs of men specially distinguished for their achievements, were innumerable. The most notable work of the kind is Ibn Khallikan's Bibliographical Dictionary, which has been translated into English by De Slane (Paris, 1843) The Dictionary of the Sciences by Muhammad Abū 'Abdi 'llah of Granada is an elaborate work. The Bibliographical Dictionary, entitled the Kashfu 'x-Zunūn' (often quoted in the precent work) is a laborious compilation, giving the names of ceveral thousands of well-known booke and authors in every department of literature 'Abdu 'l-Munxar of Valencia wrote a genealogical history of celebrated horees, and another celebrity wrote one of camels. The encyolopædians, gazetteers, and other similar compilations, are very numerous

Arabio lexicons have been compiled in regular succession from the first appearance of the work supposed to have been compiled by Khalii ibn Alimad, entitled Kitābu 'l-Ayn, which must have been written about A E 170, to the most recent publications which have issued from the presses of Lucknow, Bombay, and Cairo [ARABIO LEXICONS]

Poetry wae, of old, a favourite occupation of the Arab people, and was, after the introduction of learning by the Khalifahs of Baghdad, cultivated with enthusiasm. Al-Mutanabbi of al Küfah, Khalil ibn Ahmad, and others, are posts of note in the time of the Abbasside Khalifahs. So great was the number of Arabio poets, that an sbridgement, or distinguishing the lives of the most celebrated of them, compiled by Abū T-Abbās, eon of the Khalifah al-Mutasim, contains notices of 130 [POETRI]

With Nummenatics the Saracene of Spain were well acquainted, and Maqrīzi and Namarī wrote histories of Arabian money. The study of geography was not neglected. The library of Carro had two massive globes, and the Sharif Idrīsī of Cordova made a silver globe for Roger II, King of Sicily. Ibn Rashīd, a distinguished geographer, journeyed through Africa, Egypt, and Syria, in the interests of geographical science. But to reconcite some of the statements of Muhammadan tradition with geographical discoveries must have required a strong effort of the imagination. [QAF]

tion. [QAF]
To the study of medicine the Arabs paid particular attention. Many of our modern pharmaceutical terms, such as camphor, jalap, and syrup, are of Arabian origin. The Christian physician, George, introduced the study of medicine at the court of Khalifah al-Manatr [MEDICINE]

The superstitious feeling of the Muslim as

to the polluted touch of the dead, debarred the orthodox from attempting the study of anatomy. The doctrine that even at death the soul does not depart from the body, and the popular belief that both soul and body must appear entire to undergo the examination by Munkar and Nakīr in the grave, were sufficient reasons why the dissection of the dead body should not be attempted

Operation for cataract in the eye was an Arabian practice, and the celebrated philosopher, Avicenna (Abū 'Alī ibn Sīnā') wrote in defence of depression instead of extraction, which he considered a dangerous experiment

Botany, as subsidiary to medicine, was studied by the Saracens, and it is said the Arabian botanists discovered several herbal remedies, which were not known to the Greeks Ibn al-Baitar, a native of Malaga, who died at Damascus AD. 1248, was the most distinguished Arabian botanist Al-Biruni, who died at D 941, recided in India for nearly forty years in order to study botany and obemistry

The first great Arabic chemist was Jabir, a native of Harran in Mesopotamia. He lived in the eighth century, and only some 150 years after the flight of Muhammad. He is credited with the discovery of sulphune acid, intro acid and aqua regia. D'Herbelot states that he wrote 500 works on chemistry. The nomenclature of science demonstrates how much if owes to the Arabs—alcohol, alembic, sikali, and other similar terms, being derived from the Saraceus.

The science of astronomy, insomuch as it was necessary for the etndy of the cocult science of astrology, was cultivated with great zeal The <u>Kh</u>alifah Ma'mun was himself devoted to this study <u>Under his patronage</u>, the astronomere of Baghdad and al-Kufah accurately measured a degree of the great circle of the earth, and determined at 24,000 miles the entire circumference of the globe (See Abu 'l-Fido' and Ibn Khallikan.) The obliquity of the ecliptic was calculated at about twenty-three degrees and a half, " but," as Andrew Crichton remarks, "not a eingle step was made towards the discovery of the eolar system beyond the hypothesis of Pto-lemy" Modern astronomy is indebted to the Saraceus for the introduction of observatories The celebrated astronomer and mathematician Jabir (A.D. 1196), erected one at Seville, which may still be seen Bailly, in his Hast de l'Astronomie, affirms that Kepler drew the ideas that Jed to his discovery of the elliptical orbits of planets from the Saracen, Nüru 'd-din, whose treatise on the sphere is preserved in the Escurial library

Algebra, though not the invention of the Arabs, received valuable scoessions from their talents, and Ibn Mūsā and Jābir composed original works on spherical trigonometry Al-Kindī translated Autolycus' De Sphera Mota, and wrote a treatise of his own

De Sex Quantitatibus

Architecture was an art in which the Saracens excelled, but their buildings were created on the wrecks of cities, castles, and fortresses, which they had destroyed, and the Seraceme style is merely a copy of the Byzan-

ne. [ARCHITECTURE]
To the early Muslims, pictures and sculpture were considered impious and contrary to divine law, and it is to these strong religious leelings that we owe the introduction of that peculiar style of embellishment which is called the Arabesque, which rejects all representations of human and animal figures

In caligraphy or ornamental writing, the Muslims excel even to the present day, although it is to the Chinase that they are mdebted for the purity and elegance of their

Music is generally understood to have been forbidden in the Muhammadan religion, but both at Baghdad and Cordova were established schools for the custivation of this art

Much more might be written on the subject of Muslim or Saraceuic literature, but it would exceed the limits of our present work Enough has been said to show that, notwithstanding their barbarous origin, they in dne timo became the patrons of literature and soience They cannot, however, claim a high rank as inventors and discoverers, for many of their bost and most useful works were but translations from the Greek Too much has been made of the debt which the Western world owes, or is supposed to owe, to its Saracen conquerors for their patronage of literature. It would have been strange if a race of conquerors, who came suddenly and rapidly into possession of some of the most cultivated and refined regions of the earth, had not kindled new lighte at those ancient beacons of literature and science which smouldered beneath their feet

In the Kashfu 'z Zunun, it is related that when ha'd ibn Abn Waqqas conquered Persia, he wrote to the Khalifah Umar and asked him what he should do with the philosophical works which they had found in the libraries of the cities of Persia, whether he should keep them or sond them to Mak kah, then 'Umar replied, "Cast them into the rivers, for if in these books there is a guidance (of life), then we have a still botter guidance in the book of God (the Qur'an), and if, on the centrary, there is in them that which will lead us astray, then God protect us from them", so, according to those instructions, Sa'd cast some into the rivers and some into the fire So was lost to us the Philosophy of Persia! (Kashfu'z-Zunun, p 341)
Such was the spirit in which the early

Muslims regarded the literature of the coun tries they conquered, and which gave rise to the frequently repeated story that 'Umar ordered the destruction of the libraries of Alexandria, Casaroa, and Ispahan, while even the enlightened Ma'mun is said to have committed to the flames the Greek and Latin originals of the books he caused to be translated It therefore seems probable that the world of literature lost quite as much as it geined by the Saracen conquest of the West What the attitude of the Muslim world now

18 towards scionce and literature, the condition of the Muslim in North Africa, in Turkoy, in Afghanistan, and in India, will de-clare A condition of things arising from peculiarities of religious belief If we study carefully the peculiar structure of Islam as a religious system, and become acquainted with the actual state of things amongst Muhammadan nations now existing, we shall feel compelled to admit that the patronage of literature by the Muslim Khalifahs of Cordova, Cairo, and Baghdad, must have been the outcome of impulses derived from other sources than the example and precept of the Arabian legislator or the teachings of the Qur'an

(See Ibn Khallıkan's Biographical Dict, Crichton's Arabia, D'Herbelot's Bibl. Orient, Al-Makkari's Muhammadan Dynasties in Spain, Poocek, Muir's Mahomet, Abu 1-Fide' Toderin's Let des Turcs, Kashfu's-Zunün, Sir William Jones's Asiatic Res, Schnurrer's Bibl Arab, Ibn al-Jazwi's Talqīh, M de Sacey, Tabaqātu 'sh-Shā

Gʻiyin.)

### LITURGY PRAYER

FIMY, (17) A banner, a standard [STANDARDS]

LOCUSTS (Arabic jarād, احراد) are lawful food for Muslims without being killed by gabh [FOOD]

Arabic 'Ilmu 'l-mantiq LOGIC (علم البنطن), "the science of rational speech," from natag, "to speak", 'Ilmu 'I-mizān (اعلم الموران), "the science of weighing" (ovidence), from mīzān "scales"

The author of the Akhlāg-: Jatālī says

"the ancient sages, whose wisdom had bor rowed its lustre from the loop-hole of prophecy, always directed the socker after exphecy, siways directed the soeker after the cellsuce to cultivate first 'Ilmu'l akhlāq,' the science of morel culture,' then 'Ilmu'l-manfiq,' the science of logic,' then 'Ilmu'l-riyaziyai,' mathematics,' then 'Ilmu'l-bikmah 'physics,' and, lastly, 'Ilmu'l-Ilāhī, 'theology' But Hakim Abū 'Alī al-Masqawı (A D 10), would place mathematics before logic, which plain the preferable course. This will explain the inscription placed by Plato over the door of his house, 'He who knows not geometry, let him not enter here'" (See Thompson's ed. p 81)

The Arabs, being suddenly called from the desert of Arabia to all the duties and dignities of civilized life, were at first much pressed to reconcile the simplicity of the precepts of their Prophet with the surroundings of their new state of existence, and consequently the multitude of distinctions, both in morals and purisprudence, they were obliged to adopt, gave the study of dialectics an importance in the religion of Islâm which it never lost. The Imam Mälik said of the great teacher Abu Hanifah, that he was such a master of logic, that if he were to assert that a pillar of wood was made of gold, he would prove it to you by the rules of logic.

The first Muslim of hote who gave his attention to the study of logic was Khalid ibn Yazid (A H. 60), who is reported to have been a man of great learning, and who ordered sertam Greek works on logic to be trans-lated into Arabic The Khalifah Ma'mun lated into Arabic (A.H. 198) gave great attention to this and to every other branch of learning, and ordered the translation of several Greek books of logie, brought from the library of Constantinople, into the Arabic tongue Mulla Kātib Chain gives a long hat of those who have translated works on logic. Stephen, named Istifanu 'l-Qadim, translated a book for Khāhd ibn Yazīd Batrīq did one for the Kha-lifah al-Mansūr Ibn Yahya rendered a Persian book on logic into Arabic for the Khalifah al-Ma'mun, also Ibn Na'ımah 'Abdu 'l-Masih (a Christian), Husain bin Bahriq, Hilal ibn Abi Hilal of Hims, and many others translated becks on logic from the Persian. Musa and Yusuf, two sons of Khalid, and Hasan ibn Sahl are mentioned as having translated from the language of Hind (India) into Arabie Amongst the philosophers who rendered Greek books on logic into Arabic are mentioned Hansın, Abû 'l-Faraj, Abu 'l-Sulaıman as Sanjarı, Yahya an-Nahwi, Ya'qub ıbn lahāq al Kindī, Abū Zaid Ahmad ibn Sahl al-Balkhī, Ibn Sīnā' (Avicenna), and very many others

An Arabic treatise of logic has been translated into English by the Bengal Asiatic Society

LORD'S SUPPER [EUCHARIST]

LOT Arabic Lut (14) Heb 171.
Held by Muhammadans as "a righteous man," specially sent as a prophet to the city of Sodom.

The commentator, al Bazawi, says that Lot was the son of Hārān, the son of Āzar, or Tarah, and consequently Abraham's nephew, who brought him with him from Chaldes into Palestine, where, they say, he was sent by God, to reglaim the inhabitants of Sodom and the other neighbouring cities, which were overthrown with it, from the unnatural vice to which they were addicted. And this Mu-bammadan tradition seems to be countenanced by the words of the apostle, that this righteons man dwelling among them, in seeing and hearing, "vexed his righteous soul from day to day with their unlawful deeds," whence it is probable that he omitted no opportunity of endeavouring their reformation. His name requestly occurs in the Qur an, as will be seen

from the following selections —
Sürah vii 72-82 "We also sent Lot, when he said to his people, Commit ye this filthy deed in which no creature hath gone before you? Come ye to men, instead of women, iustfully? Ye are indeed a people given up to excess But the only answer of his people was to say, 'Turn them out of your city, for they are men who vaunt them pure.' And we delivered him and his family, except his wife, she was of those who lingered and we rained a rain upon them and see what was the end of the wicked!"

Süreh xxl 74, 75 "And unto Lot we gave

wisdom and knowledge, and we rescued him from the city which wrought filthiness, for they were a people, evil, perverse and we caused him to enter into our mercy, for he

was of the righteons'

Surah xxix. 27-34 " We sent also Lot when he said to his people, 'Proceed ye to a filthiness in which no people in the world hath ever gone before you! Proceed ye even to men? sttack ve them on the highway? and proceed ye to the crime in your assem blies?' But the only answer of his people was to say, Bring Cod's chastisement upon us, if thou art a man of truth' He cried My Loid! help me against this pointed people. And when our messengers came to Abraham with the tidings of a son, they said, Of a truth we will destroy the in-dwellers in this city, for its in-dwellers are evil doors' He said, 'Lot is therein' They said, 'We know full well who therein ie Him and his family will we save, except his wife, she will be of those who linger' And when our mes sengers came to Lot, he was troubled for them, and his arm was too weak to protect them, and they said, Fear not, and distress not thyself, for thee and thy family will we save, except thy wife, she will be of those who linger We will surely bring down upon the dwellers in this city vengeance from heaven for the excesses they have committed.' And in what we have left of it is a clear sign to men of understanding

Suish xxvi 160-175 " The people of Lot treated their apostles as hars, when their brother Lot said to them, Will ye not lear God. I am your Apostle worthy of all credit fear God, then, and obey me For this I ask you no reward my reward is of the Lord of the worlds alone What! with men, of all creatures, will ye have commerce? And leave ye your wives whom your Lord hath created for you? Ab 'ye are an erring people!' They said, 'O Lot, if thou desist not, one of the banished shalt thou surely be' He said, 'I utterly abbor your doings Μv Lord I deliver me and my family from what they do' So we delivered him and his whole family-save an aged one among those who tarried—then we destroyed the rest-and we rained a rain upon them, and fatal was the rain to those whom we had warned In this truly was a sign, but most of them did not believe But thy Lord! Ho is the Powerful the

Merciful !"

Sūrab xxvii 55-59 "And Lot, when he said to his people, 'What I proceed ye to such filthmess with your eyes open? What! come ye with lust unto men rather than to women? Surely ye are an ignorant people.' And the answer of his people was but to say, 'Cast out the family of Lot from your city they, forsooth, are men of purity!' So we rescued him and his family but as for his wife, we decreed her to be of them that lingered and we rained a rain upon them, and fatal was the rain to those who had hed their warman." the rain to those who had had their warning"

LOTS, Drawing of. There are two words used to express drawing of lots-



maser (مهسر) and (قرمة) qur'ah. The former is used for games of chance, which are condemned in the Qur'an (Sürahs h. 216, v 92), the latter the casting of lots in the division of land or property (Hidayah, vol iv p 17)

LOVE The words used in the Qur'an for love and its synonyms are wudd (ود), hubb (سعبة), mahahbah (ود), and mawaddah ( ) )
(1) Wudd burah xix %

Verily thosa who believe and act aright, to them the Mor-

ciful One will give love"
(2) Hubb Surah v 59 'God will bring a cople whom He will love, and who will love him "

Surah is 160 "They love them (idols) as they should love God, whilst those who believe love God more '

Surah Ixxxix 21 "Ye love wealth with a complete love "

Sürah xil 30 "He (Joseph) has infatuated

her (Zulaikhah) with love"

(3) Mahabbah Sürah xx 89 "For on thee (Moses) have I (God) cast my love"

(4) Mawaddah Surah 1 75 . As though thers were no friendship botween you and him "

Surah v 85 "Thou will find the nearest in friendship to those who believe to be those who say We are Christians

Sürah xxix 24 "Verily, ye take idols beside God through mutual friendship in the affairs of this world "

Surah xxx 20 "He has caused between

you affection and pity '
Surah xi 22 "Say I do not ask to it

hire, only the affection of my kinsfolk' Surah lx 1 "O ye who believe! take not my enemy and your enemy for patrons en

countering them with affection"
Sürah Ix. 7 "Mayhap God will place
affection between you."

From the above quotations, it will be seen that in the Quran, the word mawaddah is used for friendship and affection only but that the other terms are synonymous, and are used for both divine and human love

In the traditions, hubb is also used for both kinds of love (see Mishkat, book xxii ch xvi.), and a section of the Hadis is devoted to the consideration of " Brothsrly love for God a

pleasure "

'Ayıshah relates that the Prophet said, "Souls were at the first collected together (in the spirit-world) like assembled armiss, and then they were dispersed and sent into bodies, and that consequently those who had been acquainted with each other in the spirit world, became so in this, and those who had been strangers there would be strangers here "

The author of the Akhlaq-1-Jalah distinguishes between animal love and spiritual love Ammal love, he says, taken its rise from excess of appetite But spiritual love, which arises from harmony of souls, is not to be reckoned a vice, but on the contrary, a species of virtus !--

"Let love be thy master, all masters above,

For the good and the great are all prentice to lovs "

The cause of love, he says, is excessive eagerness either for pleasure or for good, the first is animal love, and is culpable, the second is spiritual love, and is a praiseworthy virtue (See Thompson's ed., pp. 227-284.)

The term more generally used in Oriental writings for the passion of love is 'Ishq (and), a word which az Zamakhshari, in his work the Asas (quoted by Lane), says is derived from the word al-'ashagah, a species of ivv which twines upon trees and cleaves to them. But it seems not improbable that it is connected with the Hebrew "" woman," or is

darived from "to desirs" (See Deut

711 7 "The Lord hath set his love upon thee ', and Ps xor. 14 " Because he hath set his love upon me") The philosopher Ibn Sina' (Avicenna), in a treatise on al-'Ishq (regarding it as the passion of the natural propensities), says it is a passion not merely peculiar to the human species, but that it pervades all existing things, both in heaven and earth, in the animal, the vegstable, and even in the mineral kingdom, and that its meaning is not perceived or known, and is rendered all the more obscure by the explanation thersof (Sec Taju'L'Arus, by Saiyid Murtada)

Mir Abu l-Baqa, in his work entitled the Kulliyat, thus defines the various degrees of leve, which are supposed to represent not only intensity of natural love between man and woman, but also the Suffistic or divine love, which is the subject of so many mystic works -First, hawa, the inclining of the soul or mind to the object of love, then, 'Ilaquh, love cleaving to the Leart, then, kalaf, violent and intense love, accompanied by perplants then 'usho, amorous desire, accompanied by molancholy, then, shaghaf, ardour of love, accompanied by pleasurs, then, jawa, inward love, accompanied by amorous desirs, or grisf and sorrow, then, tatayum, a state of enslavement, then, tabl, love sickness, then, wulah, distraction, accompanied with loss of reason, and, lastly, huyam, overpowering love, with a wandering about at random

In Professor Palmer's little work on Oriental mysticism, founded on a Persian MS by 'Azız ıbn Muhammad an-Nafsan', and entitled the Maksad : Aksā (Maqsad-1-Aqsū), or the "Remotest Aim," we read, "Man sots his face towards this world, and is entangled in the love of wealth and dignity, until the grace of God steps in and turns his heart towards God The tendency which procesds from God is called Attraction, that which proceeds from man is called Inclination, Desire, and Love As the inclination increases its name changes, and it causes the Traveller to renounce everything else but God (who becomes his Qibla), and thus set-ting his face God-wards, and forgetting everything but God, it is developed into Love.

This is by no means the last and ultimate stage of the journey, but most men are said to be content to pass their lives therein and to leave the world without making any further progress therein [surium] Such a person the Sufis call Mayzūb, or, Attracted And it is in this state that 'Ishq, or spiritual love, becomes the subject of religious contemplation just as it is in the Song of Solomon "Let him kies me with the kieses of his mouth, for thy love is better than wine" But whilst the lover in the Song of Solomon is supposed to represent the Almighty God, and the loved one the Church, in Eastern Sūfī poetry the 'āshiq, or lover, is man, and the mash'ūq, or the Beloved One, is God The Sūfī poet Jāmī, in his Salaman and

The Suffi poet Jami, in his Salaman and Absal, thus writes of the joy of Divine love, and his prologue to the Deity, as rendered into English, will illustrate the mystic concep-

tion of love

"Time it is To unfold Thy perfect beauty I would

Thy lover, and Thine only—I, mine eyes Sealed in the light of Thee, to all but Thee,

Yea, in the revelation of Thyself Self-lost, and conscience-quit of good and

Thou movest under all the forms of truth, Under the forms of all created things, Look whence I will, still nothing I discern But Thee in all the universe, in which Thyself Thou dost invest, and through the eyes

Of man, the subtle censor scrutinize To thy *Harim* Dividuality,

No entrance finds—no word of this and that,

Do Thou my separate and derived self
Make one with Thy essential! Leave me
room

On that devan (sofs) which leaves no room for two

Lest, like the simple Kurd of whom they tell,

I grow perplext, O God, 'twixt 'I' and 'Thou.'

If 'I'—this dignity and wisdom whence?

If 'Thon'—then what is this abject impotence?"

The fable of the Kurd, which is also told in verse, is this A Kurd left the solutude of the desert for the bustle of a busy city Being tired of the commotion around him, he lay down to sleep. But fearing he might not know himself when he arose, in the midst of so much commotion, he tied a pumpkin round his foot. A knave, who heard him deliberating about the difficulty of knowing himself again, took the pumpkin off the Kurd's foot, and tied it round his own. When the Kurd awoke, he was bewildered, and exclaimed.

"Whether I be I or no,

If I—the pumpkin why on you?

If you—then where am I, and who? "]

For further information on the subject of myshe love, see surnsu

LUBB (-). The heart or soul of man. That faculty of the mind which is enlightened and purified by the Holy Laght, a e Nüru'l-Quds (the Laght of God). (Kıtābu 't-Ta rīfāt, m loco)

LUDD (a). A small town in Palestine, where it is said Jesus will find ad-Dajjāln 'l-Masiḥ, and will kill him (Maskkāt, book xxiii ch iv) The ancient Lydda, nine miles from Joppa (See Acts ix 32, 38) It is the modern Diospolis, which in Jereme's time was an episcopal see. The remains of the ancient church are still seen. It is said to be the native town of St. George.

LUNATIC The Arabic majorial (1954) includes all mad persons, whether born idiots, or persons who have become insane According to Muhammadan law, a lunatic is not liable to punishment for robbery, or to retaliation for murder Zakāt (legal alms) is not to be taken from him, nor a lunatic does not amount to a change of faith, as in all matters, both civil and religious, he is not to be held responsible to either God or man. An idiot or fool is generally regarded in the East by the common people, as an inspired being Mr Lans, in his Modein Egyptans, says, "Most of the reputed saints of Egypt are either lunatics, or idiots, or impostors" A remark which will equally apply to India and Central Asia

LUQMAN (cold) A person of eminence, known as Luqmanu 'l-Hakim, or Luqman the Philosopher, mentioned in the Qur'an as one upon whom God had bestewed wisdom

Surah xxxi 11-19 "Of old we bestowed wisdom upon Luqman, and tought him thus-Be thankful to God for whoever is thankful, is thankful to his own behoof, and if any shall God truly is self-sufficient, be thankless worthy of all praise! And bear in mind when Luqman said to his son by way of warming, 'O my son! join not other gods with God, for the joining gods with God is the great implety O my son! observe prayer, and enjoin the right and forbid the wrong, and be patient under whatever shall betide thee for this is a bounden duty And distort not thy face at men, nor wals thou loftily on the earth, for God loveth no arrogant vain-glorious one. But let thy pace be midding, and lower thy voice for the least pleasing of voices is surely the voice of asses' bee ye not how that God hath put under you all that is in the heavens and all that is on the earth, and hath been bounteons to you of his favours, both for soul and body But some are there who dispuse of God without knowledge, and have no guidance and no illuminating Book."

Commentators are not agreed as to whether Luquian is an inspired prophet or not. Husain says most of the learned think he was a philosopher, and not a prophet. Some say he was the son of Ba'ūr, and a nephew of Job, being his sister's son, others that he was a nephew of Abraham, others that he was born in the time of King David, and lived until the time of Jonah, being one thousand years of age. Others, that he was an African slave and a shepherd amongst the Israelites. Some say he was a tailor, others a carpenter. He is admitted by all Arabian historians to have been a fabulist and a writer of proverbs, and consequently European authors have concluded that he must be the same person vhom the Greeks, not knowing his real name, have

called Alsop, ce Athrops

Mr Sale says "The commentators men tion several quick repartees of Luqman, which (together with the circumstances above men tioned) agrees so well with what Maximus Planndes has written or Æsop, that from thence, and from the fables attributed to Luqman by the Orientals, the latter has been generally thought to be no other than the Esop of the Greeks However that be (for I think the matter will bear a dispute) I am of opinion that Planudes borrowed a great part of his life of Æsop from the traditions he met with in the East concerning Luquan, concluding thom to have been the same per con, because they were both slaves, and supposed to be the writers of those fables which go under their respective names, and hear a great resemblance to one another, for it has long since been observed by learned men, that the greater part of that monk's performance is an absurd romance, and suported by no evidence of the ancient writers'

Dr Spenger thinks Luqman is identical with the Elvai of the Ebionites (Das Leben und die Lehre des Mohammad, vol 1 p 34)

Luquian is the title of the xxist Surah of the Qur'an.

LUCTAH (and) "Troves" Property which a person finds and takes away to preserve it in trust In English law, trover (from the French trouver) is an action which a man has against another who has found or obtained possession of his goods, and refuses to deliver them on demand (Se Blackstone.) According to Minhammadai, law, the finder of lost property is obliged to advertise it for the space of a year before he can claim it as his own If the finder be a wealthy person, he should give it to the poor (Hidayah, vol ii p 277) [Troves]

LÜT (54). [LOT.]

LUXURY Arabic tana"um (pass). In the training of children, the author of the Akhlāq : Jalāh condemns luxury He says, "Sleeping in the day and eleeping overmuch at night should be prohibited Soft clothing and all uses of luxury, such as cool retreats in the hot weather, and fires and furs in the cold, they should be taught to abstain from They should be inured to exercise, foot-walking, horse-riding, and all other appropriate accomplishments" (Akhlāq t-Jalālī, p 280)

LYING Arabic kizzāb ( ) A
pretty general infirmity of nature in the East,
which still remains uncorrected by the modern
influences of Islâm But Muhammad is related to have said "When a servant of God
tells a lie, his guardian angele move away from
him to the distance of a mile, because of the badness of its smell" (Mishkāt, book xxii ch. ii.)

M.

MA'AQIL (Jike) The fines for murder, manalaughter, &c (Hidayah, vol 1v p 448) [DIYAH.]

AL-MA'ARIJ (Elast) Int "The Ascents" The title of the Latth chapter of the Qur'an, in the second verse of which occurs the sentence, "God, the possessor of the Ascents (or Steps) by which the angels ascend unto Hun, and the Spirit (i c Gabriel), in a day whose space is fifty thousand

years "

Sale, translating from al-Baizāwi and Zamakhsharī, says." This is supposed to be the space which would be required for their ascent from the lowest part of the creation to the throne of God, if it were to be measured, or the time which it would take a man to perform a journey, and thie is not contraductory to what is said elsewhere (if it be to be interpreted of the ascent of the angels), that the length of the day whereon they ascend is 1,000 years, because that is meant only of their ascent from earth to the lower heaven, including also the time of their descent

"But the commentators, generally taking the day spoken of in both these passages to be the Day of Judgment, have recourse to several expedients to recencile them, and as both passages seem to contradict what Muhamman doctors teach, that God will judge all creatures in the space of half-a-day, they suppose those large numbers of years are designed to express the time of the previous attendance of those who are to be judged, or else to the space wherein God will judge the unbelieving nations, of which, they say, there will be fifty, the trial of each nation taking up 1,000 years, though that of the true believers will be ever in the short space above mentioned"

MABNA 'T-TASAWWUF (التمون) Let "The Foundation of Sufiism" A term used by the Sufis to embrace the three principles of their system (1) The choice of the assetic life, (2) The

intention to bestow freely upon others, (8) The giving up of one's own will and desires, and desiring only the will of God. (See 'Abdu 'r-Razzāq's Dict of Ṣūfī Terms)

AL-MADINAH (المدينة) Lat. "The city" The city colebrated as the burnal place of Muhammad. It was called Yaarib (see Qur'an, Sürah xxxii 18), but was distinguished as al-Madinah, "the city," and Madinatu 'n-Nabi, " the city of the Prophet," after it had become famous by giving shelter to Muhammad. It is esteemed only second to Makkah in point of sanctity Muhammad is related to have eard, "There are angels guarding the roads to al-Madinah, on account of which neither plague, or the Dajjal (Anti-christ) can enter it" "I was ordered," he said, "to flee to a city which shall cat up (conquer) all other cities, and its name is now al Madinah (the city), verily she puts away evil from man, like as the forge purifies iron "God has made the name of al-Madinah both tabah and tasyrbah," te both good and odomferous.

Al-Madinah is built on the elevated plain of Arabia, not far from the eastern base of the ridge of mountains which divide the table-land from the lower country between it and the Red Sea. The town stands on the lowest part, on the plain where the watercourses unite, which produce in the rainy season numerous pools of stagmant water and render the climate unhealthy Gaidens and date-plantations, interspersed with fields, inclose the town on three sides, on the side towards Makkah the rocky nature of the soil ronders cultivation impossible. The city forms an oval about 2,800 paces in circuit, ending in a point. The castle is built at the point on a small rocky elevation The whole is inclosed by a thick wall of stone, between 35 and 40 feet high, flanked by about 30 towers and surrounded by a ditch Three well-built gates lead into the town. houses are well built of stone, and generally two stories high As this stone is of a dark colour, the streets have a gloomy aspect, and are for the most part very narrow, often only two or three paces across, a few of the principal streets are paved with stone There are only two large streets which contain shops The principal buildings within the city are the great mosque containing the tomb of Muhammad, two fine colleges, and the eastle, standing at the western extremity of the city, which is autrounded by strong walls and several high and solid towers, and contains a deep well of good water

The town is well supplied with sweet water by a subterraneous canal which runs from the village of Quba, about three-quarters of a mile distant in a southern direction. In several parts of the town steps are made down to the canal, where the inhabitants supply themselves with water which, however, contains nitre, and produces indigestion in persons not accustomed to it. There are also many wells scattered over the town, every garden has one by which it is urigated, and when the ground is borod to the depth of twenty-five or thirty feet, water is found in plenty During the rainy season, many torrents descend from the higher grounds to the lower depression in which al-Madinah is built, and part of the city is inundated. This plentiful supply of water made this site a considerable settlement of Arabs long before it became sacred among the Muhammadans, by the flight, residence, and death of the Prophet, to which it owes its name of Madinatn 'n-Nabi, or the City of the Prophet. (See Burckhardt's Travels in Árabia.)

An account of the Prophet's mosque is given under MASJIDU 'N NAMI, and of the burnal chamber of Muhammad under HUJRAR.

(مدرسة) MADRASAH A school [EDUCATION]

MADYAN (مدين) Midian. The descandants of Midian, the son of Abraham and Keturah, and a city and district bearing his name, cituated on the Red Sea, southeast of Mount Sinal.

Mentioned in the Qur'an, Sûrah vii 83 "We sent to Madyan their brother Shu'aib"

[SHUALB ]

MAFQUD (معفود) A legal term for a person who is lost, and of whom no in-formation can be obtained. He is not considered legally dead until the period expures when he would be ninety years old

#### MAGIANS MAJUS

Arabic sihr (, ....). MAGIC belief in the magical art is ontertained by almost all Muhammadans, and there is a large number of persons who study it

Although magic (as-sihr) is condemned in the Quran (Sursh in 96) and in the Tradi tions (Mishkat, book xxi ch til pt 1), there are still many superstitious practices resembling this occult science, which are clearly permitted according to the sayings of Mu-

Anas says, " The Prophet permitted a spell (runyah) being used to counteract the ill effects of the evil eye, and on those bitten by enakes or scorpions." (Sahihu Muslim, p 233)

Umm Salmah relates "that the Prophet allowed a spell to be used for the removal of yellowness in the eye, which, he said, proceeded from the malignant eye." (Sahibu

'l-Bukhari, p 854)
'Auf ibn Malik says "the Prophet said there is nothing wrong in using spells, pro-

vided the use of them does not associate any-thing with God" (Mishkai, book xx. ch. i) The terms used to express the magnetical arts are, dawah, ist. "an invitation of the apirits," exorcism, 'azīmah, an incantation, kihānah, divination, or fortune-telling, rugyah, a spell, and sidr, magic

The term da'wah is held to imply a lawful

meantation, in which only the assistance of God is invited by the use of either the Ismu 'I-A'zam, or great and unknown name of God.

or the recital of the ninety-nme names or attributes of the Ahmghty As Siår, or the magical use of evil spirits and kuhānah, fortune-telling, are held to be strictly unlawful. Incantation and exoroism as practised by Muhammadans is treated of in the article on

DA'WAH.

Mr Lane, in his annotated edition of the

Arabian Nights, says

There are two descriptions of magio, one is spiritual, regarded by all but freethinkers as true, the other, natural, and denounced by the

more religious and enlightened as deceptive
I Spiritnal magic, which is termed "or
Roohanee" (ar-rahani), chiefly depends upon the virtues of certain names of God, and passages from the Kurán, and the agoncy of angels, and jum, or geni It is of two kinds, Divine and Satanic ("Rahmanee," i s relating to "the Compassionate" [who is God], and "Sheytanee," relating to the Devil)

1 Divine magic is regarded as a sublime science, and se studied only by good men, and practised only for good purposes Perfection in this branch of magic consists in the knowledge of the most great name of God [ISMU 'L-AZAM], but this knowledge is imparted to none but the peculiar favourities of heaven. By virtue of this name, which was engraved on his seal ring, Solomon subjected to his domimon the junn and the birds and the winds By pronouncing it, his minister Asaf (Asaf), also, transported in an instant, to the presence of his sovereign, in Jerusalem, the throne of the Queen of Sheha But this was a small miracle to effect by such means, fer, by nttering this name, a man may even raise the dead Other names of the Deity, commonly known, are believed to have particular efficacies when uttered or written, as also are the names of the Prophet, and angels and good jinn are said to be rendered enbeervient to the purposes of divine magic by means of certain invocations Of such names and invocations, together with words unintelligible to the uninitiated in this science, passages from the Kurán, mysterious combinations of numbers, and peculiar diagrams and figures, are chiefly composed written charms employed for good purposes Enchantment, when used for benevolent purposes, is regarded by the vulgar as a branch of lawful or divine magic, but not so by the learned, and the same remark applies to the science of divination.

2. Satanic magio, ae its name implies, is a ecience depending on the agency of the Devil and the inferior evil junn, whose services are obtained by means similar to those which propinate, or render subservient, the good lim. It is condemned by the Prophet and all good Muslime, and only practised for bad purposes Es sehr (as-Sihr), or enchantment, is almost universally acknowledged to be a branch of Satanio magic, but some few persons assert (agreeably with several tales in the Arabian Nights), that it may be, and by some has been, studied with good intentions. and practiced by the aid of good pun, consequently, that there is such a coience as

good enchantment, which is to be regarded as a branch of divine or lawful magic The metamorphosee are eard to be generally effected by means of spells, or invocations to junn, accompanied by the sprinkling of water or dust, &o, on the object to be transformed Persons are said to be enchanted in various ways, some paralyzed, or even deprived of life, others, affected with irresistible passion for certain objects, others, again, rendered demonacs, and some, transformed into brutes, birds, &c The evil eye is believed to enbirds, &c The evil eye is believed to en-chant in a very powerful and distressing manner This was acknowledged even by the Prophet. Diseases and death are often attributed to its influence Amulete are worn by many Muslims with the view of counteracting or proserving from enchantment, and for the same purpose many ridiculous ceremonies are practised. Divination, which is termed El-Kihaneh (el-Kihaneh), is pronounced on the highest authority to be a branch of Satanic magic, 1 ough not be-lieved to be so by all Mushims According to an assertion of the Prophet, what a fortuneteller says may sometimes be true, because one of the jinn steals away the truth, and carries it to the magneian's ear, for the angele come down to the region next the earth (the lowest heaven), and mention the works that have been pre-ordained in heaven, and the devils (or evil jum) haten to what the angels may, and hear the orders predestined in heaven, and carry them to the fortune-tellere. It is on such occasions that shooting stars are hurled at the devils It is said that, " the diviner obtains the services of the Sheytan (Shartan) by magic arts, and by names invoked, and by the burning of perfumes, and he informs him of secret things, for the devils, before the mission of the Apostle of God, it is added, used to ascend to heaven, and hear words by stealth That the evil jum are believed still to ascend sufficiently near to the lowest heaven to hear the conversation of the angels, and so to assist magicians, appears from the former quotation, and is asserted by all Muslime The discovery of hidden treasures is one of the objects for which divination is most studied mode of divination called "Darb-el-Mendel" (Zarbu 'l-Mandal), is by some supposed to be effected by the aid of evil jinn, but the more enlightened of the Muslims regard it as a branch of natural magne. Some curious performances of this kind, by means of a fluid mirror of ink, have been described in the Account of the Manners and Customs of the Modern Egyptians, and in No 117 of the Quarterly Review

There are certain modes of divination which cannot properly be classed under the head of spiritual magic, but require a place between the account of this science and that of natural magic. The most important of these branches of Kihaneh is Astrology, which is called limes Nujoom ('Ilmu 'n-Nujum) This is studied by many Muslims in the present day, and its professors are often employed by the Arabs to determine a fortunate period for laying the

foundation of a building, commensing a journey, &c., but mere frequently by the Per-sians and Turks The Prophet prenounced Astrology to be a branch of magie. Another branch of Kihaneh is Geomanay, called "Darb or Ramai" (Zarou Rami) a mode of divination from certain marks made on sand (whence its appellation), or on paper and said to be chiefly founded on astrology. The saul to be chiefly founded on astrology science called "ez Zijr" or "el Evalch" (al-'Iyajah), is a third branch of Kihaneh, being divination or auguration chiefly from the motions and positions, or postures, of birds, or of gazelles and other beasts of the chase Thus what was termed a "Saneh" (Sansh), that is, such an animal standing or passing with its right side towards the spectator, was esteemed among the Arabs as of good oven, and a "Bareh" (Bārik) or an anumal of this kind with its left side towards the speciator, was held as manspiolous "El Kiyafeh" (af Quya(ah), under which term are included Chiromanuy and its kindred sciences, is a fourth branch of Kibanen, "El Tefaul" (ar Tajawwul), or the taking an omen, particu larly a good one from a name or words acci dentally heard or seen or chosen from a book belonging to the same science The taking a or omen, from the Kuran, is generally held to be lawful Various trifling avents are considered as orninous For instance, a Sul tan quitting his palace with his troops, a standard happened to strike a 'thureiya" (suruyya, a cluster of lamps so called from resembling the Pleiades), and broke hom he draw from this an evil omen, and would have relinquished the expedition, but one of his chief officers said to him, "O our Lord, thy standard has reached the Pleiades" and being reheved by this remark, he proceded, and returned victorious

(See The Thousand and One Nights a new translation, with copious notes, by Edward W Lane newed by E S Poole vol 1 p 60)

# MAGISTRATES [QAZI]

MAGPIE Arabic 'aq'aq (ata) According to Abū Hanifah, the flesh of the magpie is mubah, or indifferent, but the Imam Yusuf held it to be makrūh, or reprobated because it frequently feeds on dead bodies (Hidavak, vol iv p "4)

(المهدى) AL-MAHDI Lat "The Directeu One," honce, "who is ilt to direct others (fuide, Leader' A rulei who shall m the last days appear upon the earth According to the Shrahs, he has already appeared in the person of Muhammad Abu ! Quaim the twelfth linari, who is behaved to he concealed in some secret place until the day of his manifestation before the end of the world. But the Sanms say he cas not yet appeared In the history of Muhammadanism, there are numerous instances of impostore baving assumed the character of this mysterions personage, amongst others, Saigid Abmad, he fought ag ... not the Sikhe on the North West frontier of the Panjah A D 1826 and still more recently, the Mchammadan

'who has claimed to be al-Mahde in the Sudan in Egypt

The savings of the Prophet on the subject, according to al-Bukhari and other traditioniste, are as follows —

"The world will not come to an end until a man of my tribe and of my name shall be master of Arabia"

"When you see black ensigns coming from the direction of Khorosan, then join them, for the Imam of God will be with the standards, whose name is al Mahdi"

"The Mand: will be descended from me, he will be a man with an open countenance and with a nigh nos. He will fill the earth with equity and justice even as it has been filled with two anny and oppression, and he will reign over the earth seven wears"

Quarrelling and disputation shall exist amongst men, and that a shall a man of the people of al-Madinah come forth, and shall go from al-Madinah to Makkah, and the people of Makkah shall make him Imam Then shall the fuller of Syria send an army against the Mahdi, but the Syrian army shall perish by an earthquake near Bada', between al Madinah and Makkah And when the people shall see this, the Abdal [Abdal] will come from Syria and also a multitude from al Traq. After this an enemy to the Mahdi chall mise from he Quraish tribe, whose uncles shall be of the tribe of Kalb, and this man shall send an army squanst the Mahdi. The Mahdi shall rule according to the example of your Prophet and shall give strength and stability to Islam. He shall eigh for seven years and then die.

"There shall be much rain in the days of the Mahd, and the inhabitants both of heaven and taith shall be pleased with him Mens lives shall pass so pleasantly, that they will wish even the dead were alive again." (Mishkātu 'l Masābih, book xxin ch 3)

According to Shi'ah traditione, Munammad is related to have said "O ye people! I am the Prophet and Ali is my heir, and from us will descer d al Mahdi, the seal (se the last) of the Imams was will conquer all religions and take vengeance on the wicked He will take fortresses and will destroy them and slay every tribe or idolaters and he will avenge the deatns of the martyre of God He will be the champion of the Faith, and a drawer of water at the fountain of divine knowledge He will reward merit and requite every fool according to his folly He will be the approved and chosen of God, and the heir of-all knowledge. He will be the valuant in doing right and one to whom the Most High has entrusted Islam people, I have explained to you, and 'Ali also will make you understand it" (Hiyatu l-Quilub Merrick's ed p 342)
It is probable that it is from these tradi

It is probable that it is from these traditions that the opinion became current amongst the Christians that the Muhammadans expected their Prophet would rise again

MAHJUR () A slave inhibited by the cuter from exercising any office or agency (Hidayah, vol. iii 5) MAHMAL, MAHMIL () emblem of royalty at the time of the pilgrimage It is said that Sultan Az-Zāhur Beybars,

King of Egypt, was the first who sent a mah-mal with the caravan of prigrims to Makkah in A.D 1272, but that it had its origin a few years before his accession to the throns, under the following our cumstances. Shaghru 'd-Durr, a beautiful Turkish



THE MARMAL. (From an Original Picture)

female slave, who became the favourite wife of Sultan as Salib Wajmu d-din, and who on

hajj in a magnificent litter borne by a camel And for successive years her empty litter was sent yearly to Makkah as an emblem of state After her death, a similar litter was sent each was with the carrier of collecting of Sultan as-baild realmy death, and who on the death of his son (with whom terminated the dynasty of Alyūb) caused herself to be acknowledged Queen of Egypt, performed the

from Cairo and Damasous, and is called mahmal or mahmal, a word signifying that by which anything is supported\_

Mr Lane, in his Modern Egyptiens, vol. 11.

p 162, thus describes the mahmal -

"It is a square skeleton frame of wood with a pyramidal top, and has a covering of black brocade richly worked with inscriptions and ornamental embroidery in gold, in some parts upon a ground of green or red silk, and bordered with a fringe of eilk, with tassels, surmounted by silver balls. Its covering is not always made after the same pattern with regard to the decorations, but in every cover hat I have seen, I have remarked on the upper part of the front a view of the Temple of Makkah, worked in gold, and over it the Sultan's cipher. It contains nothing, but has two copies of the Kurán, one on a small scroll and the other in the usual form of a book, also small, each inclosed in a case of



THE MARMAI (Intro.)

gilt silver, attached externally at the top The five balls with crescents, which orns ment the mahmal, are of gilt silver. The mahmal is borne by a fine tall camel, which is generally indulged with exemption from every kind of labour during the remainder of its life.

Eastern travellers often confuse the mahmal with the kiswah, or covering for the Ka'bah, which is a totally distinct thing, although it is made in Cairo and sent at the same time as the mahmal. [KISWAH]

The Wahhabis prohibited the mahmal as an object of vain pomp, and on one cocasion intercepted the caravan which escorted it Captain Burton saw both the Egyptian and the Damasous mahmals on the plain below 'Arsiah at the time of the pilgrimage.

MAHMŪDĪŸAH (محمودية) Shi'ah sect founded by Mir Sharif who in the reign of Akbar held a military appointment in Bengal. He was a disciple of Mahmud of Busakhwan, the founder of the Nuqtawiyah sect Mahmud lived in the reign of Timur, and professed to be al-Mahdi. He also called himself the Shakhs-i-Wahid-the Individual one He used to quote the verse
"It may be that thy Lord will raise thee up
to a glorious (mahmud) station" (Sürah xvu 81) From this he argued that the body of man had been advancing in purity since the creation, and that on its reaching to a certain degree, one Mahmud (glorious) would arise, and that then the dispensation of Muhammad would come to an end. He claimed to be the Mahmud He also taught the dootrine of transmigration, and that the beginning of everything was the earth atom (nuqtah). It is on this account that they are called in Persian the Nuqtawiyah sect They are also known by the names Mahmūdīyah and Wahīdīyah Shah 'Abbās, Kmg of Per sia, expelled them from his dominions, but Akbar received the fugitives kindly, and promoted some amongst them to high offices of State

MAHR (مهر) Heb (مهر). The dower or settlement of money or property on the wife, without which a mairiage is not logal, for an explanation of which see the article on DOWER.

The Hebrow word occurs three times in the old Testament, viz Gen xxxiv 12, kx. xxii 17, 1 Sam xviii 25 [DOWER and MARRIAGE]

MAHRAM (محمر) Lit "Unlawful" A near relative with whom it is unlawful to marry Muhammad enjoined that every woman performing pilgrimage should have a mahram with her night and day, to prevent scandal (Mishkūt, book xi ch 1)

AL-MA'IDAH (Suffall) Let "The table." The title of the vth Sürah of the Qur'an, in the 114th verse of which the word occurs "O Jesus, sen of Mary! is thy Lord able to send down to us a table?"

"This miracle is thus related by the commentators Jesus having at the request of his followers asked it of God, a red table immediately descended, in their sight, between two clouds, and war set before them, whereupon he rose up, and, having made the ablution, prayed, and then took off the cloth which covered the table, saying, 'In the name of God, the best provider of food!' What the provisions were with which this table was furnished, ie a matter wherein the expositors are not agreed. One will have them to be nine cakes of bread and nine fishes, another, bread and fiesh, another, all sorts of food except flesh, another, all sorts of food except

bread and flosn, another, all except cread and fish; another, one fish which had the taste of all manner of food, and another, trusts of paradise but the most received tradition is that when the table was uncovered there appeared a fish ready dressed, without scales or prockly fine, dropping with ful, having salt placed at its head and vinegar at its tail, and round it all sorts of berbs except leeks and tine loaves of bread in ine of which there were chives, on the second honey, on the third butter, on the fourth cheese, and on the fifth dried flesh They add that Jesus at he reount of the Apostles, showed them another miracle by restoring the dan to life and causing its seales and fine to eturn to it, at which the standers by being affrighted he caused it o become as it was before that one thousand three hundred men and women, al afflicted with hodily infirmities or poverty, ate of these provisions and were satisfied tne fish remaining whole as it was at first tha ther he table flew up to neaven in the sight of all and every one who had partaken of this food were delivered from their infiimilies and misfortunes, and that is continued to descend for forty days together, at dinnertime, and stood in the ground till the sun declined and was then taken up into the clouds. Some of the Muhammadan writers are of opinion that this table did not really descend, but that it was only a parable, but most think the words of the Quran are plain to the contrary A furthe tradition is that several men were changed into swine for diabelieving this miracie and attributing it to magic art, or, as others pretend, for steal ing some of the victuels from off it Several other tabulous circumstances are also told, which are scarce worth transcribing bome say the table descended on a Sunday which was the reason of the Christians observing that day a sacred Others protend that this day is still kept among them as a very great festival and it seems as if the store had it rise from ar imperfect notion of Christ's last supper and the institution of the Eucharist" (Sale's Qur an.)

MAIMUNAH (diseas) The last of Muhammad's wives A sisted to Ummu I-Fazl, the wife of al-'Abbas, and consequently related to the Prophet She was a widow 51 years of age when Muhammad married her She survived him, and died at the age of 81, being buried on the very spot on which she had celebrated her marriage (Mair's Life of Muhomet, new ad p 408)

MAINTENANCE Arabic no faqah (Law), which, in the language of the law, signifies all those things which are necessary to the support of his, such as food clothes, and lodging, although many confine it solely to food (Durru 'l-Mukhtār, p. 288.)

There are three causes of maintenance established by law (1) Marriage, (2) Relationship, (8) Property (se in case of a lave)

A husband is bound to give proper maintenance it his wife or wives, provided she or they have not become refractory or rebel lious, but have surrendered herself or them selves to the custody of their husband

Maintonance may be decreed out of the property of an absent husband whether it be held in trust or deposit, or muzārabah for

him

If the husband become poor to such r degree as to be unable to provide his wife her maintenance, still they are not to be separated on this account, but the Qāzī shall direct the woman to procure necessaries for herself upon her husband's credit, the amount remaining a debt upon him.

A divorced wife is entitled to feod, clothing and lodging during the period of her 'iddah and until her delivery, if she be pregnant. No maintenance is however, due to a woman, whether pregnant or not, for the 'iddah observed upon the death of her husband. No maintenance is due to a woman upon separation caused by her own fault.

A father is bound to support his infant children, and no one shares the obligation

with him

A mother, who is a married wife, cannot be compelled to suckle her infant except where a nurse cannot be procured, or the child refuses to take the milk of any other than of the mother, who in that case is bound to suckle it, unless incap-cottated for want of health or other sufficient cause

If neither the father not the child has any property the mother may be compelled to

suckle it

The maintenance of an infant child is in cambent upon the father, although he be of a different religion, and in the same manner, the maintenance of a wife is incumbent upon her husband notwithstanding this circumstance

Maintenance of children becomes, however incumbent upon the father only where they

possous no independent property

When the father is poor and the child's paternal grandfather is rich, and the child's own property is unavailable, the grandfather may be directed to maintain him, and the amount will be a debt due to him from the father, for which the grandfather may have recourse against him, after which the father may reimburse himself by having recourse against the child's property, if there is any

When the father is infirm and the child has no property of his own, the paternal grandfather may be ordered to maintain him, without right of recourse against anyone, and, make manner, if the child's mether be righ, or the grandmother rich, while its father is poor she may be ordered to maintain the child and the maintenance will be a debt against the child if he be-not infirm, but if he be so.

he is not hablo

If the father is poor and the mother is rich, and the young child has also a rich grandfather, the mother should be ordered to maintain the child out of her ewn property,

with a right of recourse against the father and the grandfather is not to be called upon to do so. When the father is poor, and has a rich brether, he may be ordered to massian the child, with right of recourse against the father.

When male children have strength enough to work for their livelihood, though not actually adult, the father may set them to work for their own maintenance, or hire them out and maintain them out of their wages, but he has no power to hire females out for work or service.

A father must maintain his female children absolutely until they are married, when they have no property of their own. But he is not obliged to maintain his adult male children unless they are disabled by infirmity or disease.

It is also incumbent on a father to maintain his son's wife, when the son is young, poor, or infirm

The maintenance to an adult daughter or to an adult son who is disabled, rests upon the parents in three equal parts two-thirds being furnished by the father, and one-third by the mother

A child in easy circumstances may be compelled to maintain his poor parents, whether they be Muslim or not, or whether by their own industry they oe able to earn anything for subsistence or not

Where there are male and female children, or children univ of the male sex, or only of the female sex, the maintenance of both parents is alike incumbent upon them

Where there is a mixture of male and female children, the maintenance of both parents is incumbent on them alike

When a mother is poor, her sor is bound to maintain her, though he be in straitened circumstances himself, and she not infirm When a son is able to maintain only one of his parents, the mother has the better right, and if he have both parents and a minor son, and is able to maintain only one of them, the When he has son has the preferable right both parents, and cannot afford maintenance to either of them, he should take them to live with him, that they may participate in what food he has for himself When the son, though poor, is easing something, and his father is infirm, the son should allow the father to share his food with him

As of a father and mother, so the maintenance of grandfathers and grandmothers, if they be indigent, is incumbent upon their grandchildren, though the former be of different religion.

It is a man'e duty to provide maintenance for all his infant male relations within prohibited degrees who are in poverty, and also to all female relations within the same degrees, whether infants or adults, where they are in necessity, and also to all adult male relations within the same degrees whe are poor, disabled, or blind, but the obligation does not extend beyond those relations

No adult male, if in health, is entitled to

maintenance, though he is poor, but a person is obliged to maintain his adult female relatives, though in health of body, if they require it. The maintenance of a mere relative is not incumbent on any poor person, con trary to the maintenance of a wife and child, for whom poor and rich are equally liable.

When a poet person has a father and a son's son, both in easy circumstances, the father is liable for his maintenance, and when there is a daughter and a son s son, the daughter only is liable though they both divide the inheritance between them also, when there is a daughter's daughter, or daughter's son and a full brother, the child of the daughter, whether male or female, is hable, though the brother is entitled to the inheritance. When a person has a parent Inhelitanco and a child, both in easy circumstances, the latter is liable, though both are equally near to him But if he have a grandfather and a son's son, they are liable for his maintenance in proportion to their shares in the inherit ance, that is, the grandfather for a sixth, and the son's son for the remainder, If a poer porson has a Christian son and a Muslim brother, both in easy circumstances, the son is liable for the maintenance, though the brother would take the inheritance If he has a mother and grandfather, they are both liable in proportion to their shares as heris, that is, the mother in one-third and the grandfather in two thirds So, also, whon with the mother there is a full brother, or tho son of a full brother, or a full paternal uncle, or any other of the 'asabah or residuaries the maintenance is on them, by thirds according to the rules of inheritance. When there is a maternal uncle, and the son of a full paternal uncle the liability for maintena ice is on the former though the latter would have the inheritance, because the condition of liability is wanting on the latter who is not within the forbidden degrees

If a man have a paternal uncle and aunt, and a maternal annt, his maintenance is on the nucle, and if the uncle be in straitened currentances, it is on both the others principle in this case is, that when a person who takes the whole of the inheritance is in straitened cucumstances, his mability is the same as death and being as it were dead, the maintenance is cast on the remaining relatives in the same proportions as they would be en titled to in the inheritance of the person to be maintained, if the other were not in existence and that when one who takes only a part of the inheritance is in straitened circumstances, he is to be treated as if he were dead, and the maintenance is cast on the others, according to the shares of the inhe ritance to which they would be entitled if they should succeed together with him (See Durru'l-Mukhtar, Babu n Nufayah)

AL-MAISIK (June 1) A game of chance forbidden in the Quran Surabs in 216, v 92, 98 It signifies a game performed with arrows, and much in use with pagen Arabs But the term al museu is

now understood to include all games of chance or hazard

MAJBUB (سجبوب). A complete ennuch, as distinguished from khasi or one who is simply castrated (Hedayah, vol. 1 p. 856)

"The Glorious One" One of the ninety-nine names or attributes of God It occurs in the Qur'an "The Glo-Surah x1. 76 "Verily He is to be praised and glorified"

# MAJORITY [PUBERTY] MAJŪJ (saple) [YAJUI]

AL-MAJŪS (المجوس), pl of Magūsi The Magnans Mentioned in the Qur'an only once, Surah xxii 17 "As to those who believe, and the Jaws, and the Sabertes, and the Christians, and the Magnans, and those who join other gods with God, of a truth God shall decide between them on the Day of for God is witness of all Resurrection things

Most Muhammadan writers (capacially amongst the Shraha) believe them to have formerly possessed a rovelation from God

which they have since lost

The Migians were a sect of ancient philosophers which aloso in the East at a very early period, devoting much of theu time to the study of the heavenly bodies. Those were the learned men of their time, and we find Daniel the Prophet [prenioted to the head of this sect in Chalden (Dan v 11) They are supposed to have worshipped the Deity under the emblem of fire, whilst the babians, to whom they were opposed, worshipped the heavenly bodies. They held in shipped the heavenly bodies the greatest abhorrence the woi ship of images, and considered fire the purest symbol of the This religious sect was re-Divme Being formed by Zoroaster in the sixth century before Christ, and it was the national rengion of Persia until it was supplented by Muham madanism. The Magians are now known in Persia as Gabrs, and in India as Parsis. Their sacred book is the Zand Avestu, an English trunslation of which has been published by Mr A H. Bleeck (Hertford, 1864), from Pro-fessor Spiegel's German translation There is an able refutation of the Pärsi religion by the late Rev John Wilson, DD (Bombay 1843)

MAJZÜB (محدوب) Lit "Attracted." A term used by the Suns for a person whom God has chosen for Himself, for a manifestation of His love and who is thus enabled to attain to all the stages of Suffism without any effort of trouble (See ('Abdu 'r-Razzaq's Diet of Sufi Terms)

The capital of MAKKAH (مككة) Arabia and the most sacred city of the Muslims. It is celebrated as the buth-place of Mnhammad, and as the site of the Kathah,

or Sacred Cube, building Muhammau is related to have said of Makkah, "What a splended only thou art! If I had not been driven out of thee by my tribe, I would dwell in no other place but in thee "It is not man but God who has made Makkah sacred" "My people will be always safe in this world and the next as long as they respect Makkah

(Muhkat, hook xl ch xv)

Makkah (the aucient name of which was Bakkah) is situated in about 21° % N lat., 40 20' h long, and 70 miles from the Red' Sea, in a sandy valley running north and south, and from 100 to 70 paces broad The chief part of the city is placed where the valley is widest. In the narrower part there are single rows of houses only, or detached The town itself Lovers a space of about 1,500 paces in length but the whole extent of ground comprehended under the denomination of Makkah, amounts to 8 500 paces in length The surrounding rocky hills are from 200 to 500 feet in height, barren, and destricte of trees Most of the town is situated in the valley itself, but there are some parts built or the sides of the hills The streets are in general broader than those of Ex tim cities, in the purpose of accommodating the vast number of pilgrims who re not to it. The houses are lefty and of stone and the numerous windows that face the streets give to these quite a European aspect Many of the houses are three stories high

The only public place in the body of the town is the large square of the great mosque, which is enlivened during the Hajj (Pilgrimsge) by a great number of well-stored shops The streets are all unpaved, and in summer the sand and dust are as great a nuisance as the mud is in the rainy season, during which they are scarcely passable after a storm

Makkah is badly provided with water There are a few disterns for receiving rain, and the well-water is brackish The famous well of Zamzam, in the great mosque, is indeed copious enough to supply the whole town, but the water is not well tasted. The best water is brought by an squeduct from the vicinity of Arafah, 91 or seven miles distant. There are two places in the interior of the city, where the aqueduct runs above ground, and in these parts it is let off into small channels or fountains, at which some slaves of the Sharif (the ruler of the city) are stationed to exact a toll from persons who fill their water-skins

All the houses in Makkah except those of the principal and richest inhabitants, are constructed for the accommodation of lodgers, and divided into numerous separate apartments, each consisting of a sitting-room and a small kitchen Except four or five houses belonging to the Sharif, two colleges, and the sacred mosque, Makkeh has no public edifices of any importance

The inhabitants of Makkah, with few exceptions, are Arabiane They have two kinds of employment, trade and the service of the temple During the Haji Makkah becomes one of the largest fairs in the Hast, and certainly the most interesting, from the

variety of nations which frequent it. The merchants of the place make large profits during this time by their merchandise. They have also a considerable trade with the Beduna and with other parts of Arabia. The greatest profit, however, is derived from supplying food for 60,000 pilgrims and 20,000 camels. The only articles of manufacture are some pottery and beads, there are a few dyeing-houses in the city.

Makkah is governed by a Sharif, who is

chosen from the Saiylds (or descendants of the Prophet) settled in the Hijaz, who were once numerous, but are now reduced to a few families in Makkah A though he obtains his office by the choice of his people, or by force, he holds his authority from the Turkish Sultan

Makkah was the seat of govern ent during the reigns of the first five Khalifahs (For an account of the sacred temple, see

the article on MASSIDU L-HARAM)



MAKKAB. (From Stanley Lane-Poole's edition of Lane & " Selections")

MAKRUH (5). Let "That which is hateful and unbecoming" A term used in the religious, civil, and ceremonial law of Islam, for an act the unlawfulness of which is not absolutely certain, but which is considered improper and unbecoming

The author of the *Hidayah* smarks that the doctors of the Hanan sect have disagreed as to the extent to which the term can be

perisosa

The Imam Muhammad is of opinion that mukrith is unlawful, but as he could not draw any convincing argument in favour of his opinion from either the Qur'an or Fraditions, he renounced the general application of "unlawfulness" with respect to such things or acts, and classed them under those which are merely improper

The Imams Abu Hanifah and Abu Yusuf hold that the term applies to that which in its qualities nearly approaches to unlawful, without it being actually so (Hidayah, vol iv p 86.)

In the Kitābu 't-Ta'rifāt, that which is makrāk is divided into makrāk takrīmī, " that which is nearly unlawful", and makrāk tanzihi, " that which approaches the lawful" In all works on Muhammadan law, a sec-

In all works on Muhammadan law, a section is devoted to the consideration of things which are held to be majerah

\*\*AL-MALA'IKAH (\*\*Shall) Let.

"The Angels." The title of the xxxvth Chapter of the Qur'an in the first verse of which the word occurs—"Who employeth the ungels as envoys." It is also called Signatu 'l-Fatur, the "Chapter of the Originator."

MALAK (alla) [ANGEL.]

MALAKU 'II-MAUT ("The Angel of Death" See Qur'xxxxx 11 "The angel of death why

with you shall cause you to die then ye shall be returned to your Lord " He is also called 'lere'il.

MALANG (Line) An order of Munammadan fagirs or darveshes, who are the descendants and followers of James Juts, a follower of Zindu Shah Madar They usually wear the hair of the head very full and matted and formed into a knot behind The order is a very common one in India (Herklot's Musatmans, p. 290)

AL-MÄLIK (wild) "The Possessor, lord, ruler" One of the unnety-nine names or attributes of God It frequently occurs in the Qur'an, e.g. in the first Surah, "Ruler of the Day of Judgment"

MALIK (200) Let "One in authority, a peasessor" The angel who is said to preside over hell, and superintend the terments of the damned. He is mentioned in the Qui an Sürah xhii 77 "And they shall cry out O Mahk' let the Lord make an end of us he shallsay, Verily truly here." Perhaps the same as "Molech, the fire god and tutelar, deity of the children of Ammon

MALIK (مالك) The tounder of a sect of Sunni Muslims

The Im im Abu Abdı 'llah Malik ibn Anss the founder of one of the four orthodox sects of Sunnie was norm at al-Madinal, AH 94 (AD 716) He hved in the same place and received his onliest impressions of Islam from Sahl ibn 'a'd, the almost sole survivor of the Companions of the Prophet He was considered to be the most learned man of his time and his solf denial and abstinence were such that he usually fasted four days in the week. He enjoyed the advantages of a personal acquaintance and familiar intercourse with the Imam Abu Henrish, although differmy from him on many important questions regarding the authority of the Traditions His pride, however, was at least equal to his literary endowments To proof of this, it is related of him that when the great Khalitah Harunu r Raskid came to al-Madinah to visit the tumb of the Prophet, Yalik having gone forth to meet him, the Khalifah addressed hum. O Malik ' I entreat as a favour that von will come every day to me and my two sons, Amin and Mamun and instruct us in traditional knowledge. To which the tage haughtily replied, "O Khaiifah, seience is of a dignified nature and instead of going to may person requires that all should come to it? The story further says that the sovereign, with much himility asked his parden, ac knowledged the truth of his remark, and sent both his sons to Mahk, who reated them among his other scholars without any distinc-Mon

With retail to the Traditions, his authority is generally quoted as decisive, in fact he considered them as altogether supersedure the judgment of a man, and on his death-bed severely condemned himself for the

many decisions he had presumed to give on the mere suggestion of his own reason. Qur'an and the Sunnah excepted, the only atudy to which he applied himself in his latter days, was the contemplation of the Deity, and his mind was at length so much absorbed in the immensity of the Divine attributes and perfections, as to lose sight of all more maignificant objects! Hence he gradually withdrew himself from the world, became indifferent to its concerns and after some years of complete retirement, died at al-Medinah, A.H. 179 (A D 795) His authority is at present chiefly received in Barbary and the other northern states of Africa Of his works, the only one upon record is one of tradition, known as the Munatto' His principal pupil was ash-Shaff'i, who afterwards himself gave the name to a seet

MALIKU 'L-MULK (with him)' The Lord of the Kingdom' One of the unies once in the Qur'an, Sürah in 25 "Say, O God Lord of the Kingdom, Thou givest the kingdom to whomsoever Thou pleasest, and stuppest the kingdom from whomsoever Thou pleasest."

MÂL ZĀMINĪ (مال ماميي) Bail for property A legal term (Hidāyah, vol. u p 568) Bail for the person is hāzir zāmini

MAMAT (معادت) 'Death'', e g Sunah : 168 "My pravers, my saornice, my life and my death belong to God"

MAMLUK (d)), pl mamāhk "Asiave" A term used in Musim law for a bond slave the word abd signifying both "a slave 'and 'a servant of God' It occurs only once in the Qur'an, Sürah xvi 77 "God propounds a comparison between a slave (mam-luk) and the property of his master"

This word has become historic in the Maralukes, or that inlitary body of slaves who for a long time ruled Egypt These military slaves were first organised by Mälik as-Sälih, who purchased many thousands of slaves in the markets of Asia and brought them to Egypt in the 13th century They were by him embodied into a corps of 12,000 men, but in AD 1254, they revolted, and killed Turan Shah the last prince of the Alyub dynasty They then raised to the throne of Egypt al-Mu<sup>1</sup>22, who was himself a Turkoman slave. The Mamilikes continued the ruling power in Egypt till AD 1517, when Salim I defected them and put to death Tumaun Bey, the last of the Mamilikes dynasty. They were, however, maintained mysalin Egypt as a military aristoracy and were a powerful body at the time of the Fench invasion. Muhammad 'Ali Pasha of Egypt destroyed their power and influence by murdering many of them in AD 1811.

MA'MUDIYAH (August) A word used by the commentator al-Baizawi for Christian Baptism in remarking on Surah

if 182, 'the baptism of God" (Subplatu llak), he says "The Nazarones used to dip then children in yellow water, and they called it Ma'mudiyah , and they said, whoever was dipped in Ma'mudiyah was purified, and that it was a sign of his besoming a Nazarene" (See Tafsuu 'l-Barzawi, in loco)

MANARAH (8) Anglice miset From manār "a place were a fire ia
behthouse, pillar, The lefty turret of a lit, lighthouse, pillar, The lofty turret of a mosque from which the Mu'azzin, or caller to prayer," invites the people to prayer the early days of Islam there were no minarets to the mosques, those at Quba' and al-Madinah being erected by 'Umar ibn 'Abdi 'I-'Aziz, AH 86 [MUSQUE.]

MANASIK (calula) From man-sik, "a place of sacrifice" Tar sacred rites and colemonies attending the pilgrimage

MANĀT (سانعه) An idol mentioned in the Quran, Surah his 19, 20 . What think ye then, of al-Lat and al-'U.za, and Manat, the third idol tosides "

According to Husain, it was an idol of the tribes of Huzail and Khaza'ah For a dis cussion of the subject, see the article on

AL-MANI' (الحانج) "The With-holder" One of the mnety-nue names or attributes of God It does not occur in the Qur'an, but is given in the Hadia

A legal MANIHAH (منيحة) term for a camel lent, with permission to use its milk, its hair, and its young but on condi-tion of returning the camel itself. Such an animal cannot be sacrificed (Mishkat, book w ch 50)

MANLA (منلا) A learned man A Muhammadan priest The Egyptian form of Munlavi or Mulla

MAN-LĀ-YASTAHZIRAHU 'L-A book (من لا بستحفرة الفقية) A book of Shi'ah traditions commiled by Saivid Razi, AH 406

MANNA Arabic nunn ( ), Hob. mān, Greek µáwa 'The giving of manna to the children of Israel is mentioned three times in the Qui'an.

Surah ii 54 "And we overshadowed them with die cloud, and sent down manna and the

Sursh xx 82 'We caused the manna and

the qualls to descend upon you.'
Surah vii 160 We caused clouds to overshadow them, and sent down upon them the manna and the quails"

Abdu 'I-'Aziz, in his commentary, save it was like white sugar

MANSLAUGHTER. [MURDER] MANCHISSION. 'Ita Arabic (ALLYERY.]

مسقسام) MAQAM MAHMUD "A glorious station," or (معهود place in heaven, said to he reserved for Mahammad It is mentioned in the xviith chapter of the Qur'un, verse 81, "It may be that thy Lord will raise thee to a glorious station.

Rebgious Mashma always pray that God will grant the Maqam Muhmud to their Prophet, when they hear the \zan recited [AZAN]

MAQAMUIBRAHIM (مقام أبرهيم)
The place or station of Abraham " Mentioned twice in the Qur'an.

Sürah in 91 "In t (Makkah) are evident signs, even the place of Abraham."
Sürah ii. 115 "Take ve the station of Abraham for a place of prayer"

It is a place at Makkah within the Masjid boundary, supposed to have the impression of the foot-marks of Abraham Burckhardt save this is a small building, supported by six pulars about eight feet high, four of which are surrounded from the top to bottom by a fine iron railing, while they leave the space behind the two hind pillars open Within the ruling is a frame about five feet square, terminating in a pyramidal top, and said to contain the sacred stone upon which Abraham stood when he built the Kathah

MAQSURAH (مقمورة). A closet or A place set apart in place of retirement mosques, enclosed with curtains, where de vout men recite their supererogatory prayors, and perform gikr [KIKR]

MARIYATU 'L-QIBTIYAH (᠘, ↓ MARY THE COPT والقطية

MARRIAGE The celebration of the marriage contract is called mkah (213) The festive rejoicings 'urs (عرض) Persian hadi) Marriage is enjoined upon overy Muslim, and celibacy is frequently condemned by Muhammad It is related in the Traditions that Muhammad said "When the servedt of God marries he perfects half or his religion " and that "on one occasion Muhammad asked a man if he was married, and being answered in the negative, he said, 'Art thon sound and healthy!' Upon the man teply ing that he was, Muhammad said, 'Then thou art one of the brothers of the devil'" (Mishlat, book you ch. 1) Consequently in Islam, even the ascetic orders are rather married than single

It is related that one of the Companions. named 'Usman ibn Maz'Jn, wished to lead a life of celibacy, but Muhammad forbac

The following are some of the sayings of Muhammad on the subject of marriage (see Mishkatu 'l-Musabih, book xiii ) --

"The best wedding is that upon which the least trouble and expense is bestowed"

"The worst of feasts are marriage leasts to which the mich are invited and the poor left out and he who abandons the accept

tion of an invitation, then verily disobeys God and His Prophet."

" Matrimonial alliances (between two families or tribes) increase friendship more than anything else."

"Marry women who will love their husbends and be very prolific, for I wish you to be more numerous than any other people"

"When anyone demands your daughter in marriage, and you are pleased with his dis-position and his faith, then give her to him, for if you do not so, then there will be strue and contention in the world"

"A woman may be married either for her money, her reputation, her beauty, or her religion, then look out for a religious woman for if you do marry other than a religious woman, may your hands be rubbed with dirt."

"All young men who have arrived at the age of puberty should marry, for marriag He who cannot marry should prevents sins fast."

"When a Muslim marries he perfects half his religion, and he should practise absti-nence for the remaining salf"

"Beware! make not large settlements upon women, because, if great settlements were a cause of greatness in the world and of righteousness before Ged, surely it would be most proper for the Prophet of God to make them

"When any of you wishes to demand a woman in marriage, if he can arrange it, lot

him see her first

"A woman ripe in years shall have her consent asked in marriage, and if the remain silent her silence is her consent, and if she refuse she shall not be married by force

"A widow shall not be married until she be consulted, nor shall a virgin be married The Compauntil her consent be asked mons said, " In what manner is the permission of a virgin? He replied "Her consent is by her allence"

"If a woman marries without the consent of her guardian her marriage is null and void, is null and void, is mull and void, then, if her marriage bath been consummated, the woman shall take her dower, if her guardians dispute about her marriage, then the king is ber guardian."

The subject of Muslim marriages will now be treated in the present article under the headings—I The Validity of Marriage II The Legal Disablities to Marriage, III. The Religious Ceremony IV The Marriage Fes-

tivities

# I -The Validity of Marriage

Mushms are permitted to marry four free women, and to have as many slaves for concubines as they may have acquired. See Quran, Sürah iv 8 "Of women who seem good in your eyes, marry two, or three, or four, and if ye still fear that ye shall not act equitably, then one only, or the slaves whom ye have acquired " [wivns]

Usufructory or temporary marriages were sanctioned by the Prophet, but this law is

said by the Sunnis to have been abregated. although it is allowed by the Shi'ahs, and is practised in Persua in the present day [MUTAE] These temporary marriages are undoubtedly the greatest blot in Muhammad's moral legislation, and admit of no satisfac-

tory apology

Marriage, according to Muhammadan law, is simply a civil contract, and its validity does not depend upon any religious coremony Though the civil contract is not positively prescribed to be reduced to writing, its validity depends upon the consent of the parties, which is called jub and qubul, "declaration" and acceptance", the presence of two male witnesses (or one male and two female witnesses), and a dower of not less than ten dirhams, to be settled upon the woman The omission of the settlement does not, however, invalidate the contract, for under any circumstances, the woman becomes entitled to her dower of ten dirhams or more (A dower suitable to the position of the woman is called Muhru 'l-migl')

Liberty is allowed a woman who has reached the age of puberty, to marry or refuse to marry a particular man, independent of her guardian, who has no power to dispose of her in marriage without her consont or against her will, while the objection is reduring her infancy, to ratify or dissolve the contract immediately ou reaching her majo-When a woman, adult and same, elects to be married through an agent (wakil), she empowers him, in the presence of competent witnesses, to convey her consent to the bridegroom The agent, if a stranger, need not see her, and it is sufficient that the witnesses, who see her, satisfy him that she, expressly or supleedly, consents to the propos.tion of which he is the hearer The law respects the modesty of the sex, and allows the expression of consent on the part of the lady by indirect ways, even without words With a virgin silonce is taken as consent. and so is a smile or laugh

Mr Syed Ameer Ali says

"The validity of a marriage under the Muhammadan law depends on two conditions first, on the capacity of the parties to marry each other, secondly, on the celebration of the marriage according to the forms prescribed in the place where the marriage is celeb: ted, or whien are recognised as legal by the customary law of the Mussalmans It is a recognised principle that the capacity of each of the parties to a marriage is to be judged of by their respective lex domicids. "If they are each, whether belonging to the same country or to different countries, capable according to their lex domicilis of marriage with the other, they have the capacity required by the rule under consideration In short, as in other contracts, so in that of marriage, personal capacity must depend on the law of domicil.

"The capacity of a Mussalman domiciled in England will be regulated by the English law, but the capacity of one who is domiciled in the

Beläd-ul-Islam (s.e a Muhammadan country), by the provisions of the Mussalman law is, inerefore, important to consider what the requisite conditions are to vest in an individual the capacity to enter into a valid contract of marriage As a general rule, it may he remarked, that under the Islamic law, the apacity to contract a valid marriage rests on the same basis as the capacity to enter into any other contract 'Among the conditions which are requisite for the validity of a contract of marriage (says the Fathwa-1-Alamgeri, p. 877), are understanding, puberty, and freedom, in the contracting parties, with this difference, that whilst the first requisite ie essentially necessary for the validity of the marriage, as a marriage cannot be contracted by a majmun (non compos mentes), or a boy without understanding, the other two condi-tions are required only to give operation to the contract, as the marriage contracted by a (minor) boy (possessed) of understanding is dependent for its operation on the consent of his guardian.' Puberty and discretion constitute, accordingly, the essential conditions of the capacity to enter into a valid contract of marriage A person who is an infant in the eye of the law is disqualified from entering into any legal transactions (tussarufāt-s shariyek-tasarrufat-t-shariak), and is consuquently incompetent to contract a marriage Like the English common law, however, the Muhammadan law makes a distinction ne tween a contract made by a minor posse sed of discretion or understanding and one made by a child who does not possess understanding A marriage contracted by a minor who has not arrived at the ago of discretion, or who does not possess understanding, or who cannot comprehend the consequences of the act, is a mere nullity.
"The Mohammadan law fixes no particular

"The Mohammadan law hield be presumed Under the English law, however, the age of seven marks the difference between want of understanding in children and capacity to comprehend the legal effects of particular acts. The Indian Pensi Code also has fixed the age of seven as the period when the Isbility for offences should commence. It may be assumed, perhaps not without some reason, that the same principle ought to govern cases under the Muhammadan law, that is when a contract of marriage is entered into by a child under the age of seven, it will be regarded as a nullity. It is otherwise, bowever, in the case of a marriage contracted by a person of understanding. It is valid, says the Fistewa, 'though dependent for its operation on the consent of the

gourdien.

"A contract entered into by a person who is insane is unit and void, unless it is made during a maid interval. A slave cannot enter into a contract of marriage without the consent of his master. The Mussaiman lawyers, therefore, add freedom (hurriget) as one of the conditions to the capacity for marriage.

"Majorsty is presumed, among the Hanalis and the Shiaha, on the completion of the fil-

teenth year, in the case of both males and females, unless there is any evidence to show that puberty was attained earlier.

"Besides puberty and discretion, the capacity to marry requires that there should be no legal disability or bar to the union of the parties, that in fact they should not be within the prohibited degrees, or so related to or connected with each other as to make their union unlawful." (See Syed Ameer Ali's Personal Law of the Muhammadans, p. 216)

With regard to the consent of the woman,

Mr Syed Ameer Ali remarks —

"No contract can be said to be complete unless the contracting parties understand its nature and mutually consent to it. A contract of marriage also implies mutual consent, and when the parties see one another, and of their own accord agree to bind themselves, both having the capacity to do so, there is no doubt as to the validity of the marriage. Owing, however, to the privacy in which Eastern women generally live, and the difficulties under which they labour in the exercise of their own choice in matrimonial matters the Mohainmadan law, with somewhat wearying particularity, lays down the principle by which they may not only protect theirselves from the cupidity of their nature guardians, but may also have a certis scope in the selection of their husbands

"For example when a marriage is contracted on behalf of an adult person of either sex, it is an essential condition to its validity that such person should consent thereto, or nother words, marriage contracted without his or her authority or consent is null, by whomseever it may have been entered into

" Among the Hanafle and the Shahe, the capacity of a woman, who is adult and sane, to contract horself in marriage is absolute. The Shigh law is most explicit on this point. It expressly declares that, in the marriage of a discreet female (rashidah) who is adult, no guardian is required. The Hiddya holds the same opinion A woman (it says) who is adult and of sound mind, may be married by virtue of her own consent, although the contract may not have been made or acceded to by her guardians, and this whether she be a virgin or satbbak. Among the Shafais and the Malikis, although the consent of the adult virgin is an essential to the validity of a contract of marriage entered into on her behalf, as among the Hanafis and the Shiahe, she cannot contract herself in marriage without the intervention of a walf. (Hamilton's

Hidiyah, vol 1 p. 95.)

"Among the Shafais, a woman cannot personally consent to the marriage. The presence of the walf, or guardian, is essentially necessary to give validity to the contract. The walf's intervention is required by the Shafais and the Malikis to supplement the presumed incapacity of the woman to understan the nature of the contract, to settle the terms and other matters of a similar import, and to guard the girl from being victimized by an unsurapulous adventurer, or

from marrying a person morally or socially unfitted for her. It is owing to the importance and multifarrousness of the duties with which a walf is charged, that the bunni law is particular in ascertaining the order in which the right of guardianship is possessed by the different individuals who may be entitled to The schools are not in accord with reference to the order The Hanafis entrust the office first to the agnates in the order of suc cession, then to the mother, the sister, the relatives on the mother's side, and lastly to the Kazi The Shafais adopt the following order The fatner, the father's fatner, the son (by a previous marriege), the full bro ther, the consangumous brother, the nephew, the uncle, the consin, the tutor, and lastly the Kazı, thus entirely excluding the female The Walikis relations from the uslayet agree with the Shafais in confiding the office of guardian only to men, but they adopt an They assign the order slightly different first rank to the sons of the coman (by a former marriage), the second to the fachor, and then successively to the full mather, nephew, paternal grandfather, paternal uncle, consin, manumittor, and lastly to the Kazi Among the Malikis and the Shafais, where the presence of the guardian at a mairiage is always necessary, the question has given birth to two different systems The first of these considers the guardian to derive his powers entirely from the law It conse quently meists not only on his presence at the marriage, but on his actual participation in giving the consent According to this view. not only is a marriage contracted through a more distant guardian invalid, whilst one more nearly connected is present, but the latter cannot validate a marriage contracted at the tune without his consent, by according his consent subsequently This baseh doc trine, however does not appear to be forced in any community following the Maliki or chafai tonets. The second system is dis The second system is dis metrically opposed to the first, and scems to have been enunciated by Shaikr Zind as the destrine taught by Malik According to this system the right of the guardian, though no doubt a creation of the law, is exercised only m virtue of the power or special authorisation granted by the woman for the woman once emancipated from the patric potestas is mis-tress of he own actions. She is not only entitled to consult her own interests in matrimony, but can appoint whomsoever she chooses to represent her and protect her legrunate interests. If she think the nearer guardian immically inclined towards her, she may appoint one more remote to act for her during her curriage. Under this view of the law the guardien ects as an ectorney

behalf of the woman derving all his powers from his and acting solely for her lones for adopting the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of the lones of

known, when he is a prisoner or has been reduced to slavery, or is absent more than ton days' journey from the place where the woman is residing, or is meane or an infant, then the welayet passes to the person next in order to him The Hanasis hold that the woman is always entitled to give her con sent without the intervention of a guardian. When a guardian is employed and found acting on her behalf, he is presumed to derive his power solely from her, so that he cannot act in any circumstances in contravention of his authority or instructions When the woman has anthorseed her guardian to marry her to a particular individual, or has con-sented to a marriage proposed to her by a specific person, the guardian has no power to marry her to another Under the Shiah law, a woman who is 'adult and discreet, herself competent to enter into a contract of marriage She requires no representative or intermediary, through whom to give her con-'If her guardians, says the Sharaya, remuse to marry her to an equal when desued by her to do so, there is no doubt that she is entitled to contract herself, even against their wish' The Shiahs agree with the Hanasis in giving to females the power of representing others in matrimonial contracts In a contract of marriage, full regard in to be paid to the words of a female who is adult and same, that is, possessed of sound understanding, she is, accordingly, not only qualified to contract herself, but also to act as the agent of another in giving ex pression either to the declaration or to the consent The Mafatsh and the Jama-ush-Shattat, also declare 'that it is not requisite that the parties through whom a contract is entered into should both be males, since with us (the Shishs) a contract made through (the agency or intermediation of) a female is valid. To recapitulate Under the Maliki To recapitulate Under the Maliki and Shafar law, the marriage of an adult girl 18 not valid unless her consent is obtained to it, but such consent must be given through a legally authorised walf, who would act as her representative Under the Hanafi and Shigh law, the woman can consent to her own marriage, either with or without a guardian or agent" (Personal Law of the Muhammadans, p 288)

/ II —The Legal Distibilities to Marriage
There are nine prohibitions to marriage,
namely —

1 Censanguinity, which includes mother, grandmother, sister, niece, aunt, &c

2 Athury, which includes noother-in-law, step grandmother, daughter-in-law, step-granddaughter, &c.

3. Fosterage A man cannot marry his loster mother, nor loster aster, unless the foster brother and sister were nursed by the same mother at interests widely separated But a man may marry the mother of his loster sater, or the loster mother of his sister.

4. man may not marry his wife's aster divorced his wife's lifetame, unless she he

5 A man married to a free woman cannot

marry a slave

f It is not lawful for a man to marry the write or mu"taddah of another, whether the "tddah be on account of repudiation or death. That is, he cannot marry until the expiration of the woman's "tddah, or period of probation

7 A Mushm cannot marry a polytheist, or Majūsiyah. But he may marry a Jewess, or

a Christian, or a Sabean.

8 A woman is prohibited by reason of property For example, it is not lawful for a man to marry his own slave, or a woman her bondsman

9 A woman is prohibited by repudition of divorce. If a man pronounces three divorces upon a wife who is free, or two upon a slave, she is not lawful to him until she shall have been regularly esponsed by another man, who hisving duly consummated the marriage, afterwards divorces her, or dies, and her uddah from him be accomplished

Mr Syed Ameer Ah says -

"The prohibitions may be divided into four heads, viz relative or absolute, prohibitize or directory They arise in the first place from legitimate and illegitimate relationship of blood (consanguinty), secondly, from alliance or affinity (al-musaharat), thirdly, from fosterage (ar-1276), and, fourthly, from com-pletion of number (1 e four) The ancient pletion of number (i.e four) Arabs permitted the umon of step-mothers and mothers-in-law on one side, and stop-sons The Kuian and sons-in-law on the other expressly forbide this custom 'Marry not women whom your fathers nave had to wife (except what is already past), for this is an uncleanliness and abetinization, and an evil (Surah 1v 26) Then come the more definite prohibitions in the next verse 'Ye are forbidden to marry your mothers, your daughters, your sisters, and your aunts, both on the father's and on the mother saide, your brothers' daughters and your sister's daughters, your mothers who have given you suck and your foster-sisters, your wives' mothers, your daughters-in-law, born of your wives with whom yo have cohabited. Ye are also prohibited to take to wife two eisters (except what is already past), nor to marry women who are already married '(Surahıv 27)
"The prohibitions founded on consanguinty

"The prohibitions founded on consanguinty (talvimu n-nasab) are the same among the Sunus as among the Shiahs. No marriage can be contracted with the ascendants, with the descendants, with relations of the second rank, such as brothers and sisters or their descendants, with paternal and maternal uncles and aunts. Nor can a marriage be contracted with a natural offspring or his or her descendants. Among the Shiahs, marriage is forbidden for foaterage in the same order as in the case of sasab. The Sannis, however, permit marriage in spite of foaterage in the following cases. The marriage of the father of the child with the mother of his child's foater-mother, or with her daughter, the marriage of the foeter-mother with the brother of the child whom she has fostered; the mar-

mage with the foster-mother of an uncle or aunt The relationship by fosterage arres among the Shiahs when the child has been really nourished at the breast of the fostermother Among the Sunms, it is required that the child should have been suckled at least fifteen times, or at least a day and night Among the Hanada, it is enough if it have been suckled only once. Among the Shafais it is necessary that it should have been suckled four times There is no dif ference among the Sunnis and the Shiahs regarding the prohibitions arising from alliance Under the Shinh law, a woman against whom a proceeding by laun (li'an) has taken place on the ground of her adultery, and who is thereby divorced from her hesband, cannot under any circumstance re-maily him. The Shafais and Malikis agree in this opinion with the Shiahs The Hunafis, however, allow a remarriage with a woman divorced by laan The Shighs as well as the Shafais, Malikia, and Hanbalis hold that a marriage with a weman who is already pregnant (by another)
is absolutely illegal According to the Hidâya, however, it would uppear that Abu Hamfah and his disciple Muhammad were of opinion that such a marriage was allowable. The practice among the Indian Hamfie is vumble But generally speaking, such marringes are regarded with extreme disapprobation. Among the Shatais, Malikis and Hanbalis, marriages are prohibited during the state of thram (pilgrimage to Makkah), so that when a marriage is contracted by two persons, either of whom is a follower of the doctrines of the above-mentioned schools whilst on the pilgrimage, it is illegal Hanafis regard such marriages to be legal With the Shiahs, though a marriage in a state of thrâm is, in any case, illegal, the woman is not prohibited to the man always, unless he was aware of the illegality of the union All the schools probabit contemporaneous marmages with two women so related to each other that, supposing either of them to be a male a marriage between them would be illegal Blicit intercourse between a man and a woman, according to the Hanafis and Shiahs prohibits the man from marrying the woman's mother as well as her daughter The observant student of the law of the two principal sects which divide the world of Islam, cannot fail to notice the districtive peculiarity existing between them in respect to their attitude to outside people nations who adopted the Shiah doctrines never seem to have come into contact with the Christian races of the West to any marked extent, whilst their iclations with the Maro-Zorosstrians of the East were both intimate and lasting The Sunnis, on the other hand, seem always to have been more or less influonced by the Western nations In consequence of the different positions which the followers of the sects occupied towards non-Muslims, a wide divergence exists between the Shiah and Sunni schools of law regarding intermarriages between Muslims and non-Muslims. It has already been pointed out ŧ

that the Kuran, for political reasons, forbade all unions between Mussalmans and idolaters It said in explicit terms, Marry not a woman of the Polytheists (Mushrikin) until she embraces Islam' But it also declared that 'such women as are muhsinas (of chaste reputation) belonging to the somptural sacts,' or believing in a revealed or moral religion.

'are lawful to Mushma'

"From these and eimilar directions, two somewhat divergent conclusions have been drawn by the lawyers of the two schools The Sunnis recognise as legal and valid a marriage contracted between a Muslim on one side, and a Hebrew or a Christian woman on They hold, however, that a marthe other riage between a Mussalman and a Magian or The Akhbari a Hindu woman is invalid Shiahs and the Mutazalas agree with the Sunni doctors The Usuli Shiahs do not recognise as legal a permanent contract of marriage between Muslims and the followers of any other croed They allow, however tem porary contracts extending over a term of years, or a certain specified period, with a Christian, Jew. of a Magnan female. Abu Hanifah permits a Mussalman to many a Sabeau woman, but Abu Yusuf and Muham mad and the other Summ Imams bold such unions illegal,

"A female Muslim cannot under any circumstances marry a non-Muslim Both schools prohibit a Muhammadan from marrying an idolatrons female, or one who worships the stars or any kind of fetish whatsoever

'These prohibitions are relative in their nature and in their effect. They do not imply the absolute nullity of the marriage For example, when a Muhammadan marries a Hindu woman in a place where the laws of Islam are in torce, the marriage only is invalid, and does not affect the status of legiimacy of the offspring" (Sec Personal Law of the Muhammadans, p 220,

#### [II - The Religious Ceremony

The Muhammadan law appoints no specific religious ceremony, not are any religious rites necessary for the contraction of a valid marriage. Legally, a marriage contracted between two persons possessing the capacity to enter into the contract, is valid and hinding, if entered into by mutual consent in the presence And the Shi'ah law even disof witnesses penses with wrinesses

In India there is little difference between the rites that are practised at the marriage ceremonies of the Shi'ahs and Suinis

In all casee the religious ceremony is loft entirely to the discretion of the Qazī or person who performs the ceremony and consequently there is no uniformity of ritual Some Quzis merely recite the Fatthah (the first chapter of the Qur'an), and the durad, or blessing The following is the more comm in order of performing the service. The Qazi, the bridegroom, and the bride's attorney, with the witnesses, having assembled in some convenient place (but not in a mosque), arrangements are made as to the amount of dower or

mahr The bridegroom then repeats after 

1 The Istsghfar from God."

2 The four Quis The four chapters of the Qui'an commencing with the word " Qul" (cix, cxii, cxiii, cxiv) These chapters have nothing in them connected with the subject of marriage, and appear to be selected

on account of their brevity S The Kalımah, or Creed "There is no Deity but God, and Muhammad is the

Prophst of God."

4 The Sifwatu 'l-Iman. A profession of belief in God, the Angels, the Scriptures, the Prophets, the Resurrection, and the Absolute

Decree of good and evil

The Qazı then requests the bride's attorney to take the hand of the bridegroom, and to say 'buch an one's daughter, by the agoncy of her attorney and by the testimony of two witnesses, has, in your marriage with her, had such a dower settled upon her, do you consent to it?' To which the bridegroum replies, "With my whole heart and soul, to my marriage with this women, as well as to the dower already settled upon her, I consent, I consent, I consent

After this the wazi raises his hands and offers the following prayer "O great God! grant that mutual love may reign between this couple as it existed between Adam and Eve, Abiaham and barah, Joseph and Zalikha, Moses and Zipporah, his highness Muhammad and Avishah, and his highness 'All al-

Murtasa and Fatunatu 'z-Zahra."

The conemony being over, the bridegroom embraces his friends and receives their cen-

gratulations

Locording to the Darra'l-Mukhtar, p 196, and all schools of Muslim law, the bridegroom is entitled to see his wife before the marriage, but Eastern customs very rarely allow the exercise of this right and the husband, generally speaking, sees his wife for the first time when leading her to the nuptial chamber

### IV -The Marriage Festivities

Nikah is preceded and followed by festive rejoiongs which have been variously described by Oriental travellers, but they are not parts of either the civil or religious cere monies

The following account of a shadi or wedding in Hrudustan is abridged (with some correction) from Mrs. Meer Hasan All's

Musalmans of India

The marriage ceremony usually occupies three days and three nights. The day being fixed, the mether of the bride actively employs the intervening time in finishing her preparations for the young lady's departure from the paternal roof with suitable articles, which might prove the bride was not sent forth to her new family without proper provision A silver-gilt bedstead with the necessary furniture, a silver pawn-dân, shaped very like an Esglish spice-box, a chillumchi or wash-hand basin, a lots or water-jug, resembling an old-fashloned coffee-pot, a solver luggun, or spittoon, a sural, or water-bottle, solver hasins for water several dosens of copper pots, plates, and spoons for cooking, dishes: plates and platters in endless variety; and numerous other articles needful for housekeeping, including a looking-glass for the bride's toolette, masnads, enshions, and sagnets.

oarpets, On the first day the ladies' apartments of both houses are completely filled with visi-tors of all grades, from the wives and mothers of noblemen, down to the humblest acquamtance of the family, and to do honour to the hostess, the guests appear in their best attire and most valuable urnaments. The poor bride is kept in strict confinement in a dark closet or room during the whole three days' merriment, whilst the happy bridegroom is the most prominent person in the assembly of the males, where amusements are contrived to please and divert him, the whole arty vying in personal attentions to him, The ladies are occupied in conversations and merriment, and amused with native songs, and music of the domnis, smoking the huggs, eating pawn, dinner, &o Company is their delight and time passes pleasantly with them in such an assembly

The second day is one of bustle and preparation in the bride's home, it is spent in arranging the various articles that are to accompany the bride's mayuda or hinna" (the Lawsonia incruis), which is forwarded in the evening to the bridegrouin's house with great The herb maynds or kinna is in Darade general request amongst the natives of India, for the purpose of dveing the hands and fost, and is considered by them an indispensable article to their comtort, keeping those members cool, and a great ornament to the person. Long established custom obliges the bride to send mayndi on the second night of the nuntials to the bridegroom, and to make the eveni more conspicuous, presente proportioned to the means of the party accompany the

trays of prepared maynd:
The female friends of the bride's family attend the procession in covered conveyances, and the male guests on horses, elephants, and in palkies, trains of servants and bands of inusic swell the procession (amongst persons of distinction) to a magnitude inconcervable to those who have not visited the large native cities of India.

Amongst the bride's presents with mayndimay be noticed everything requisite for a full-dress suit for the bridegroom, and the etoetras of his toilette, confectionary, dried fruits, preserves, the prepared pawns, and a multitude of trifles too tedious to enumerate but which are nevertheless esteemed luxuries with the native young people, and are considered essential to the occasion. One thing I must not omit, the sugar candy, which forms the source of sinusement when the bridegroom is under the dominion of the females in his mother', zanānah. The fileworks sent with the presents are concealed in flowers formed of the transparent uberuck, these flowers are set out in frames, and represent beds of flowers in their varied forms and colours; these is their number and gay appearance have a pretty effect in the procession, interspersed with the trays containing the drasses, dec. All the trays are first covered with basketwork raised in domes, and over these are thrown draperies of broadoloth, gold cloth, and brocade, neatly fringed in bright colours,

The mayadi procession having reached the bridegroom's house, bustle and excitement pervade through every department of the mansion. The gentlemen are introduced to the father's hall, the ladies to the youth's mother, who in all possible state is prepared

to receive the bride's friends.

The ladies crowd into the centre hall to witness, through the blinds of bamboo, the important process, of dressing the brider com in his bride's presents The centre purdah is let down, in which are openings to admit the hands and feet and close to this purdak a low stool is placed. When all these preliminary preparations are made, and the ladies securely under cover, notice is sent to the maje assembly that "the bridegroom is wanted"; and he then enters the zanānah courtyard, anidet the deafening sounds of trumpets and drums from without, and a serenade from the female singers within He seats hunself on the stool placed for him store to the purcha, and obeys the several commands he receives from the hidden females, with childlike docility. The moist mayndi is then tied on with bandages by hands he cannot see and, if time admits one hoze is require to the the dye bright and permanent on the hands and feet this delay, the hour is passed in lively dia logues with the several purdahed dames, who have-all the advantages of seeing though themselves unseen, the singers occasionally lauding his praise in extempore strains after describing the lovelihess of his bride (whom they know nothing about) and foretelling the happiness which awaits him in his marriage, out which, in the lottery, may perhaps prove a blank The sugar-candy, broken into small lumps, is presented by the ladies whilst his hands and feet are fast bound in the bandages of maymin, but as he cannot help himself, and it is an omen of good to eat the bride's sweets at this ceromony, they are sure he will try to catch the morsels which they present to his mouth and then draw back, teasing the vouth with their benterings, until at last he may successfully enap at the candy, and seize the fingers also with the dainty, to the general amusement of the whole party and the y uth's enture satisfaction

The magnetis supposed to have done its duty the bandages are removed, the old nurse of his infency (always retained for life), assists him with water to wash off the leaves; dries his feet and hands, rubs him with perfumes and robes him in his bride's presents. Thus attired, he takes leave of his tormentors, sends respectful messages to his bride's family, and bows his way from their guar-

dianship to the male apartment, where he is greeted by a flourish of trumpets and the congratulations of the guests, many of whom make him presents and embrace him cordially

The dinner is introduced at twelve, amongst the bridegroom's guests, and the night passed in good-humonred convivality, although the strongest beverage at the feast convists of sugar and water sherbet. The dancingwomen's performances, the displays of fireworks, the dinner, pawn, and huqqah, form the chief amusements of the night, and they break up only when the dawn of morning approaches

approaches

The bride's female friends take sherbet and pawn after the bridegroom's departure from thozanānnh, after which they hasten away to the bride's assembly, to detail the whole business of their mission



REINGING HOME THE BRIDE IN AFGHANISTAN (A F Hole)

The third day, the eventful bacat, arrives to awaken in the heart of a tender mother all the good feelings of fond affection, sho is, perhaps, about to part with the great schee of her life under many domestic trials at any late, she transfers her beloved child to another protection. All marriages are not equally happy in their termination, it is a lottery, a fate, in the good mother's calculation. Her da ling child may be the favoured

of Braven, for which she prays, she may be however the miserable first wife of a licenticus plurakst nothing is certain, but she will strive to trust in God's mercy, that the event prove a happy one to her dearly-loved gul

The young bride is in close confinement during the days of celebrating her nuptials, on the third, she is tormented with the preparations for her departure. The saugad must

be applied to her hands and feet, the formidable operations of bathing, drying her hair, osling and dressing her head, dyeing her lips, gams, and teeth with antimony, fixing on her the wedding ornaments, the nose-ring pre-sented by her husband's family, the many rings to be placed on her fingers and toes, the rings fixed in her ears, are all so many new trials to her, which though a complication of meouvemence she cannot venture to murmur at, and therefore submits to with the passive weakness of a lamb

Towards the close of the evening, all these preparations being fulfilled, the marriage portion is set in order to accompany the bride The gueste make their own ainusements for the day the mother is too much occupied with her daughter's affairs to give much of her time or attention to them, nor do they expect it, for they all know by experience the nature of a mother's duties at such an

interesting period

The bridegrooms house is mostly in the same state of bustle as the bride's, though of a very different description, as the preparing for the reception of a bride is an event of vast importance in the opinion of a Missiman The gentlemen assemble in the evening, and are regaled with sherbet and the huggah, and entertained with the nauch-singing and fireworks until the appointed hour for setting out in the procession to fetch the bride to her new home

The procession is on a grand scale every friend or acquaintance together with their elephants, are pressed into the service of the bridegroom on this aight of Barat The young men himself is mounted on a handsome charger the legs, tail, and mane of which are dyed with mayndi, whilst the ornamental formiture of the horse is splended with span-gles and embroidery. The dress of the bride-groom is of gold cloth, richly trimmed, with a turben to correspond to the top of which is fastened an immense bunch of silver trim ming, that falls over his face to his waist, and answers the purpose of a veil (this is in strict keeping with the Hindu custom at their marriage processions) A select few of the females from the bridegrooms house attend in his train to bring home the bride, accompanied by innumerable torches, with bands of music, soldiers, and servants, to give effect to the procession On their arrival at the gate of the bride's residence, the gentlemen are introduced to the father's apartments, where fire-works, music, and singing, occupy them time and attention until the hour for departure arrives.

The marriage ceremony is performed in the presence of witnesses, although the bride is not seen by any of the males at the time, not even by her husband, until they have been I wfully umted according to the common form.

The Maulawi commences by calling on the young maiden by name, to answer to his demand, 'Is it by your own consent this marriage takes place with \_\_\_?" naming the person who is the bridegroom, the bride answers, "It is by my consent." The Maulawi

then explains the law of Muhammad, and reads a certain chapter from that portion of the Qur'an which binds the parties in hely wedlook. He then turns to the young man, and asks him to name the sum he proposes as his wife's dowry The bridegroom thus called upon, names ten, twenty, or, perhaps, a hundred lacs of rupees, the Maulawi repeats to all present the amount proposed, and then prays that the young couple thus united may be blessed in this world and in eternity All the gentlemen then retire except the bridegroom, who is delayed entering the hall until the harde's guests have retreated into the side rooms as soon as this is accomplished he is introduced into the presence of his motherin law and her daughter by the women servants He studionsly avoids looking up as he enters the hall, because, according to the custom of this people, he must first see his wife's face in a looking-glass, which is placed before the young couple, when he is seated on the masned by his bride Happy for him if he then beholds a face that bespeaks the gentle being he hopes Fate has destined to make him happy if otherwise, he must submake hun happy mit there is no untying the sacred contract

Many absurd customs follow-this first introduction of the bride and bridegroom When the procession is all formed, the goods and cauttels of the bride are loaded on the heads of the carriers, the hindegroom conveys his young wife in his arms to the covered palankeen, which is in readiness within the court, and the procession moves off in grand style, with a perpetual din of noisy minsic, until they arrive at the bride-

groom's managen

The poor mother has, porhaps, had many struggles with her own heart to save her daughter's feebugs during the preparation for departure, but when the separation takes place, the scene is affecting beyond descrip tion I never witnessed anything equal to it in other societies, indeed, so powerfully are the feelings of the mother excited, that she arely acquires her usual composure until her daughter is allowed to revisit her, which is generally within a week after hor marriage (See Mrs Meer Hasan Ali's Indian Musalmans, vol 1 p 46)

The above description of a wedding in India has been selected as representative of such coremonies; but there is no uniform custom of celebrating Muslim nuprials, the nuprial ceremonies in Afghanistan being much more simple in their character, as will be seen by

the illustration given on the preceding page Mr Lane, in his Modern Egyptians, gives the following interesting account of a wedding

in Egypt'-"Marriages in Carro are generally conducted, in the case of a virgin, in the following manner but in that of a widow or a divorced woman, with little ceremony Most commonly, the mother or some other near female relation, of the youth or man who is desirons of obtaining a wife, describes to him the personal and other qualifications of the young women with whom she is acquainted,

and directs his choice, or he employs a 'khat'beh,' or 'khatibeh' (khātibah), a woman whose regular business it is to assist men in such eases. Sometimes two or more namen of this profession are employed. A suitable gives her report confidentially, describing one girl as being like a gazelle, pretty and elegant and young, and another as not pretty, but rich and so forth If the man have a mother and other near female relations, two or three of these wanally go with a khat'beh to pay visits to several harcoms, to which she has access in her professional character of a match maker, for she is employed as much by the women as the men She sometimes also, exercises the trade of a 'dellaleh' for broker' for the sale of ornamients, cloting, &c, which procures her admission into almost every harsen. The women woh accompany her in search of a wife for their relation, a e intro duced to the different harsems marely 68 ordinary visitors, and as such, if disappoints t they som take their bave, though the object of their visit is, of course well understood by the order party, but if they find among the females of a family and they are sure to see all who are muritageable a girl or young woman having the necessary personal qualifications, they state the motives of their visit, and ask, if the proposed match be not at once disapproved of what property, ornaments, &c, the objects of their wishes may possess If the "father of the intended bride be dead, she may p whap possous oneor more houses shops, &c and, in almost every case a marriageable girl of the middle or higher make has a set of ornaments of gold and jewels The women visitors having and ed these and other questions, bring their report to the expectant youth or man If satisfied with their report, he gives a present to the khat'beli and sonds her again to the family of his intended wife, to make known to them his wishes She generally gives an exaggerated description of his personal attractions, wealth, &c instance, she will say of a very ordinary young man, of scarcely any property, and of whose disposition she knows nothing 'My daughter, the youth who wishes to marry you is young, graceful, elegant, board-less, has plenty of money, dresses hand-somely, is fond of delioacies, but oannot enjoy his luxuries alone, he wants you as his companion, he will give you everything that money can procure, he is a stayor at home, and will spend his whele time with you, oaressing and fondling you."
"The parents may betroth their daughter

"The parents may betroth their daughter to whom they please, and marry her to him without her consent, if she be not arrived at the age of puberty, but after she has attained that age, she may shoose a husband for herself, and appoint any man to arrange end effect her marriage. In the follower case how ever, the khat'beh and the relations of a girl sought in marriage usually endeavour to obtain her consent to the proposed union. Very often a father objects to giving a daughter in marriage to a man who is not of

the same profession or trade as humself, and to marrying a younger daughter before an elder? The bridegroom can scarcely ever obtain even a surrepititious glance at the features of his bride, until he finds her in his absolute possession, unless she belong to the lower classes of society, in which case it a easy enough for him to see her face.

"When a female is about to marry, she should have a "wekeel" (wakil, or deputy) to settle the compact and conclude the contract, for her, with her proposed husband. If she be under the ago of puberty, this is absolutely necessary, and in this case, her father if living, or (if he be dead) her, nearest adult male relation, or a guardian appointed by will, or by the Kadee, performs the office of wekeel, but if she be of age, she appoints her own wekeel or may even make the contract herself, though this is selden done

"After a youth or mun has made choice of a female to demand in marriage, on the report of his female relations, or that of the khat' be and, by proxy, made the preliminary nerangements before described with her and her relations in the harcom, he repairs with two or three of his friends to her wekeel. Having obtained the wekeel's consent to the union, if the intended bride be under age, he asks what is the amount of the required mahr (or dowry)

"The giving of a dowry is indispensable. The usual amount of the dowry, if the parties be in possession of a mederately good income is about a thousand rivals for twenty-two pounds ten shillings), or, sometimes, nor more than half that sum. The wealthy calculate the downy in purses, of five hundred plasters (about five pounds sterling) each, and fix its amount at ten purses or more.

"It must be borne in mild that we are con sidering the case of a virgin bride, the dowry of a widow or divorced woman is much less In settling the amount of the dowry, as in other pecumary transactions, a little haggling frequently takes place, if a thousand rivals be demanded through the wekeel, the party of the intended bridegroom will probably make an offer of six hundred, the former party then gradually lowering the demand, and the other increasing the offer, they at length agree to fix it at eight hundred. It is generally cupulated that two-thirds of the dowry shall be paid immediately before the marriage-contract is made, and 'he remaining third held in reserve, to be paid to the wife in case of divorcing her against her own consent, or in case of the hueband's death.

"This affair being settled, and confirmed by all persons present reciting the opening chapter of the Kuran (the Fat'hah), an early day (perhaps the day next following) is appointed for paying the money, and performing the ceremony of the marriage-contract, which is properly called 'akd en-nikah' ('aqdu' 'a-nikāh). The making this contract is commonly called ketb el-kitáb '(katbu' l-kitāb, or the writing of the writ), but it is very seldom the case that any document is written to confirm the marriage, unless the bridegroum is about to

travel to another place, and fears that he may have occasion to prove his marriage where witnesses of the contract cannot be procured. Sometimes the marriage-contract is concluded immediately after the arrangement respecting the dewry, but more generally a day or two after

"On the day appointed for this ceremony, the bridegroom, again accompanied by two or three of his friends, goes to the house of his bride, usually about noon, taking with him that portion of the dowry which he has promised to pay on this occasion. He and his companions are received by the bride's wekeel, and two or more friends of the latter are usually present. It is necessary that there be two witnesses (and those must be Muslims) to the marriage-contract, unless in a situation where witnesses cannot be pro-cured. All persons present recite the Fat'-hah, and the bridegroom then pays the money After this, the marriage-contract is performed. It is very simple. The bride-groom and the bride's wekeel sit upon the ground, face to face, with one knee upon the ground, and grasp each other's right hand, raising the thumbs, and pressing them against each other A 'fekeeh' (faqih) is generally employed to metruct them what they are to say Raving placed a handkershief over their joined hands, he usually prefaces the words of the contract with a khutbeh (khutbah), consisting of a few words of exhortation and prayer, with quotations from the Kuran and Traditions, on the excellence and advantages of marriage He then desires the bride's wekeel to say, 'I betroth (or marry) to thee my daughter (or the female who has appointed me her wekeel), such a one (naming the bride), the virgin [or the adult], for a dowry of such an amount." (The words 'for a dowry, &c, are sometimes omitted) The bride's wekeel having eard this, the bridegroom says, 'I accept from thee her betrothal [or marriage] to myself, and take her under my care, and myself to afford her my protection, and ye who are present bear witness of this. The wekeel addresses the bridegroom in the same manner a second and a third time, and each time, the latter replies as before Both then gensrally add, 'And blessing be on the Apostles and praise be to God, the Lord of the beings of the whole world Amen.' After which all present again repeat the Fat'hah It is not always the came form of khutbeh that is recited on these occasions, any form may be used, and it may be repeated by any person, it is not even necessary, and is often altogether

"The contract concluded, the bridegroom sometimes (but seldom, unless he be a person of the lower orders) kisses the hands of his friende and others there present, and they are presented with sharbat, and generally remain to dinner Each of them receives an embroidered handkerehief, provided by the family of the bride, except the fekeeh, who receives a similar handkerchief, with a small gold coin tied up in it, from the bridegroom. Before the persons assembled on this occa-

sion disperse, they settle when the 'leylet ed-dakhieh' is to be This is the night when the bride is brought to the house of the bridegroom, and the latter, for the first time, visits her

"The bridegroom should receive his bride on the eve of Friday, or that of Monday, but the former is generally esteemed the more fortunate period. Let us say, for instance, that the bride is to be conducted to him on

the eve of Friday

"During two or three or more preceding nights, the street or quarter in which the bridegroom lives is illuminated with chandellers and lanterns, or with lanterns and small lamps, some suspended from cords drawn across from the bridegroom's and several other houses on each side to the houses opposite, and several small silk flags, each of two colours, generally red and green, are attached to these or other cords

"An entertainment is also given on each of these nights, particularly on the last night before that on which the wedding is concluded, at the bridegroom's house. On these cocasions, it is customary for the persons invited, and for all infimate friends, to send prosents to his house, a day or two before the feast which they purpose or expect to attend. They generally send sugar, coffee, rice, was candles, or a lamb. The former articles are causely placed upon a tray of copper or wood, and covered with a silk or embroidered kerchief. The guests are entertained on these occasions by musicians and male or female singers, by dancing girls, or by the performance of a 'khatmeh' (khatmah), or a 'zikr' (zitr')

"The oustoms which I am now about to describe are observed by those classes that compose the main bulk of the population of

Carro

"On the preceding Wednesday (or on the Saturday if the wedding be to conclude on the eve of Monday), at about the hour of noon, or a little later, the bride goes in state to the bath. The procession to the bath is called 'Zeffet el-Hammam'. It is headed by a party of musicians, with a hautboy er two, and drums of different kinds. Sometimes at the head of the bride's party, are two men, who carry the utensils and linen used in the bath, upon two round trays, each of which is covered with an embroidered or a plam silk karchief; also a sakka (sagga) who gives water to any of the passengers, if asked, and two other persons, one of whom bears a 'kamkam,' or bottle, of plain or gilt silver, or of china, containing rose-water, or orange-flower water, which he cocasionally aprinkles on the passengers, and the other, a 'mibkharsh' (or perfuming vessel) of silver, with aloes-wood, or some other adoriferous substance, burning in it, but it is seldom that the procession is thus attended. In general, the first persons emong the bride's party are several of her married female relations and friends, walking in pairs, and next, a number of young virgins. The former are dressed in the usual manner, covered

with the black silk habarah, the latter have white slik habarahs, or shawis Then follows the bride, waiking under a canopy of silk, of some gay colour, as pink, rose-colour, or yellow, or of two colours, composing wide

stripes, often rose-colour and yellow. It is carried by four men, by means of a pole at each corner and is open only in front, and at the top of each of the four poles is attached an embroidered handkerchief





A BRIDAL PROCESSION IN CALEO (From Lane's " Egyptians")

"The dress of the bride, during this pro

red kushmere shawl or with a white or velicw shawl, though rarely Upon her head 18 placed a small pasteboard cap, or crown

other ornaments), generally of diamonds and emeralds, attached to that part of the shawl

which covers her forehead.

"She is accompanied by two or three of her female relations within the canopy, and often, when in hot weather, a woman, walking backwards before her, is constantly employed in faming her, with a large fan of black estrich-feathers, the lower part of the front of which is usually enamented with a piece of looking-glass. Sometimes cae zeffeh, with a single canopy, serves for two brides, who walk side by side. The procession moves very slowly, and generally pursues a circuitous route, for the sake of greater display. On leaving the house, it turns to the right. It is closed by a second party of musicians similar to the first, or by two or three drummers.

"In the brids processions of the lower orders, which are often conducted in the same manner as that above described, the women of the party frequently utter, at intervals, those shrill cries of joy called 'anghareet' and females of the poorer classes when merely spectators of a zeffeh, often de the same. The whole bath is sometimes hired for

the bride and her party exclusively

"They pass several hours, or seldom less than two, occupied in washing, sporting, and feasting, and frequently 's'mehs,' or female singers, are hired to amuse them in the bath, they then return in the same order in which they came

"The expense of the zeffeh falls on the relations of the bride, but the feast that follows

it is supplied by the bridegroom

"Having returned from the bath to the house of her family, the bride and her com panions sup together. If 'almehe have contributed to the festivity in the bath they, alse, return with the bride, to renew their concert Cheir songs are always on the sub jest of love, and of the joyous event which occasions their presence. After the company occasions their presence have been thus entertained a large quant of henna having been prepared, mused 12to a paste, the bride takes a lump of it in her hand and receives contributions (called un keot ) from her guests, each of them sticks a coin (usually of gold) in the heuna which she holds upon her hand, and when the lump is closely stock with these onus, she scrapes it of her hand upon the edge of a basin of water Having collected in this manner from all her guests, some more henna is applied to her hands and feet, which are then bound with pieces of linen, and in this state they remain until the next morning, when they are found to be sufficiently dyed with its deep orange red tint. Her guests make use of the remainder of the dye for their own hands This night is called 'Leylet el-Henns,' or, the Night of the Henna.

"It is on this night, and sometimes also during the latter half of the preceding day, that the bridegroom gives his chief entertain

ment

" Mohabbanean' (or lew farce-players) often perform on this occasion before the

house, or, if it be large enough, in the court. The other and more common performances by which the guests are amused, have been before mentioned.

"On the following day, the bride goes in procession to the house of the bridegroom. The procession before described is called 'the seffeh of the bath,' to distinguish it from this, which is the more important, and which is therefore particularly called 'Zeffet al-'Arcosch,' or 'the Zeffeh of the Bride' In some cases, to diminish the expenses of the marriage ceremonies, the bride is conducted privately to the bath, and only honoured with a zeffeh to the bridegraom's house. Thus procession is exactly similar to the former. The bride and her party, after breakfasting together, generally set out a little after midday.

"They preceed in the same order and at the same slow pace, as in the zeffen of the bath, and if the house of the bridegroom is near they follow a circuitous route, through several principal streets, for the sake of display. The ceremony usually occupies three

or more hours

"Sometimes, before bridal processions of this kind, two swordsmen, olad in nothing but then drawers, engage each other in a mook combat, or two peasants oudgel each other with nebboots or long staves. In the procession of a bride of a wealthy family, any person who has the art of performing some extraordinary feat to amuse the spectators is almost sure of being a welcome assistant, and of receiving a handsome present. When the Seyyid Omar, the Nakeel el-Ashraf (or chief of the descendants of the Prophet) who was the main instrument of advancing Mohammad Ales to the dignity of Basha of Egypt marties a daugnter about forty-tive years smce there walked before the procession a young man who had made an incision in his abdo men, and drawr out a large portion of his intestines, which he carrido before him on a silver tray After the procession he restored them to their proper place, and remained in bed many days before he recovered from the effects of this foolish and disgusting act Another man, on the same occasion, ran a swere fhrough his arm, before the crewding spectators, and then bound over the wound. without withdrawing the sword, several handkerchiefs, which were soaked with the blood. These facts were described to me by an eyewitness A spectacle of a more singular and more disgusting nature used to be not uncommon on similar occasions, but is now very seldon witnessed. Sometimes, also, 'hawees' (or conjurors and sleight-of hand performers) exhibit a variety of tricks on these occasions But the most common of all the performances here mentioned are the mock fights Similar exhibitions are also sometimes witnessed on the occasion of a circumcision Grand zeffehs are sometimes accompanied by a numbers of cars, each hearing a group of persons of some manufacture or trade, performing the usual work of their oraft, even such as builders, whitewashers, &c., moluding members of all, or aimost all, the arts and manufactures practised in the metropolis In one car there are generally some men making coffee, which they occasionally present to spectators, in another, instrumental musicians, and in another, 'al'mehs (or female

"The bride, in zeffebs of this kind, is sometimes conveyed in a close European carriage, but more frequently, she and her female rela tions and friends are mounted on high-saddled asses, and, with musicians and female singers, before and helind them, close the proces-

"The bride and ner party, having arrived at the bridegroom's house, sit down to a repast. Her friends shortly after take their departure, leaving with her only her mother and sister, or other near female relations, and one or two other wemen, usually the bollaneh The ensuing night is called 'Leylet ed-Dakhleh,'

or 'the Night of the Entrance'

"The bridegroom sits below Before sunset he goes to the bath, and there changes his clothes, or he merely does the latter at home, and, after having supped with a party of his friends, waits till a little before the night prayer, or until the third or fourth hour of the night, when, according to general custom, he should repair to some celebrated mosque, and there say his prayers If young, he is generally honoured with a zeffeh on this occasion In this case he goes to the mosque preceded by musicians with drums and a hauthoy or two, and accompanied by a numher of friends, and by several men bearing mashals' (mashals). The mashals are a kind of cresset, that is, a staff with a cylindrical frame of iron at the top, filled with fiaming wood, or having two, three, four, or five of these reseptacles for fire The party usually proceeds to the mosque with a quick pace, and without much order A second group of musicians, with the same instruments, or with drums only, closes the procession

"The bridegroom is generally dressed in a kuftan with red stripes, and a red gibbeh, with a kashmere shaw, of the same colour for his turban, and walks between two friends similarly dressed The prayers are commonly performed merely as a matter of ceremony, and it is frequently the case that the bridegroom does not pray at all, or prays without having previously performed the wudoo, like memlooks, who say their prayers only because The procession rethey fear their master turns from the mosque with more order and display, and very slowly, perhaps because it would be considered unbecoming in the bridegroom to hasten home to take possession of his bride It is headed, as before, by musi-ciave, and two or more bearers of mashals These are generally followed by two men. bearing, by means of a pole resting horizontally upon their shoulders, a hanging frame. to which are attached about sixty or more small lamps, in four oircles one above another, the uppermost of which circles is made to revolve, being turned round occasionally by one of the two bearers. These numerous lamps, and several mashals besides those

before mentioned, brilliantly illumine the streets through which the procession passes, and produce a remarkably picturesque effect. The bridgeroom and his friends and other attendants follow, advancing in the form of an oblong ring, all facing the interior of the ring, and each bearing in his hand one or more wax candles, and sometimes a spring of henns or some other flower, except the bridegroom and the friend on either side of him These three form the latter part of the ring, which generally consists of twenty or more persone

" At frequent intervals, the party stops for a few minntes, and during each of the pauses, a boy or a man, one of the persons who compose the ring, sings a few words of an epitha-The sounds of the drums, and the lamium shrill notes of the hantboy (which the bride hears half an hour or more before the procession arrives at the house), cease during these The train is closed, as in the former case (when on the way to the mosque) by a second group of musicians

"In the manner above described, the hridegroom's zefich is most commonly conducted, but there is another mode that is more respeciable, called 'zeffeh sadatee,' which signifies the 'gentlemen's zeffeh' In this, the bridegroom is accompanied by his friends in the manner described above, and attended and preceded by mon bearing machals, but not by musicians, in the place of these are about six or eight men, who, from their being employed as singers on occasions of this kind. are called 'wilnd el-layalee,' or 'sons of the Thus attended, he goes to the nights' mosque, and while he returns slowly thence to his house, the singers above mentioned chant, or rather sing, 'maweshshahs' (lyric odes) in praise of the Prophet Having returned to the house, these same persons chant portions of the Kuran, one after another, for the amusement of the guests, then, all togother, recite the opening chapter (the Fathah), after which, one of them sings a 'kaseedch' (or short poem), in prace of the Prophet lastly, all of them again sing muweekshahs After having thus performed, they receive 'nukoot' (or centributions of money) from the bridegi com and his friends

"Soon after his return from the mosque, the bridegroom leaves his friends in a lower apartment, enjoying their pipes and coffee and sharbat The bride's mother and eister, or whatever other female relations were left with her, are above, and the bride herself and the belianch, in a separate apartment the bridegroom is a youth or young man, it is considered proper that he as well as the bride should exhibit some degree of hashful-ness, one of his friends, therefore, carries him a part of the way up to the hareem Sometimes, when the parties are persons of wealth, the bride is displayed before the bridegroom in different dresses, to the number of seven, but generally he finds her with the belianeh alone and on entering the apartment he gives a present to thus attendant,

and she at once retires

"The bride has a shawl thrown over her head, and the bridegroom must give her a mesent of money, which is called 'the price of the uncovering' of the face, before he attempts to remove this, which she does not allow him to do without some apparent reluctance, if not violent resistance, in order to show her maiden modesty. On removing the covering, he says, 'In the name of God, the Compassionate, the Merciful,' and then greets her with this compliment. 'The night be blessed,' or '\_\_\_\_ is blessed,' to which she replies, if timidity do not choke her utterance, 'God bless thee.' The bride groom now, in most cases, sees the face of his bride for the first time, and generally finds her nearly what he has been led to expect. Often, but not always, a curious cere-

mony is then performed

"The bridegroom takes off every article of the bride's clothing except her shirt, seats her upon a mattress or hed, the head of which is turned towards the direction of Makkah, placing her so that her back is also turned in that direction, and draws forward and spreads upon the bed, the lower part of the front of her chirt, having done this, he stands at the distance of rather less than three feet before her, and performs the prayers of two rak'ahs, laying his head and hands in prostration upon the part of hor chirt that is extended before her lap. He remains with her but a few minutes longer Having satisfied his curlosity respecting her personal charms, he calls to the women (who generally collect at the door, where they wait in anxious suspense) to raise their cries of joy, or zaghareet, and the shrill sounds make known to the persons below and in the neighbourhood and often, responded to by other women, spread still further the news that he has acknowledged himself satisfied with his bride He soon after descends to rejoin hie friends and remains with them an hour, before he returns to his wife. It very soldom happens that the husband, if disappointed in his bride, immediately disgraces and divorces her, in general, he retains her in this case a week or more

"Marriages, among the Egyptians, are sometimes conducted without any pomp or ceremonv, even in the case of virgins, by mutuel consent of the bridegroom and the bride's family, or the brido herself, and widows and divorced women are never honoured with a zeffeh on marrying again The mere centence, 'I give myself up to thoe,' uttered by a female to a man who proposes to become her hasband (even without the presence of witnesses, if none can easily be procured), renders her his legal wife, if arrived at puberty and marriages with widows and divorced women, among the Muslime of Egypt, and other Arabs, are sometimes concluded in this simple manner The cowry of widows and divorced women is generally one quarter or third or half the amount of that of a

virgin

"In Carro among persons not of the lowest order though in very humble life, the marrage coremonies are conducted in the same manner as among the middle orders. But when the expenses of such settlehs as I have described cannot by any means be paid, the bride is paraded in a very simple manner, covered with a shawl (generally red), and surrounded by a group of her female relations and friends, dressed in their best, or in borrowed clothes, and enlivened by no other sounds of joy than their zagharest, which they repeat at frequent intervals." (Laze's Modern Egyptians)

(For the law of marriage in Hanafi law, see Fatāwā-1-'langri, p 377, Fatāwā-1-Qāzı Khān, p 380, Hamilton'e Hıddyah, vol 1 p 89, Durru 'l-Mukhtār, p 196 In Shī'ah law, Jāms'u 'sh-Shattāt', Sharāt'u 'l Islām, p 260 For marriage oaremenes, Lane's Egyptians, Herklott's Musalmans Mrs Meer Linsan Ali's Musalmans, M. O de

Perceval, Hist des Arabes)

MARSIYAH (اركون) A funeral elegy Especially applied to those sung during the Muharram in commemoration of al-Hasan and al-Husain

MARTYR The Arabic word for "martyr" in the Qur'an, and in Muslim theo logy, is shahid (Δολο), pl shuhud, or shahid (Δολο), pl shuhud, or shahid (Δολο), pl shuhud, the literal meaning of which is "present as a witness". It implies all that is understood by the Greek μάρτυς, and the English martyr, but it is also a much more comprehensive term, for, according to Muhammadan law, not on'y those who die in witness of, or in defence of the faith, are martyrs, but all those who die such deaths as are calculated to excite the compassion and pity of their fellow men

The word coours in the Qur'an, Surak iv 71 "Whoso obeys God and the Apoetle, these are with those with whom God has been well pleased—with prophets (nabiyin), and confessors (siddigin), and martyrs (shuhadā'), and the nighteous (sālihīn) a fair

company are they

A perfect marty, or ash-shahudu 'l-kānal, is one who has either been slain in a religious war, or who has been killed unjustly. But the schools of divinity are not agreed as to whether it is necessary, or not, that such per sons should be in a state of ceremonial purity at the time of their death, to entitle them to such a high rank

A special blessing is promised to those who die in a jihād, or religious war, see Qur'an, Sūrah in 163 "Count not those who are killed in the way of God as dead, but living with their Lord" And according to Muslim law, all persons who have died in defence of the faith, or have been slain unjustly, are entitled to Muslim burial without the usual ablution or any change of clothes, such as are necessary in the case of ordinary persons, the rank of martyrdom being such as to render the corpse legally pure

But in addition to these two classes of persons, namely those who are slain in religious war, and those who have been killed unjustly, the rank of shahid is given, in a figurative

sense, to any who die in such a manner as to excite the sympathy and pity of mankind, such as by sudden death, or from some malignant disease, or in childburth, or in the acquirement of knowledge, or a stranger in a foreign country, or dving on Thursday night. These persons are entitled to the rank of martyr, but not to the honour of being buried without legal washing and purification.

(See Raddy 'l-Muhtar, vol. 1 y 952, Kash-shaf Ispilahatu V-Funan, vol. 1 p 147, Ghryanu 'l-Lughah in loco)

MARUT (ماروت) [HARUT.]

MARWAH (8,70) A hill near Makkah connected with the riter of the pilgrimage According to Burton, it means "hard white flints, full of the" [HAJS]

MARYAM (سريم) MARE

MARY THE VIRGIN Arabic Her Dili. Тре Maryam (سريم) According to Muhammamother of Jesus den tradition, and the Qur'an, she was the daughter of 'Imran and his wife Hannah, and the mater of Agron.

The account of her birth as given in the

Qur un 16 10 Sürah au. 81 -

"Remember whou the wife of Imran said, Omy Lord! I vow to Thee what is in my womb, for the special service Accept it from me, for Thou Heatest, Knowest! when she had given birth to it she said, O my Lord! Verily I have brought forth a female, -God knew what she had brought forth a male is not as a female - and I have named her Mary, and I take refrge with Thee for her and for her offspring, from Satan the stoned. So with goodly acceptance did her Lord scrept her, and with goodly growth did he make her grow Zacharias reared hor So oft as Zacharias went in to Mary at the senctuary, he found her supplied with food Oh Mary" and he 'whence nest thou this?' She sud, It is from God, for God suppliests whom He will, without reckoning!

In Surah xix 28, is the story of her giving birth to Jesus [JESUS CHRIST] And when she brought the child to the people, they ex-claimed, "O sister of Asron! Thy father was not a bad man, nor was the mother a harlot

Ohristian critics have assumed and not without much reason, that Muhammad has confused the Mary of the New Testament with the Miriam of the Old, by representing her as the daughter of 'Imren and the sister of Aaron. It is certainly a cause of some perplexity to the commentators Al-Baizāwi says she was called " sister of Aaron" because she was of the Levitical race, but Husain says that the Aaron mentioned in the verse is not the same person as the brother of Moses Muhammad is related to have said that

" no child is born but the devil Lach touched it, except Mary and her son Jesus"

MARY THE COPT Arabic Marıyatu 'l-Qıbtiyah (ماريه القبطية) concubine of Muhammad's, and the mother

of his son Ibrahim, who died in infancy. She was a Christian slave girl presented to Muhammad by the Roman governor of Egypt. [MUHAMMAD]

MASAH (----) The act of touching the boots or the surban for purification, by drawing the three central fingers over the boot or turban at once, whereby they become ceremonially clean (Mishkai, book li ch. vn , book m ch x.)

AL-MASANI (المثانى). From Magna, " two-and-two " A title given to the Qur'an on account of its numerous repetitions

AL-MASIH (المسيح) An evident corruption of the Heb Typ, which answers

to the Xpioro's of the New Testament, and our English Christ. It occurs seven times in the Qur'an as the surname of Jesus Al-Busawi the commentator says, " It is origiually a Hebrew word, signifying the blessed one although some have (erroneotaly as he tlimks) held it to come from Masah, to anount either because Jesus healed people with his touch or because he had been anointed by Gahriel as a prophet. JESUS.

المسيح) AL-MASİHU 'D-DAJJÄL الدحال) "The lying Christ" The Antichirst which Muliauimad said would appear before the Day of Resurrection Hate generally called ad Dajjal but la the Traditious he is called al Musiku d Danjal and very many have been the speculations as to why he is called al-Manh The compiler of the Quanus says there have been at least bitv reasons assigned for his being called al March Some say it is because he will have his eyes touched (musah) and be rendered blind, others, that the word was originally masikh, a "monster" (See Hujaju 'l-Kahnah, p 401) Sale in the preface to his translation of the Quran. says Muslim writers store that the Jows will give him the name of al Mank. because ther will mistake him for the true Messiah, who has come to restore the kingdom of Iwael to them.

Regarding this personage Abu Hurairah relates that Muhammed said -

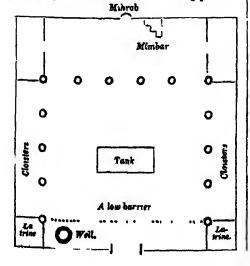
"The Resurrection will not be until the Greoians shall attack 'Amay and Dabiq Then an army will come out from al-Madinah against them, the best of men on that day and when the lines of battle shall be drawn up, the drecians will say, Vacate a place betweer us and those who made captives a tribe of ours' (and their design will be to separate the Musalmans) And the Musalmans will say, By God I we will not olear a place between you and our brother Musal-mans' And the Musainans will fight the Gressens and a third of the Musaimans will be defeated and Goo will not accept their regertance And a third of the Muselmens will be slaw and they will be the best of murtyrs before God And a third of them will conquer the countries of Greece; after which they will be thrown into commotions, and Constantinople will be taken And whilst the Musalmans shall be dividing the plunder,

having hung up theirswords upon the clive tree, all on a sudden the Devil will call out, " Verily, Dajjal has attacked your wives and children in your absence.' Then on hearing this, the Musalmans will come out of the city, and this information of devils will be false, but when hov enter Syra, Dajjāl will come out, and whilst the Mussimens shall be preparing their implements of war, and dressing their ranks, all on a sudden prayers will begin, and Jesus Son of Mary will come down, and act ss Imam to them. And when Dalial this enemy of God, shall see Jesus, he will fear to be near, dissolving away like salt in water And if Jesus lets him alone, verily he will mel- and perish, and God will kill him oy the hand of Jesus, who! will show to the people the blood of Dajjal upon his lanca." (Mishkat, book xxm ch n)

In other traditions Muhammadis related to have said that ad-Dajjäl will be a young man with long han and blind in the one eye, and on his forehead will be the three letters K F R, signifying kaftr or infidel. He will first appear midway between Syria and Traq, and will do many wonders and perform many miracles, and will eventually be slain by Jesus

MASJID (Lit. The place of prostration. The mosque, or place MASJID Mosques are generally of public prayer hult of stone or brick, in the form of a square, in the centre of which is ar open court yard, surrounded with clousters for students the centre of the wall facing Makkan is the mihrab or niche, which marks the direction of the Kabah at Makkah and to the right of this niche is the member or pulpit, from which the khutbah or Friday oration, is recited. In the contre of the open court-yard there is usually a large tank, in which the worshippers perform their ablations (wazu'), and adjoining the mosque are lairines, in which the legal washinge (ghust) can be performed Along the front within the doorway is a low barrier a few inches high, which denotes the sacred part of the mosque

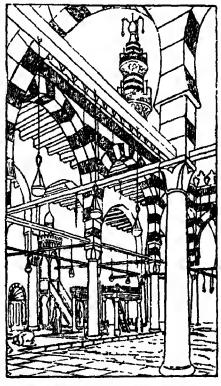
The mosques in India and Central Asia are generally constructed on the following plan -



The mosquee in Turkey, Syria, and Egypt are often covered buildings, not unlike Christian churches.

The first mosque erected by Muhammad was at Qubi near al Madinah It was without cupols niche, or minaret, these being added by al Walid about eighty years afterwards nor were there arches supported by pillars, nor cleisters. An ordinary mosque in an Afghan village is still of this description.

The Muslim as he enters the mosque stops at the barrier and takes off his shoes, carries them in his left band, sole to sole, and puts his right feet first as he passes into the square devoted to prayer. If he have not previously performed the ablution, he repairs



INTERIOR OF A MOSQUE IN CAIRO (Lane)

at once to the tank or well to perform the necessary duty, and before he commences his prayers he places his shoes and his sword and pistol, if he be thus armed, a little before the spot where his head will touch the ground as he prostrates, his shoes must be put one upon the other, sole to sole

The chief efficer of a mosque is the Imam, or leader of prayers, but there are generally Maulawis, or learned men, attached to mosques for the instruction of the students Sometimes the Imam and Maulawi are combined in one, and sometimes a learned Maulawi will possess the mosque, but pay an Imam as his curate to say the stated prayers. There is also a Ma'azzin, or "caller to

prayer." whose duty it is to give the Azan The trustee or superintendent of a mosque is called mutawalls

Although mosques are esteemed sacred buildings, they are also places of general resort, and persone may be seen in them lounging and chattering together on secular topics, and eating and sleeping, although such things were forbidded by Muhammad. They are, in all parts of Islam, used as rest hou is for strangers and travellers.

The Imam, or priest, of the mosque, is supported by endowments, or offerings the Maulawis, or professors of divinity by fees, or offerings, and the students of a mosque are supported either by endowments, or the benefactions of the cuple. In towns and vil lages there is a varies allotted to each mosque, and the people within the section of the parish claim the services of the linite at their marriages and timerils, and they pay

to him the usual offerings made on the two

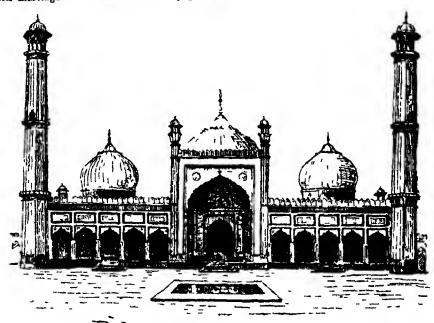
In a large mosque known as the Manide 'LJāmi', where the khutbah, or Friday ora tion is delivered, a person known as the khatib (also khatib), or preacher, is appointed, whose duty it is to lead the Friday prayer and to preach the sermon

Munaminan did not forbid women to attend public prayers in a mosque, but it is pronounced better for them to pray in private.

The following injunctions are given in the

Quran regations mosques — Surah vii. 29 "O children of Adam! wear your goodly apparel when ye repair to any mosque"

Sunah ix 18 "He only should visit the Masjus of God who believeth in God and the last day, and observeth prayer, and payeth the 'egal aims, and dreadeth none but fred



THE JAMA' HASJID AT DELHI (A F Hole)

Muhammad's injunctions regarding mosques, as handed down in the Traditions, are as follows —

"When you enter a Maspid, you must say, 'O Creator! open on us the doors of Thy compassion', and when you leave the Maspid, say, 'O Lord! we supplicate thy munificence.'"

"It is a sin to spit in a Masjid, and the removal of the sin is to cover it over"

"Whoever shall enter a Masjid, let him enter it for a good object, namely, to learn something himself or to teach others. For he ranks as an equal with him who fights in the cause of God, who thus enters a Masjid, but he who enters a Masjid on any other account, is like unto a man who covets the property of another. Verily, a time will

come when men will attend to worldly matters in a Masjid But sit ye not with such "

"Do not prevent your women from coming to the Masjids, but their homes are better for them"

"Do not read poetry in a Masjid, and do not buy and sell there, not set in a circle talking before prayers on a Friday"

"The prayers of a man in his own house are equal to the reward of one prayer, but prayers in a Masjid near his home are equal to twenty-five prayers, and in a Jāmi' (or central mosque), they are equal to five hundred prayers, and in Jerusalem to fifty thousand, and in my Masjid (at al-Madinah) fifty thousand, and at the Kabah, one hundred thousand."

The Muslim law regarding the erection and endowment (wagf) of Margids, as contained in

Sunni and Shi'ah works, is as follows According to the Sunnis --

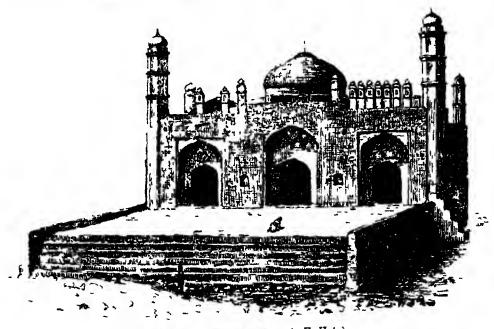
When a person has erected a Masjid, his right therein does not cease until he has apparated both the area occupied by the Masjid and also the road and entrance thereunto from his own private property

If a person build a Masjid, his right of property in it does not cease so long as he does not separate it from his private property, and give general permission to the people to come and worship in it. But as soon as he separates it from his property and allows even a single person to say his prayers in it, his right to the property devoted to God as a mosque ceases.

When a trustee or superintendent (mutawalli) has been appointed for a Masjid, and delivery of the property has been made to him, the Masjid ceases to be private property So, also, when delivery of it is made to the Qaxī, or his deputy

If a person appropriate ground for the purpose of erecting a Masjid, he cannot afterwards resume or sell it, neither can it be claimed by his heirs and inherited, because this ground is altogether alienated from the right of the individual, and appertains solely to God.

When a man has an unoccupied space of ground fit for building upon and has directed a nody of persons to assemble on it for prayers, the space becomes a Masjid, if the permission were given expressly to pray on it for ever or, in absolute terms, intending that it should be for ever and the property does not go to his heirs at his death. But if the permission were given for a day, or a month, or a ear the space would not become a Masjid and on his death it would be the property of us heirs.



A MOSQUE IN APPHANISTAN (A F. Hole)

If a man during his sickness has made his own house a Masjid, and died, and it neither falls within a third of his proporty nor is allowed by his heirs, the whole of it is heritage, and the act of making it a Masjid is void, because, the heirs having a right in it, there has been no separation from the rights of mankind and an undefined portion has been made a Masjid, which is void. In the same way as if he should make his land a Masjid, and another person should establish an undefined right, in which case the remainder would revert to the property of the appropriator, contrary to the case of a person making a bequest that a third of his residence shall be made a Masjid, which would be valid, for in such a case there is a separation, as the house may be divided and a third

of it converted into a Masjid (A third of a man's property being the extent to which he can bequeath to other than his heirs)

When a man has made his land a Masjid, and stipulated for something out of it for himself it is not valid, according to all the jurists

It is also generally agreed that if a man make a Masjid or condition that he shall have an option, the waqf is lawful and the condition is void.

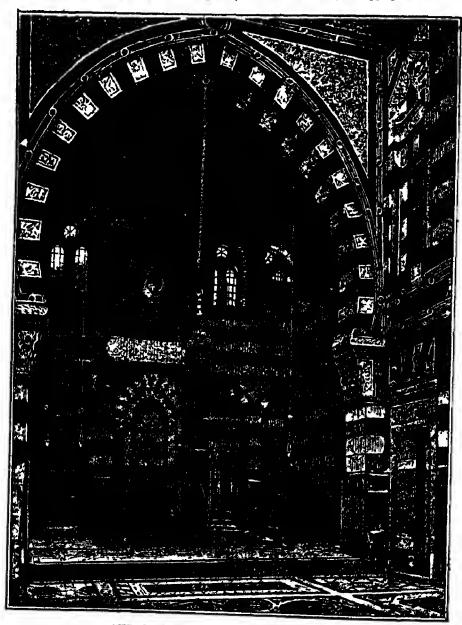
When a man has built a Masjid and called persons to witness that he shall have the power to cancel and sell it, the condition is void, and the Masjid is as if he had erected a Masjid for the people of the street, saying.

"It is for this street especially," when it would, notwithstanding, be for others as well as for them to worship in

When a Masjid has fallen into decay and is no longer used for prayers, nor required by the people, it does not revert to the appropriator or his heirs, and cannot be sold according to the most correct opinions

When of two Masjids one is old and gone

to decay the people cannot use its materials to repair the more recent one, according to either the Imam Muhammad or Imam Abu Yūsni Because though the former thought that the materials may be so applied, he held that it is the original appropriator or his



INTERIOR OF A MOSQUE AT CAIRO (Dr Ebers.)

heirs, it whom the property reverts, that can so apply them, and because Abū Yūsuf was of opinion their the property in a Mazjid never reverts to the original appropriator, though it should tall to ruin and be no longer used by the people

If a man appropriate his land for the benefit of a Masjid, and to provide for its repairs and necessaries, such as oil &c, and when nothing more is required for the Masjid, to apply what remains to poor Muslims the appropriation is lawful

If a man has appropriated his land for the nenefit of a Masjid, without any ultimate destination for the poor, the appropriation is lawful, according to all opinions

If a man gives money for the repairs of a Masjid, also for its maintenance and for its benefit, it is valid for if it cannot operate as a waqf, it operates as a transfer by way of gift to the Masjid, and the establishing of property in this manner to a Masjid is valid,

being completed by taking possession

If a person should say, "I have bequeathed a third of my property to the Masjid," it would not be lawful, unless he say "to expend on the Maspid." So if he were to say, "I have bequeathed a third of my property to the lamps of the Masjid," it would not be lawful unless he say, "to give light with it in the Masjid" If he say, "I have given my house for a Masjid," it is valid as a transfer, requiring delivery (Fatawa-1-' llamgiri, vol ii p 545, Hidayah, vol ii p 356 Bullis's Digest, pp 504-605)

The Shi'sh law regarding the endowment of Masjids, or land for the benefit of Mas lids, does not differ in any important particular from that of the bunnis. But there is a provision in the Shi'sh law regarding the sale of an endowment which is important

If dissensions arise among the persons in whose favour the waqf is made, and there in apprehension of the property being destroyed, while on the other hand the sale thereof is productive of bouefit, then, in that case its sale is lawful.

If a house belonging to a waqf should fall into runs, the space would not cease to be waqf, nor would its sale be lawful If, however, dissensions should arise among the persons for whom it was appropriated insomuch as to give room for apprehengion that if will be destroyed, its sale would be lawful

And even if there should be no such difference, nor any room for such apprehensions, but the sale would be more for the advantage of the parties interested, some are of opinion that the sale would be lawful, but the ap proved doctrine is to forbid it (Mofatsh, Sharā'ı'u 'l Islam, p 239)

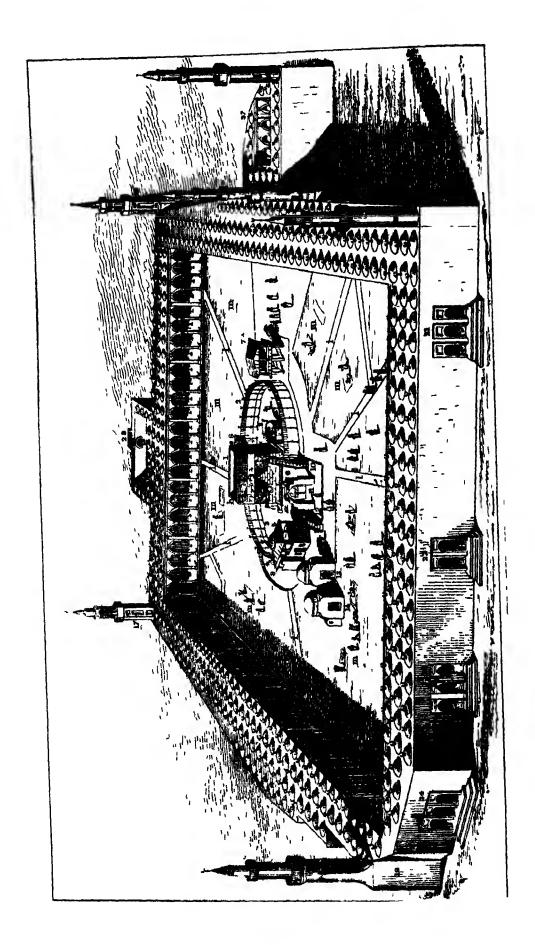
AL-MASJIDU 'L-ĀQŅĀ المسجد) Mosque" The temple at Jerusalem erected by Solomon, called also at Bartu'l-Muqaddas, or "the Holy House" Known also in Muhammadan literature as as Sakhrah, ' the Rock,' from which it is believed Muhammad ascended to herven on the occasion of his

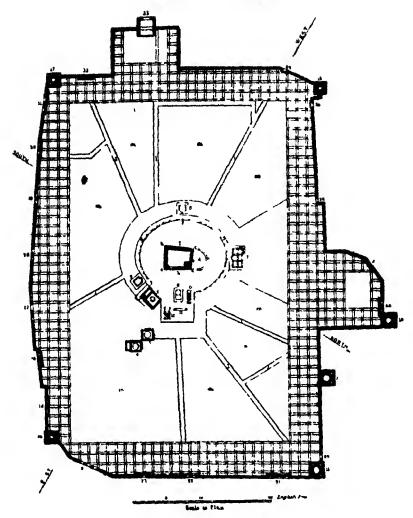
celestial journey (See Qur an, Sarah xvii)
Jalalii d din as-Suvaty has devoted a whole volume to the consideration of the superabundant merits existing in the Masjidu 'l-Aqsa, which work has been translated into English by the Rev James Revnolds (Oriental Translation Fund, 1836) He says it is called al-Aqsa, because it is the most distant mosque to which pilgramage is directed. [JERUSALEM, AS-SAKHRAH.]

MASJIDU 'L-HARÂM (James The Sacred Mosque." Ka'bah, or Cube-house, in which is placed the Hujaru 'l Asmad, or "Black Stone," The term Baitu 'llāh, or "House of God," is applied to the whole or "I have of God," is applied to the whole enclosure, although it more specially denotes the Karbah itself

The following graphic account of this calebrated building is given by the traveller Burckhaidt who visited it in a D 1814 Cap tain R Barton who visited the temple thirtyeight years later, testifies to the great accuracy of Burokhardt's description, and quotes his description in extenso The account by Burckhardt is given in the present article, with some slight corrections

The Kathah stands in an ohlong square, two hundred and fifty paces long, and two hundred broad, none of the aides of which rons quite in a straight line, though at first sight the whole appears to be of a regular shape This open square is enclosed on the eastern side by a colonnade the pillars stand in a quadruple row, they are three deep on the other sides, and united by pointed arches, every four of which support a small dome, plastered and whitened on the outside. These domes, according to Onthu 'd-din, are one hundred and fifty two in number. Along the whole colonnade, on the four sides, lamps are suspended from the arches Some are lighted every night, and all during the nights of Ramazan. The piliers are above twenty feet in bright and generally from one foot and a balf to one foot and three quarters in diameter, but hitle regularity has been observed in regard to them. Some are of white murble, granite or porphyry but the greater number are of common stone of the Makkah mountains. Fasy states the whole at five hundred and eighty-nine, and says they are all of marble excepting one hundred and twenty six, which are of common stone, and three of composition. Until d-din reckons five hundred and hity five, of which, accordug to him, three hundred and eleven are of marble, and the rest of stone taken from the neighbouring memutains but neither of these anthors I ved to see the latest repairs of the mesque, sites the destruction occasioned by a torrent, in A.D 1626 Between everythree or four columns stands an octagonal one, about four feet in thickness On the east side are two shafts or reddish gray granite, in one piecs, and one tine gray porphyry column with slabs of white feldspith. On the north side is one red granite column and one of fine grained red porphyly these are probably the columns which Quibu 'd din states to have been brought from Egypt, and principally from Akhmim (Panopolis), when the ohief Mahdi enlarged the mosque, m A H 168 Among the four hundred and fifty or five hundred columns, which form the enclosure, I found not any two capitals or bases exactly alike The capitals are of coarse Saracenic workmanship, some of them, which had served for former buildings, by the ignorance





THE MASSIDT L-HARVE

### REFERENCES TO THE PLAN AND VIEW

| 1 The Ka'bah a I he Black Stone b Rukmu I Yamanı c Rukmu 'eh-Shāmī d Tombs of Isma'il and his mother e The Mi'sab f The Well of Haftm g Rukmu 'l Irak h Spot called Me'jan | the golden band  2 Pillare suspending lamps 3 & 4 Outer and Inner steps 5 Building over the Well Zamzum 6 Praying station, or Magdrat '1 I Panel causeways, &c Ibrahim of the Shāp'is 7 Magdmu 'l Hanufi 8 Magāmu 'l Malaki 9 Magamu 'l Hunbalī  12 4d Daraj or Staircase for the Ka'bah 13 Yubbath 's-Sa'h 14 Quibath 'Abbas 14 Panel causeways, &c 15 Minarel of Babu s Salum 16 , Babu Ali 17 , Bubu I Wadd' 18 Magamu 'l Hunbalī 18 , Babu l 'Unrah                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| i Door                                                                                                                                                                     | 10 Mimbar or Pulpu 19 , Babu z-Ziyddah<br>11 Adhu s-Salam or Shuibar 20 , Madrasah Kail Beg                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |
| , Starrogge to Roof                                                                                                                                                        | 11 Bibu s-Salam or Shuibar 20 ., , Madrasah Kail Beg                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           |
| 21 Babu 's Saldne                                                                                                                                                          | 28 Babu 'r Rahmah 85 Babu 'l Atth                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              |
| 22 " 'n Nobi<br>23 " 'l-'Abbas.<br>24 " 'Ali or Bent Hashem<br>25 " 1-Zast or Babu 'l-'Asher.<br>26 " 'l-Baghlah                                                           | 29 , 'L-Jiyad 36 , 'L-Jilah or Babu 'l-Bas<br>30 , L-Ujilah o: Babu 'sh-Sharly' tiyah<br>31 , l-Umm Han 37 , Kutubi<br>32 , 'L-Wada' 38 , 2-2-yadah or Babu 'l-<br>33 , Ibrahim or the Favlors Nadwah                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |
| 27 , 'e-Bafa.                                                                                                                                                              | The second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second secon |

of the workmen have been placed upside down upon the shafts I observed about half-adozen marble bases of good Grecian workman A few of the marble columns bear Arable or Onfic inscriptions in which I read the dates AH 868 and AH 762. A column on the east side exhibits a very ancient Cuffe inscription, somewhat defaced, which I could neither read nor copy Those shafts, formed of the Makken stone, cut principally from the side of the mountain near the Shubaikah quarter, are mostly in three pieces, but the marble shafts are in one piece

Some of the columns are strengthened with broad iron rings or hands, as in many other Saracen buildings of the East, they were first employed here by Ibn Dhaher Berkouk, King of Egypt, in rebuilding the mosque, which had been destroyed by fire in A.11 802

This temple has been so often ruined and repaired, that no traces of remet- antiquity are to be found about it On the inside of the great wall which encloses the colonnades a single Alabic inscription is seen, in large characters, but containing merely the names of Muhammad and his immediate successors, Abu Bakr 'Umar, 'Ugman, and 'Ali The name of Allah, in large characters, occurs also in several places On the outside, over the gates, are long macriptions in the Suluşi character, commemorating the names of those by whom the gates were built, long and minute details of which are given by the his torians of Makkah

The inscription on the south side, over Babu Ibrahim, is most conspicuous all that ade was rebuilt by the Egyptian Sultan al-Ghauri, AH 906 Over the Babu Ali and Babu 1-Abbas is a long inscription, also in the Sulusi character placed there by Sultan Murad the Suluman, an 984, after he had repaired the whole building Quthu d-din has given this inscription at length, it occupies several pages in his history, and is a monument of the Sultan's variety. This side of the mosque having oscaped destruction in AD 1626, the inscription remains unin-

Some parts of the walls and arches are gaudily painted, in stripes of yellow, red, and blue as are also the minarets. Paintings of flowers, in the usual Muslim style, are nowhere seen, the floors of the colonnades are paved with large stones badly cemented to

Seven paved causeways lead from the colonnades towards the Kabah, or holy house, in the centre. They are of sufficient breadth to admit four or five persons to walk abreast and they are elevated about hime mohes above the ground Between these causeways, which are covered with fine gravel or sand, grass appears growing in several places, produced by the zamzam water cozing out of the jars, which are placed in the ground in long rows during the day whole area of the mosque is upon a lower level than any of the streets surround ing it There is a descent of eight or ten steps from the gates on the north side into

the platform of the colonnade, and of three or four steps from the gates, on the south side Towards the middle of this area stands the Kabah, it is one hundred and fifteen paces from the north colounade, and eighty-eight from the south

For this want of symmetry we may readily account, the Ka'bah having existed prior to the mosque, which was built around it, and

enlarged at different periods.

The Ka'bah is in oblong massive structure, eighteen paces in length, fourteen in breadth, and from thirty-five to forty feet in height took the bearing of one of ite longest sides, and i und it to be NNW W W It is constructed of the grey Malakan stone, in large blocks of different sizes, joined togother in a very rough manner and with had cement It was entirely rebuilt as it now stands in A D 1627 the torrent, in the preceding year, had the own down three of its sides, and prepa ratory to its re-erection, the fourth side was, actording to Assumi, pulled down, after the 'Ulama, or learned divines had been consulted on the question whether mortals might be permitted to destroy any part of the holy edince without incurring the charge of sacrilege and infidelity

The Ka'hah stands upon a base two lest in height which presents a sharp inclined plane, its roof being flat, it has at a distance the appearance of a perfect cube. The only door which affords entrance, and which is opened but two or three tunes in the year, is on the north side, and about seven feet above the ground In entering it, therefore, wooden steps are used, of them I shall speak hereafter In the nist periods of Islam, however, when it was rebuilt in A H 64, by Ibn Zubair, Chief of Makkah, the nepbew of 'Ayishib, it had two doors even with the ground floor of the mosque The present door (which, according to Azraqi was blought hither from Constantinople in A D 1633) is wholly costed with silver, and has several gilt ornaments Upon its threshold are placed every night various small lighted wax candles, and perfuming pans, filled with

musk, sloe-wood &c

At the north east corner of the Karbah, near the door, is the famous "Black Stone" it forms a part of the sharp angle of the building, at four or five feet above the ground It is an irregular oval, about seven inches in diameter, with an undulated surface, composed of about a dozen smaller stones of dif ferent sizes and shapes, well joined together with a small quantity of cement, and per fectly smoothed it looks as if the whole had been broken into many pieces by a violent blow and then united sgain. It is very dif ficult to determine accurately the quality of this stone, which has been worn to its present surface by the millions of touches and kisses it liss received It appeared to me like a lava, containing several small extra neous particles, of a whitish and of a yellow ish substance Its colour is now a deep red dish brown, approaching to black, it is surrounded on all sides by a border, composed of a substance which I took to be a close cement of pitch and gravel, of a similar, but not quite the same brownish colear. This border serves to support its detached pieces, it is two or three inches in breadth, and rises a little above the surface of the stone. Both the border and the stone itself are enourcled by a silver band, broader below than above and on the two sides, with a considerable swelling below, as if a part of the etone were hidden under it. The lower part of the border is studded with silver nails

In the south-east corner of the Ka'bah or, as the Arabs call it, Ruknu 'l-Yamanı, there is snother stone, about five feet from the ground, it is one foot and a half in length, and two inches in breadth, placed upright and of the common Makkah stone. This the people walking round the Ka'bah touch only with the right hand, they do not kiss it

with the right hand, they do not kiss it On the north side of the Ka bah just by its door, and close to the wall, is a slight hollow in the ground, lined with marble, and sufficiently large to admit of three persons sitting Here it is thought mount of the spot is called Mirjan, and sup Here it is thought meritorious to posed to be that where Abraham and his son Ishmael kneaded the chalk and mud which they used in huilding the Karbah, and near this Mitjan the former is said to have placed the large stone upon which he stood while working at the masonry On the bass of 'ne Ka bah, just over the Mrjan is an ancient Cutle inscription, but this I was unable to decipher, and had no opportunity of copying I do not find it mentioned by any of the historians

cin the west side of the Ka' ish, about two feet bolow its summit, is the famous M. zab, or water-spout, through which the rain-water collected on the roof of the building is dis-charged so as to fall upon the ground. It is about four feet in length, and six inches in breadth, as well as I could judge from below with borders equal in height so its breach At the mouth hangs what is called the beard of the Mi'zab, a gilt board, over which the water falls This spout was sent hither from Constantinople in AH 981 and is reput ted to be of pure gold. The pavement round the Ka'bah, below the Mi'zab, was laid down in AR 820, and consists of various coloured stones, forming a very handsome specimen of mosaic. There are two large slabs of fine verde-antico in the centre, which, according to Makrizi, were sent thither as presents from Cairo in A H. 241 This is the spot where, according to Muhammadan tradition, Ishmael, the eon of Abraham, and his mother Hagar, are buried, and here it is mentorious for the pilgrim to recite a prayer of two rak ahs

On this west side is a semi-circular wall, the two extremities of which are in a line with the sides of the Ka'bah, and distant from it three or four feet, leaving an opening which leads to the burying-place of Ishmael. The wall bears the name of Hatīm, and the area which it encloses is called Hijr, or Hijru Isma'il, on account of its being "separated"

from the Ka'bah the wall itself also, as sometimes so called, and the name Hatim is given by the historian to the space of ground between the Ka'bah and the wall on one side, and the Bi'ru'z Zamzam and Macamu Ibrī him on the other. The present Makkans, however, apply the name Hatim to the wall only

Fraction says that the Kabah once extended as far as the Hatim, and that this side having fallon down just at the time of the Haji, the expenses of repairing it were demanded from the pilgrims under a pretence that the revenues of government were not acquired in a manner sufficiently pure to admit of their application towards a pur-pose so sacred whilst the money of the pilgrim- would possess the requisite sanctity The sum, however, obtained from them, proved ver madequate all that could be done, therefore was to raise a wall, which marked the space formerly occupied by the K 1'bah This racition although current among the Wikkans, is at variance with history which declar s that the Hijr was built by the Bur Quraish who contracted the dimensions of the Kurbah, that it was united to the building by Hajjāj and again separated from it by Ibn Zubair
It is asserted by Fasy, that a part of the

It is asserted by Fasy, that a part of the Hipt, as it now stands, was never comprehended within the Kalal. The law regards it as a portion of the Kalal, masmach as it is esteemed equally mentonious to pray in the Hipt as in the Kalah thiself and the pilgrims who have not an opportunity of entering the latter, are permitted to affirm upon oath that they have prayed in the Kalah, although the, may have only prostrated themsel estimated in the enclosure of the Hatim. The wall is built of sold stone about inverses in height, and four in thickness, cased all overwith what marble, and inscribed with prayers and invocations neatly scriptured upon the claims are the work of al Ghauri, the Egyptian Sultin in a H 917, as we learn from Outbut d din

casing are the work of al Chauri, the Egyptian Sull'in in AH 917, as we learn from Qubu d din

The walk round the Ka'bah is performed on the outside of the wall—the nearer to it the better. The fow sides of the Ka'bah are

covered with a black silk stuff, hanging down, and leaving the roof bare. This curtain, or veil, is celled kiewah, and renewed i mually at the time of the Hajj, being brought from Cairo where it is manufactured at the sultan's expense. On it sie vurious prayers, internovon in the same colour as the stuff, and it is, therefore extremely difficult to read them. A little above the middle and running round the whole building, is a line of similar inscriptions, worked in gold thread. That part of the six wall which covers the door is richly embroidered with silver. Openings are left for the black stone, and the other in the south-east corner which thus remain

The knewsh is always of the ean's form and pattern, that which I saw on my first visit to the mosque was in a decayed state,

uncovered

and full of holes On the 25th of the month Zu 1-Qadah, the old one is taken away, and the Kabah continues without a cover for fifteen days It is then said that 'The Ka'bah has assumed the ihram," which lasts until the tenth of Zu 'l-Hijjah, the day of the return of the pilgims from 'Arafah te Wadi Mina, when the new kiswah is put on. During the first days, the new covering is tucked up by cords fastened on the roof, so as to lowe the lower part of the building exposed, having remained thus for many days, it is let down, and covers the whole structure being then tied to strong brass wings in the basis of the Kathah The removal of the old kis wah was performed in a very indecorous manner, and a contest onsued among the pilgrims and the people of Makkah both young and old, about i few tags of it pilgrims even collect the dust which sticks to the walls of the Ka'bah, under the kiswah, and sell it, on their return as a sacred

relic [KIEWAH]
At the moment the building is uncovered and completely base ('myān), a crowd of women assemble round it, rejoicing with cries

called walu alah

The black colour of the kiswah, covering a large cube in the midst of a wast square, gives to the Katha, at first sight, it very singular and imposing appearance, as it is not fastened down tightly the slightest breeze causes it to move in slow undulations which are hailed with prayers by the congregation assembled round the building, as a sign of the presence of its guardian angels, whose wings by their motion, are supposed to be the cause of the waving of the covering Seventy thousand angels have the Kathah in their holy care, and are ordered to transport it to Paradise, when the trumpet of the Last

Judgment shall be sounded

The clothing of the habah was an ancient custom of the Pagan Arabs The tirst Lis wah, says Azraqı, wav put on by Asad Tubba', one of the Himyarite kings of Yaman, before Islam it had two coverings, one for winter and the other for summer In tho early ages of Islam, it was sometimes white and sometimes red, and consisted of the richest brocade In subsequent times it was furnished by the different Sultans of Baghdad, Egypt, or Yaman, according to their respecinfluence over Makkah prevailed, for the clothing of the Kathah appears to have always been considered as a proof of sovereignty over the Hijaz Kalaun, Sultan of Egypt, assumed to himself and successors the exclusive right, and from them the Sultans at Constantinople have inherited it Kalaun appropriated the revenue of the two large villages Bisaus and Sandabair, in Lower Egypt, to the expense of the kiswah, and Sultan Sulaman ibn Sairm subsequently added several others, but the Karbah has long been deprived of this resource.

Round the Ka'hah is a good pavement of marble, about eight inches below the level of the great square, it was laid in A.E. 981, by order of the Sultan, and describes an irregular oval, it is surrounded by thirty-two stender gilt pillars, or rather poles, between every two of which are suspended seven glass lamps, always lighted after sunset. Beyond the poles is a second pavement, about eight paces broad, somewhat elevated above the first but of coarser work, then another, six inches higher, and eighteen paces broad, upon which stand several small buildings, beyond this is the gravelled ground, so that two broad steps may be said to lead from the square down to the Ka'bah. The small buildings just mentioned, which surround the Ka'bah, are the five Maqams, with the well of Zamzam, the arch called Babu 's-Salam (the Gate of Peace), and the mumbar (pulpit)

Opposite the rour sides of the Ka'bah stand four other small buildings, where the Imams of the four orthodox Muhammadar sects, the Hanafi, Shafi i, Hanbah and Malaki take their station, and guide the congregation in their prayers. The Magamu 'l-Malaki, on the south, and that of Hanbah, opposite the Blick Stone, are small pavilions, open or all sides and supported by four slender pillars with a light sloping roof, terminating in a point, exactly in the style of Indian pagedas

The Maqamu I Hanafi, which is the largest, being fifteen paces by eight, is open on all sides, and supported by twelve small pillars it has an upper storey, also open, where the Muazzu, who calls to praver-takes his stand. This was first built in a H 923, by Sultan Salim I., it was afterwards rebuilt by Khushgildi, Governor of Jiddah, in a H 947, but all the four Maqams, as they now stand, were built in a H 1074. The Maqamu sh Shafi' is over the well Zamzzin, to which

it serves as an upper chamber

Near their respective Magams, the adherents of the four different sects seat 'hemselves for prayers During my stay at Mak kah, the Ranafis always began their prayer first but, according to Mushm custom the Shah'is should pray first in the mosque, then the Hanafis, Malakis, and Hanbalis evening prayer is an exception, which they are all enjoined to utter together. The Maqamu I Hanbali is the place where the officers of government and other great people are seated during prayers, here the Pasha and the Sharif are placed, and, in their absence the enurchs of the temple These fill the space under this Magam in front, and behind it the female pilgrims who visit the temple have their places assigned, to which they repair principally for the two evening prayers, few of them being seen in the mosque at the three other daily pravers. They also perform the tawaf, or walk round the Ka'bah, but generally at night, though it is not un common to see them walking in the daytime among the men

The present building which encloses Zamzam, stand close by the Maqamn I-Hanbali, and was elected in A in 1072 it is of a square shape, and of massive construction, with an entrance to the north, opening into the room which contains the well. This room is besutifully ornamented with marbles of various

colours, and adjoining to it, but having a separate door, is a small room with a stone reservoir, which is always full of Zamzam water, this the pilgrims get to drink by passing their hand with a cap through an iron grated opening, which serves as a window, into the reservoir, without entering the room

The mouth of the well is surrounded by a wall five feet in height, and about ten feet in diameter Upon this the people stand who draw up the water, in leathern buckets, an iron railing being so placed as to prevent their falling in. In Fasy's time, there were eight marble basins in this room for the pur-

pose of ablution

From before dawn to near midnight, the well-room is constantly crowded with visitors Everyone is at liberty to draw up the water for lumself, but the labour is generally performed by persons placed there on purpose, and paid by the mosque, they expect also a trifle from those who come to drink, though they dare not demand it I have been more than once in he room a quarter of an hour before I could wet a draught of water, so great was the Devout pilgrims sometimes mount crowd the wall and draw the bucket for several hours. n the hope of thus expeating their evil deeds

Before the Wahhabi invasion, the well Zam ram belonged to the Sharif, and the water becoming thus a monopoly, was only to be purchased at a high price, but one of Sa'ūd's tirst orders, on his arrival at Makkah, was to abolish this traffic, and the holy water is now dispensed gratis. The Turks consider it a miracle that the water of this well never diminishes, notwithstanding the continual draught from it There is certainly no diminution in its depth, for, by an accurate inspec tion of the rope by which the buckets are drawn up, I found that the same length was required both at morning and evening, to reach the surface of the water Upon in quiry, I learned from one of the persons who had descended in the time of the Wahhabis to repair the masonry, that the water was flowing at the bottom, and that the well is therefore supplied by a subterraneous rivulet water is heavy to tho taste, and sometimes in its colour resembles milk, but it is perfectly sweet, and differs very much from that of the brackish wells dispersed over the town When first drawn up, it is slightly topid, resembling, in this respect, many other foun-tains of the Hijaz

Zamsam supplies the whole town, and there is scarcely one family that does not daily fill a jar with the water This only serves, however, for drinking or for ablution, as it is thought implous to employ water so sacred for eulmary purposes or on common occato the mosque for evening prayer, has a jar of the water placed before him by those who earn their livelihood by performing this

SOLATOR

The water is distributed in the mosque to all who are thirsty for a trifling fee, by watercarriers, with large jars upon their backs, these men are also paid by charitable pilgrims for supplying the poorer ones with this holy beverage immediately before or after prayers

The water is regarded as an infailible cure for all diseases, and the devotees believe that the more they drink of it, the better their health will be, and their prayers the more acceptable to the Deity I have seen some of them at the well swallowing such a quantity of it, as I should hardly have thought pessible. A man who lived in the same house with me, and was ill of an intermittent fever, repaired every evening to Zamzam, and drank of the water till he was almost fainting, after which he lay for several hours extended upon his back, on the pavement near the Karbah, and then returned to renew his draught When by this practice he was brought to the verge of death, he declared himself fully convinced that the increase of his illness proceeded wholly from his being unable to swallow a sufficient quantity of the water Many pil grams, not content with drinking it merely, strip themselves in the room, and have buckets of it thrown over them by which they believe that the heart is purified as well as the outer body

Few pilgrims quit Makkah without carrying away some of this water in coppor or tin bottles, either for the purpose of making pre sents or for their own use in case of illness, when they drink it, or for ablution after death I carried away four small bottles, with the intention of offering them as pro sents to the Muhammadan kings in the black countries I have seen it sold at Suez by pilgrims returning from Makkah, at the rate of one plastie for the quantity that filled a

coffee-cup
The chief of Zamzain is one of the principal 'Ulama' of Makkah I need not remind the reader that Zamzam is supposed to be the spring found in the wilderness by Hagar, at the moment when her infant son Ishmael was dying of thirst It seems pro bablo that the town of Makkah owes its origin to this well For many miles round, no sweet water is found, nor is there found in any part of the adjacent country so copious a

supply

On the north-east side of Zamzam stand two small buildings, one behind the other, called al Qubbatam, they are covered by domes painted in the same manner as the mosque, and in them are kept water-jars, lamps, carpets, mats, brooms, and other articles used in the very mosque These two ugly buildings are injurious to the interior appearance of the building, their heavy forms and structure being very disadvantageously contrasted with the light and airy shape of the Maqams I heard some pilgrims from Greece, men of better taste than the Arabs, express their regret that the Qubbatain should be allowed to disfigure the mosque Their contents might be deposited in some of the buildings adjoining the mosque, of which they form no essential part, no religious importance being attached to them. They were built by Khushgildi, Governor of Jiddsh, A.E. 947; one is called Qubbaru 'l-'Abhus, from having been placed on the site of a simil trak, said to have been formed by al-Abbas, the uncle

of Muhammad.

A few paces west of Zamram and directly opposite to the door of the Kabab stands a ladder or staircase, which is moved up to the wall of the Kabah, on the days when that building is opened and by which the visitors ascend to the door, it is if would with some carved ornaments, moves on low wheels and is sufficiently broad to admit of four persons ascending abreast The first ladder was sent hither from Cairo in A ii 819, by Mu'vad Abū 'n-Nasir, King of Egypt 101 in the Hi,az it seems, there has always been so great a want of articans, that whenever the mosque ie quired any work it was necessar; to have mechanics brought from Cairo, and evon sometimes from Constantinople

In the same line with the ladder, and close by it stands a lightly built, insulated and circular arch about fifteen feet wide and eighteen feet high, called Babu a-Salam. which must not be confounded with the great gate of the mosque bearing the same name Those who enter the Battu 'llah for the first time, are enjoined to do to by the outer and inner Babu 's-Salam', in passing under the latter they are to exclaim, "O God may it be a happy entrance' I do not know by whom this arch was built but it appears to

be modern

Nearly in front of the Babu s-halam and nearer to the Kabah than any of the other surrounding buildings stands the Magamu This is a small building supported Ibrāhim by six pillars about eight neet night four of which are surrounded from top to bottom by a fine iron railing which thus leaves the space beyond the two hind pillars open, within the railing is a frame about five feet square terminating in a pyramidal top, and said to contain the sacred stone upon which Abraham stood whon he built the Ka bah, and which, with the holp of his son Ishinael. he had removed from hence to the place called Mi'jan, already mentioned The stone is said to have yielded under the weight of the Patriarch, and to preserve the impression of his foot still visible upon it, but no pilgrim has ever seen it, as the frame is always entirely covered with a brocade of red silk 11chly embroidered Persons are constantly seen before the railing, invoking the good offices of Abraham, and a short prayer must be utlered by the side of the Magum, after the walk round the Kabah is completed It is said that many of the Companions, or first adhorents of Muhammad, were interred in the open space between this Magam and Zamzam, from which circumstance it is one of the most favourite places of prayer in the mesque In this part of the area, the Khalifah Sulaiman ibn 'Abdi i Malik, brother of al-Walid, built a fine reservoir in a it 97, which was filled from a spring asst of 'Arafat, but the Makkans destroyed it efter his death on the pretence that the water of Zamzam was preferable

On the side of Maqamu Ibrahim, facing the middle part of the front of the Ka'bah, stands the Mimbar, or pulpit, of the mosque, it is elegantly formed of fine white marble, with many sculptured ornaments, and was sent as a present to the mosque in AH 969, by Sultan Sulaiman ibn Salim A straight narrow staircase leads up to the post of the khatib, or preacher, which is surmounted by a gilt polygonal pointed steeple, resembling an obe-Here a sermon is preached on Fridays, and on certain festivals, these, like the Friday sermons of all mosques in the Muhammadan countries, are usually of the same tenour, with some slight afterations upon Before the Wahextraordinaly occasions habīs ınvaded Makkah, prayers were added for the Sultun and the bharif, but these were forbiddon by Sa'ud Since the Turkish conquest, however the ancient custom has been restored Tho right of proaching in the Mimbai is vested in several of the first 'Ulama' in Makkab they are always elderly persons, and officiate in lotation. In ancient times Muhammad hinself, his successors, and the Khalifahs, whenever they came to Makkah, mounted the pulpit, and preached to the people

The ghalib, or preacher, appears in the Mimbai wrapped in a white cloak, which covers his head and body, and with a stick in nand, a practice observed also in Egypt and Syna, in memory of the first age of Islam, when the preachers found it necessary to be armed, from fear of being surprised As in other mosques, two green flags are placed on

each side of him

About the Mimbar, the visitors of the Ka bah deposit their shoes, as it is neither permitted to walk round the Kaibah with covered feet, nor thought decent to carry the shoes in the hand, as is done in other mosques Several persons keep watch over the shoes, for which they expect a small present but the vicinity of the hely temple does not intiundate the dishonest, for I lost successively from thus spot three new pairs of shoes, and the same thing happens to many pilgrims.
I have now described all the buildings

within the enclosure of the temple

The gravel-ground, and part of the adjoining outer pavement of the Karbah is covered at the time of evening prayers, with carpets of from sixty to eighty feet in length, and four feet in breadth of Egyptian manufacture, which are rolled up after prayers. The greater part of the pilgrims bring their own carpets with them. The more distant parts of the area, and the floor under the colonnade, are spread with mats brought from Souakin, the latter situation being the usual place for the performance of the mid-day and afternoon prayers Many of these mais are presented to the mosque by the pilgrims, for which they have in return the satisfaction of seeing their names inscribed on them in large characters

At sunset, great numbers assemble for the first evening proper they form themselves into several wide circles, sometimes as many

as twenty, around the Ka'bah, as a common centre before which every person makes his prostration, and thus, as the Muhammadan doctors observe, Makkah is the only spot throughout the world in which the true behever can, with propriety turn during his prayers towards any point of the compass. The Imam takes his post near the gate of the Karhah, and his genuflexions are imitated by the whole assembled multitude. The effect of the joint prostrations of six or eight thousand persons, added to the recollection of the distance and various quarters from whence they come, or for what purpose, cannot fail to impress the most cool-minded spectator with some degree of awe. At night, when the ismps are lighted, and numbers of devotees are performing the Tawaf round the Kabah, the sight of the busy crowds, the voices of the Mutawwifs, intent upon making themselves heard by those to whom they recite their prayers, the loud conversation of many idle persons, the running, playing, and laughing of boys, give to the whole a very different appearance, and one more resembling that of a place of public amusement The crowd, however, leaves the mosque about nine o'clock, when it again necomes the place of silent meditation and prayer to the few visitors who are led to the sput by sincere piety, and not worldly motives or fashion.

There is an opinion prevalent at Makkah, founded on holy tradition that the mosque will contain any number of the faithful, and that if even the whole Muhammadan com munity were to enter at once, they would all find room in it to pray The guardian angels, it is said would invisibly extend the dimensions of the building, and diminish the size of each individual. The fact is, that during the most numerous pilgrimages, the mosque, which can contain, I believe, about thirty-hve thousand persons in the act of prayer, is never half-filled Even on Fridays, the greater part of the Makkans, contrary to the injunctions of the law, pray at home, if ut all, and many pilgrims follow their example I could never count more than ten thousand individuals in the mosque at one time, even after the return from 'Arafat, when the whole hody of pilgrims was collected for a few days in and about the city

At every hour of the day persons may be seen under the colonnade, occupied in reading the Qar'an and other religious books, and here many poor Indians, or negroes, spread their mats, and pass the hole period of their residence at Makkah. Here they both eat and sleep, but cooking is not allowed. During the heurs of noon, many persons come to repose beneath the cool shade of the vaulted roof of the colonnade, a custom which not only accounts for the mode of construction observed in the old Muhammadan temples of Egypt and Arabia, but for that also of the ancient Egyptian temples, the immense porticoes of which were probably left pen to the idelatrous natives, whose mid-built houses could afford them but

an unperfect refuge against the mid-day heats

It is only during the hours of prayer that the great mosques of these countries partake of the sanctity of prayer, or in any degree seem to be regarded as consecrated places In al-Azhar, the first mosque at Cairo, I have seen boys crying pancakes for sale barbers shaving their oustomers, and many of the lower orders eating their dinners, where, during prayers, not the slightest motion, nor even whisper, diverts the attention of the congregation. Not a sound out the voice of the Imam, is heard during prayers in the great mosque at Makkah, which at other times is the place of meeting for men of business to converse on their affairs, and is sometimes so full of poor pilgrims, or of diseased persons lying about under the colonnade in midst of their miserable baggage, as to have the appearance of a hospital rather than a temple Boys play in the great square, and servants carry laggage across it, to pass by the nearest route from one part of the town to the other In these respects, the temple of Makkah resembles the other great mosques of the East. But the holy Kathah is rendered the scene of such indecencies and criminal acts, as cannot with propriety be more particularly noticed. They are not only practised here with impunity but, it may be said, almost publicly, and my indignation has often been excited, on witnessing abomi nations which called forth from other passing spectators nothing more than a laugh or a alight reprimand

In several parts of the colonnade public schools are held, where young children are taught to spell and read, they are most noisy groups, and the schoolmaster's stick is in constant action. Some learned men of Makkah deliver lectures on religious subjects every afternoon under the colonnade but the auditors are seldom numerous. On Fridays, after prayer, some Turkish 'Ulama' axplain to their countrymen assembled around their a few chapters of the Quran, after which each of the audience kisses the hand of the expositor, and drops money into his cap I particularly admired the fluency of speech of one of these 'Ulama', although I did not un destand him, the lecture being delivered in the Turkish language His gesticulations. and the inflexions of his voice, were most expressive, but, like an actor on the stuge, he would laugh and cry in the same minute; and adapt his features to his purpose in the most skilful manner. He was a native of Brusa, and amassed a considerable sum-of

Near the gate of the mosque called Babu 's-Salam, a few Arab shakhs daily take their seat, with their inkatand and paper, ready to write, for any applicant letters, accounts, contracts, or any similar document

They also deal in written charms, like those current in the Black countries, such as smu lets, love-receipts, &c They are principally employed by Bedouins, and demand an exorbitant remuneration.

Winding sheets (kafan) and other linen washed in the waters of Zamzam, are constantly seen hauging to dry between the columns. Many pilgrims purchase at Makkah the shroud in which they wish to be buried, and wash it themselves at the well of Zamzam, supposing that, if the corpse be wrapped in linen which has been wetted with this holy water the peace of the soul after death will be more effectually secured some pilgrims make this linen an article of traffic

Makkah generally, but the mosque in particular, abounds in flocks of wild pigeous which are considered to be the inviolable property of the temple, and are called the pigeons of the Baitu 'llah Nobody datos to kill any of them, even when they enter the private houses. In the square of the mosque, several small stone basins are regularly fided with water for their use here, also, Arab women expuse for sale, upon small straw mats, dorn and durrah which the pilgrims purchase, and throw to the pigeous. I have seen some of the public women take this mode of exhibiting thomselves, and of hargaining with the pilgrims, under pretence of selling them coin for the sacred pigeous.

The gates of the mosque are maeteen in number, and are distributed about it, without any order or symmetry. The principal of these gates are on the north side, Babu s Salain, by which every pilgrim enters the mosque Babu I Abbas, Babu n Nabi, by which Muhammad is said to have always entered the mosque, Babu Ali On the east side Babu Zu, or Babu l'Ashrab, through which the ten first adherents of Mu hammad used to enter, Babu 's Safa, two gates called Bibanu 'sh Sharif opposite the palaces of the Shaif On the south side Babu Ibrahim, where the colonnade projects beyond the straight line of the columns, and forms a small square, Babu I Umrah, through which it is necessary to pass, on visiting the Unirah On the west side Babu z-Ziyadah, forming a projecting square sımılar to that at Bübu İbrāhim, but larger

Most of these gates have high-pointed arches, but a few round arches are seen among them which, like all the arches of this kind in the Hijāz, are nearly semiculular. They are without any orniment, except the inscription on the exterior, which commemo rates the name of the builder, and they are all posterior in dato to the fourteenth century. As each gate consists of two or three arches, or divisions, separated by narrow walls, these divisions are counted in the enumeration of the gates leading into the Ka'bah, and thus make up the number thirty-nine.

There being no doors to the gates, the mosque is consequently open at all times. I have crossed at every hour of the night, and always found people there, either at prayers or walking about

The outside walls of the mosque are those of the houses which surround it on all sides. These houses belonged originally to the mosque, the greater part are now the pro-

perty of individuals, who have purchased them. They are let out to the richest pil-grims, at very high prices, as much as five hundred plastres being given during the pil grimage, for a good apartment, with windows opening into the mosque Windows have, in consequence, been opened in many parts of the walls, on a level with the street, and above that of the floor of the colonnades Pilgrims living in these apartments are allowed to perform the Friday's prayers at home, because, having the Kabah in view from the windows they me supposed to be in the mosquo itself, and to join in prayer those assembled within the temple Upon a level with the ground floor of the colonnades, and opening into them, are small apartments formed in the walls, having the appearance of dungeons, these have remained the property of the mosque, while the houses above them belong to private individuals. They are let out to watermen who deposit in them the Zamann jars, or to less opulant pilgrims who Some of the wish to live in the mosque surrounding houses still belong to the mosque, and wore originally intended for public schools, is their name of Madiasali implies, they are now all let out to pilgrims. In one of the largest of them, Muhammad 'Ali Pasha hved , in another Hasan Pasha

Close to Babu Ibrāhīm is a largo madra sab, now the proporty of Saiyid Ageyl, one of the principal morchants of the town, whoso walebouse opens into the mosque. This person, who is aged, has the reputation of great saictity, and it is said that the hand of the Sharif Gliālib, when once in the act of collaring him for refusing to advance some money, was momentarily struck with palsy He has evening assembles in his house, where theological books are read, and religious

topics discussed

Among other buildings forming the enclosure of the mosque, is the Mihkam, or house of justice, close by the Bābu 'z-Ziyādah, it is a tine, firmly-built structure, with lofty arches in the interior, and has a low of high windows looking into the mosque. It is inhabited by the Qāzī Adjoining to it stands a large Madrasah enclosing a square, known by the name of Madrasah bulaimān, built by Sultān Sulaiman and his son Salīm II, in AH 973. It is always well filled with Furkish pilgrims, the friends of the Qūzī, who disposes of the lodgings.

The exterior of the mosque is adorned with seven minareta, irregularly distributed 1 Minaret of Bābu '1-'Umrah, 2 of Bābu 's-Salām, 3 of Bābu '1-'Umrah, 2 of Bābu 's-Salām, 3 of Bābu '1-'Wadā', 5 of Madrasah Kail Beg, 6 of Bābu '2-Ziyādalı, 7 of Madrasah Sultān Sulaiman They are quadrangular or round steeples, in no way differing from other minarets The entrance to them is from the different buildings round the mosque, which they adjoin. A beautiful view of the busy crowd below is obtained by ascending the most northern one (Taken, with slight alterations, chiefly in the spelling of Arabic words and names, from Burckhardt's Travels in Arabia vol 1 p 248)

Mr Sale says "The temple of Mecca was a place of worship, and in singular veneration with the Arabs from great antiquity, and many centuries before Muhammad Though it was most probably dedicated at first to an idolatrous use, yet the Mnhamma dans are generally persuaded that the Kabah is almost coeval with the world, for they say that Adam, after his expulsion from Paradise, begged of God that he might erect a build ing like that he had seen there, called Baitu'l Ma'mur, or the frequented house, and al Durah towards which he might direct his prayers, and which he might compass, as the angels do the celestial one Whereupon God let down a representation of that house in curtains of light, and set it in Mecca, perpendicularly under its original, ordering the patriarch to turn towards it when he prayed, said to compass it by way of devotion Adam's death, his son Seth built a bouse in the same form, of stone and clay, which being destroyed by the Deluge, was rebuilt by Abraham and Ishmael at Gods command in the place where the tormer had stood, and after the same model, they being directed therein by revelation.

"After this edifice had undergone several reparations, it was, a few years after the birth of Muhammad, rebuilt by the Quraish on the old foundation, and afterwards re-paired by Abdullah Ibr Zubair, the Khalif of Mecca, and at length again rebuilt by Ynsuf, surnamed at Hijaj Ibn Yusuf in the seventy-fourth year of the Hijrah with some alterations, in the form wherein it now remains Some years after, however the Khalif Harun al Rashid (or, as others write, his father al Mahdi, or his grandfather al Mansur) intended again to change what had been altered by al Hijaj, and to reduce the Kabah to the old form in which it was sett by Abdullah but was dissuaded from med dling with it, lest so holy a place should become the sport of princes, and being newmodelled after everyone's fanoy, should lose that reverence which was justly paid it But notwithstanding the antiquity and holiness of this building, they have a prophecy by tradition from Muhammad, that in the last times the athiepians shall come and utterly demolish it, after which it will not be rebuilt again for ever" (Prel Dis, p 83)

The following are the references to the

Sacred Mosque in the Qur'an —
Sürah in 144, 145 "From whatever place
thou comest forth, then turn your face towards the Sacred Mosque, for this is a duty enjoined by thy Lord, and God is not mattentive to your doings And from whatever place thou comest forth, then turn thy face toward the Secred Mosque and wherever ye be, to that part turn your faces that men have no cause of dispute against you

the rates of God, nor the excred month, ner the offering, nor its ornaments, nor those who press on to the Sacred Mosque, seeking favour from their Lord and His good pleasure in them " Sûrah viii. 33-35" But God chose not to

Sürah v 2 "O Believers! violate neither

chastise them while thou wast with them, nor would God chastise them when they sued for pardon But because they debarred the faithful from the Sacred Mosque, albeit they are not its guardiens, nothing is there on their part nhy God should not chastise them God-fearing only are its guardians, but most of them know it not And their prayer at the house is no other than whistling through the fingers and clapping of the hands-'Tasto then the torment, for that ye have been unbelievers."

Surab 12 7 "How shall they who add gods to God be in league with God and with His Apostle, save those with whom ye made a league at the Sacred Mosque? So long as that are true to you, be ye true to them, for God lovelh those who fear Him

Surab in 28 "O Behevers! only they who join gods with God are unclean! Let them not therefore, after this their year, come near the Sacred Mosque And if ye fear want, God, if He please, will enrich you of His abundance for God is Knowing, Wise"

Surah xvii 1 "Glory be to Him who car-ried his servant by night from the Sacred Mosque to the temple that is more remote (1 e Jornsalem), whose precinct we have blessed, that we might show him of our signs ! for He is the Hearer the Seer "

Sūrab xxii 25 "From the Sacred Mosque which we have appointed to all men, alike for those who abide therein and for the stranger'

Surah xhun 25 "These are they who behered not, and kept you away from the Samed Mosque, as well as the offering which was prevented from reaching the place of BRCTILICA

Surab xlvm 27 " Now hath God in truth made good to His Apostle the dream in which he said, 'Ye shall surely enter the Sacred Mosque, if God will, in full security, having your heads shaved and your hair cut ye shall not fear, for He knoweth what ye know not, and He hath orduned you, beside this, a speedy victory

المسجد) "AL-MASJIDU 'I -JĀMI (المسجد A title given to the chief mosque of any city in which people assemble for the Friday prayer and khutbah [KHUTBAH]

MASJIDU 'L-KHAIF A mosque at Mina, three (الحيف miles from Makkah Here, according to the Arabs. Adam is buried "his head being at one end of a long wall and his foet at another, whilst the dome covers his omphalic region (Burton's Prlyrimage vol 11 p 203)

MASJIDU 'N-NABĪ (مسجد السي)
"The Prophet's Mosque" at al Madinah. It is held to be the second mosque in Islam in point of semority, and the same, or, according to others the first, in dignity, ranking with the Sacred Mosque at Makkah

The following is Captain R P Burton's

account of its history -

"Muhammad ordered to erect a place of worship there sent for the youths to whom it belonged and certain Ansar, or auxiliaries, their guardians, the ground was offered to him in free gift, but he instead upon purchasing it, paying more than its value. Having caused the soil to be levelled and the trees to be felled, he laid the foundation of

the first mosque

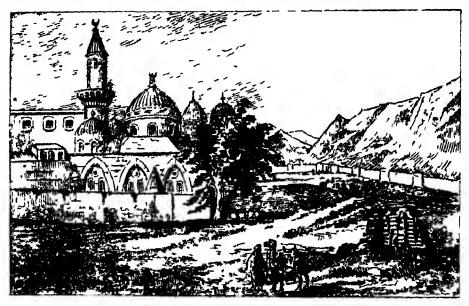
"In those times of primitive simplicity its walls were made of rough stone and unbaked bricks, and trunks of date-trees supported a palm-stock roof, concerning which the Archangel Gabriel delivered an order that it should not be higher than seven cubits the elevation of Solomon's temple. All ornament was strictly furbidden. The Ansar, or men of Medinah, and the Muhājirīn, or fugitives from Mecca, carried the building materials in their arms from the cemetery Baki', near the well

of Alvüb, north of the spot where Ibrahim's mosque now stands, and the Prophet was to be seen aiding them in their labours, and reci ng for their encouragement

O Allah! there is no good but the good of futurity,

Then have meroy upon my Ansar and Muhājuin."

"The length of this mosque was fifty-four cubits from north to south, and sixty-three in breadth, and it was hemmed in by houses on all sides save the western. Till the seventeenth month of the new ors, the congregation faced towards the northern wall. After that time a fresh 'revelution' turned them in the direction of Makkah—southwards; on which occasion the Archangel Gabriel descended and miraculously opened through the hills and wilds a view of the Ka'bah, that



MASJIDU 'N NARL AT AL-MADINAH (Captain R Burton)

there might be no difficulty in ascertaining | its true position |

"After the capture of Khaibar in A H 7, the Prophet and his first three successors restored the mosque, but Muslim historians do not consider this a second foundation Muhammad laid the first brick, and Abu Huravrah declares that he saw him carry heaps of building material piled up to his breast. The Khallitahs, each in the turn of his succession, placed a brick close to that laid by the Prophet, and uided him in raising the walls. Tabrani ielates that one of the Ansar had a house adjacent, which Muhammad wished to make part of the place of prayer the proprictor was offered in exchange for it a home in Paradise, which he gently rejected, pleading poverty. His ax cuse was admitted, and 'Usmen after pur chasing the place for 10,000 dirhams, gays t

to the Prophet on the long credit originally offered. The mosque was a square of 100 cubits Lake the former building, it had three one on the south side, where the Mihrābu 'n-Nabawi or the 'Prophet's niche,' now 18, another in the place of the present Babu , Rahmah and the third at the Babu 'Usman, now called the " Gate of Gabriet." Instead of a mihrah or prayer niche, a large block of stone, directed the congregation At first it was placed against the northern wall of the mosque and it was removed to the southern when Makkah became the Qiblan In the beginning the Prophet, whilst presening the khutbah or Friday sermon, leaned, when fatigued, against a post The mimber, or pulpit, was the invention of a Madinah man of the Banu Najjar It was a wooden frame, two cubits long by one broad, with three steps, each one span high, on the topof these the Prophet sat when he rel rest The pulpit assumed its present about AM. 90, during the artistic reign .Hd

this mosque Muhammad apent the er part of the day with his companions, instructing, and comforting the

Hard by were the abodes of his wives, amily, and his principal friends. Here ayed, hearkening to the Azan or devocali, from the roof. Here he received lly envoys and embassies, and the heamessages conveyed by the Archangel is and within a few yards of the hall spot, he died, and found, it is supposed,

he theatre of events so important to i, could not be allowed—especially as no decree forbade the change -to remain pristine lowbness The first Khalifah uted himself with merely restoring some palm pillars, which had fallen to the 'Urner, the second successor, sured the Hujrah, or 'Ayishah's chamber, ich the Prophet was buried, with a mud and in A.H 17, he enlarged the mosque ) cubits by 120, taking in ground on all except the eastern, where stood the s of the 'Mothers of the Moslema' ru 'l-Mu'minin) Outside the northern he erected a suffah, called Batha-a bench of wood, earth, or stone, upon the people might recreate themselves conversation and quoting poetry, for the se was now becoming a place of peculiar ence to men.

he second Masjid was erected AH 29 e third Khalifah, Usman, who, regard f the clamours of the people, overthrew d one, and extended the building greatly ds the north, and a little towards the but he did not remove the eastern limit count of the private houses He made of of Indian teak, and erected walls of and carved stone. These unovations I some excitement, which he allayed by ig a tradition of the Prophet, with one ich he appears perpetually to have been red The saying in question was, acto Safa, it verily would still be my ie', according to others, 'Were the et a mosque extended to Zu 'l-Hulafa', it still be his' But 'Usman's skill in the mon of tradition did not prevent the unlding being in part a cause of his It was finished on the 1st Muharram,

, length, Islam, grown splended and ful, determined to surpass other nations magnificence of its public buildings 88, al-Walid the First, twelfth Khalifah Bani Umayah race, after building the Jami-Masjid of the Ommiades at Das, determined to display his liberalty Madinah. The governor of the place, ibn'Abdu'l-Asīz, was directed to buy for dinars all the hovels of raw brick that i in the eastern side of the old mosquawers inhabited by descendants of the

Prophet and of the early Khalifaha, and in more than one case, the ejection of the holy tenantry was effected with considerable difficulty. Some of the women (ever the most obstinate on such occasions) refused to take money, and 'Umar was forced to the objectionable measure of turning them out of doors with exposed faces in full day. The Greek Emporer, applied to by the magnificent Khalifah, sent immense presents, silver lamp chains, valuable curiosities, forty loads of small cut stones for pietra-dura, and a sum of 80,000 dinars, or, as others say, 40,000 mishkals of gold. He also despatched forty Coptic and forty Greek artists to carve the marble pillars and the casings of the walls, and to euperintend the giding and the mosaic work.

"One of these Christians was beheaded for sculpturing a hog on the Qiblah wall, and another, in an attempt to defile the roof, fell to the ground, and his brains were dashed out 'Inc remainder apostatized, but this did not prevent the older Arabs murmuring that then mosque had been turned into a kanisah (or Church) The Hujrah, or chamber, where, by Muhammad s permission, 'Irra'il, the Angel of Death, separated his soul from his body, whilst his head was lying in the lap of Ayishah, his favourite wife, was now for the first time taken into the mosque The raw brook enceinte which surrounded the taree graves was exchanged for one of carred stone, enclosed by an outer precinct with a narrow pissage between Those double walls were either without a door, or had only a small blockedup wicket on the northern side, and from that day (A 11 90), no one has been able to approach the sepulchre A minaret was erected at each corner of the mosque The building was enlarged to 200 cubits by 167 and was finished in AH 91 When Walid, the Khalifah, visited it in state, he inquired of his heutenant why greater magnificence had not been displayed in the erection, upon which 'Umar informed him, to his astonishment, that the walls alone had cost 45,000 dinars

"The fourth mesque was erected m A.H. 191, by al-Mahdi, third prince of the Banu 'Abbas or Baghdad khalifahs—celebrated m history only for spending enormous sams upon a pilgrimage. He enlarged the building by adding ten handsome pillars of carved marble, with gilt capitals, on the northern side. In A.H. 202, al-Ma'mun made further additions to this

it was from al-Mahdi's Maspid that Hakim in Amri llah, the third Fatimite Khalifah of Egypt, and the deity of the Druse sect, determined to stoal the bodies of the Prophet and his two companions. Abdut A. 412, he sent emissaries to al-Madinah, the attempt, however, failed, and the would be violators of the tomb lost their lives. It is generally supposed that Hakim's object was to transfer the visitation to his own capital, but in one so manifestly means it is difficult to discover the spring of action. Two Christians habited like Maghrabi pilgrims, in A.H. 550, dug a mine from a neighbouring house into the

temple They were discovered, beheaded, and burned to ashes In relating these events, the Muslim historians mix up many foolish preternaturalisms with credible matter At last, to prevent a recurrence of such sacrilegious ettempts Mäliku'l 'Adil Nüru d-din, of the Baharite Mamluk Sultans or, according to others, Sultan Nuru'd-din Shahid Mahmud bin Zengi, who, warned he a vision of the Prophet, had started for il-Madinah only in tune to discover the two Christians, surrounded the holy place with a deep trouch, filled with molten lead By this means Abu Bakr and 'Umar, who had run onesderable rsks of their own, have even since been enabled to occupy their last home undisturbed

"In A H 654, the fifth mosque was erected in consequence of a fire, which some authors attribute to a volcano that broke out close to the town in terrible eruption, others, with more fanaticism and less probability, to the schismatic Banu Husain, then the guardians of the tomb On this occasion the Hujiah was saved, together with the old and vener able copies of the Qur'an there deposited, especially the Cufic MSS written by Teman, the third Khalifah like puty of tince some reigns, Musta's un (last Khalit ih if Baghd id) Musathr Shems-ud din Yusuf chuf f Yaman, and Zühir Beybars, Bih iiite Sultan of Egypt, completed the work in Att 688 This building was cultiged and constitued by the princes of Egypt, and lasted upwerds of

200 years
"The sixth mosquo was ouilt alme vas it now stands, by Kaid Bey nineteenth Sultan of the Circasi in Mamluk kings of Egypt in An 888 Murt it me mosque had been struck by lightning during a storm, thirteen men were killed at prayer, and the destroying element spared nothing but the interior of the Hujrah Theruline are dome were restored mehes and a pulpit were sent from Cairo, and the gatee and minarets vere distributed as they are now Not content with this, Kaid Bey established 'waqi' (hoquests) and pour sions, and introduced order among the attendants on the tomb. In the tenth century, Sultan Sulaiman the Magnificont paved with fine white marble the Rauzah or garden, which Kuld Bey, not daring to alter, had left of earth and orecte the fine minaret that bears his name During the domin on of the later Sultans and of Mohammad Ali a few trifing presents of lamps, carpets, wax candles, and chandeliers, and a few immaterial alterations have been made" (See Personal Narrative of a Principle of the Education of the Company of the Medical Company of the Personal Narrative of the Principle of the Principle of the Principle of the Principle of the Principle of the Principle of the Principle of the Principle of the Principle of the Principle of the Principle of the Principle of the Principle of the Principle of the Principle of the Principle of the Principle of the Principle of the Principle of the Principle of the Principle of the Principle of the Principle of the Principle of the Principle of the Principle of the Principle of the Principle of the Principle of the Principle of the Principle of the Principle of the Principle of the Principle of the Principle of the Principle of the Principle of the Principle of the Principle of the Principle of the Principle of the Principle of the Principle of the Principle of the Principle of the Principle of the Principle of the Principle of the Principle of the Principle of the Principle of the Principle of the Principle of the Principle of the Principle of the Principle of the Principle of the Principle of the Principle of the Principle of the Principle of the Principle of the Principle of the Principle of the Principle of the Principle of the Principle of the Principle of the Principle of the Principle of the Principle of the Principle of the Principle of the Principle of the Principle of the Principle of the Principle of the Principle of the Principle of the Principle of the Principle of the Principle of the Principle of the Principle of the Principle of the Principle of the Principle of the Principle of the Principle of the Principle of the Principle of the Principle of the Principle of the Principle of the Principle of the Principle of the Principle of the Principle of the Principle of the Principle of the Principle of the Principle of the Principle of the Principle of the Principle of the Principle of th nah and Meccah by Ruhard F Burton, 2nd edition vel 1 p 345)

MASJIDU 'T-TAQWA ( Lit "The Mosque of Piety" (التقوي The mosque at Quba', a place about three miles south east of al Madinah It was here that it is said that the Prophete camel, al-Qaswa rested on its way from Makkah to al-Madinah, on the occasion of the Flight And when Muhammad decired the Compamons to meunt the camel, Abu Bakr and Umar did so,

but she still remained on the ground, but when Alī obeyed the order, she arese Here the Prophet decided to erect a place for It was the first mosque erected in prajo. It was the first mosque erected in Islam Muhammad laid the first brick, and with an iron javelin marked out the direction for prayer The Prophet, during his resi-dence at al-Madinah, used to vieit it once a week on foot, and he always made a point of praying there the morning player on the 17th of Ramazan A prayer in the mosque of Quba' is said to be equal in merit to a Lesser Pilgrimage to Makkah and the place itself bears rank after the mosques of Makkah and al-Madinah and before that of Jerusalem It was originally a square building of very small size, but the Khalifah Usman enlarged it Sultan 'Abdu 'l-Hamid rebuilt the place, but it has no pretensions to grandeur (See Burton's Pilgrimage, vol 1 p 390)

MASNUN (مسنوى) That which is founded upon the precept or practice of Muhammad [SUNNAH]

"The Strong" (المتين) The Strong (as a fortification is strong) One of the unity-nine names or attributes of God It occurs in the Qur'an, Sunah li 58 "God is the provider, and wed with power the Strong"

(متن) MATN The text of a book The notes, or commentary upon the text are called the shark \ word frequently used by Muhammadans in the ologic il books

MA'UDAH (مودودة) From wa' to burs alive " A damsel buried alive From wa'ad. ustom which existed before the time of hammad in ancient Arabia, but which forbidden by him Surah xvii 83 'Kill not your children from lear or want' See also Surahs xvi 61, lxxxi 8

MAULĀ (حولى), pl mawālī A term used m Muslim law for a slave, but m the Quram for "s protector or helper," te God Almighty

Sürah viii 41 "Know ye that God is your protector"

Surah 11 386 "Thou (God) art our pro-

Surah xlv11 12 "God is the protector of those who believe "

The plural form occurs in the Qur'an, Surab IV 37, where it a translated by Palmer thus "Tol everyone have we appointed kınsfolk" (mawali)

MAULAWI (مولوي) From maula, lord or master " A term generally used A term generally used for a learned man.

MAULID (a, or a number or saint The birth. especially of a prophet or saint The birth-day of Muhammad, which is known as Maulidu 'n-Nabi, is celebrated on the 12th of Rabī'u 'l-Awwal It is a day observed in Turkev and Egypt and in some parts of Hindustan, but not in Central Asia, by the recital of numerous gikrs, and by distribution of alms

Mr Liane, in his Modern Egypticas, vol. in p. 171, gives the following specimen of a zikr recited in the Maulidu 'n-Nabi "O God bless our lord Muhammad among the latter generations, and bless our lord Muhammad in every time and period, and bless our lord Muhammad among the most exalted princes, unto the Day of Judgment, and bless all the prophets and apostles among the inhabitants of the heavens, and of the earth, and may God (whose name be blessed and exalted) be well pleased with our lords and our masters, those persons of illustrious estimation, Abū Bakr, and 'Umar, and 'Usman, and 'Ali, and with all the other favourites of God God is our sufficiency, excellent is the Gnardian And there is no strength nor power but in God, the High, the Great. O God, O our Lord, O Thou liberal of pardon, O Thou most bountiful of the most bountiful, O God

MĀ'U 'L-QUDS (ماء القدس) Lif Sufis for such holy influences on the soul of man as enable him to overcome the lusts of Razzāq's Dict of Suf i Terms)

AL-MA'UN (upelal) Lit "Necessaries" The title of the CVIIth bursh of the Qur'an, in the last verse of which the word OCCUTS

MAUT (wyw) "Death" Heb.

The word is always used in מות. the Qur'an in its literal sense, meaning the departure of the spirit from the body eq. Sürah ii 182 "Every foul must taste of death" But amongst the Süfis it is employed

in a figurative sense, e.g. al mautu 'l-abyaz' or the white death," is held to mean abstinence from food, or that feeling of hunger which purifies the soul A person who frequently abstains from food is said to have entered this state of death Al-mautu 'l-akhzaı " the green death," the wearing of old clothes in a When a person state of voluntary poverty has given up wearing purple and fine linen, and has chosen the garments of povorty, he is said to have entored this state of death Al-mustv 'l-aswad 'the black death,' the reluntary taking up of trouble, and anbmit-ing to be evil spoken of for the truth's sake When a Muslim has learnt to submit to such troubles and persecutions, he is said to have entered into this state of doath (See 'Abdu h-Razzāq's Dict of Sūfi Terms) [MAHAT]

MA'ZUN (صالوں) A licensed or A slave who has received privileged slave a remission of all the inhibitions attending his state of bondage

MEAT, FOOD.

MECCA MYKRYH"

Arable Jawa' (193) MEDICINE The only medicine recommended in the Qu'ran is honey See Surah xvi 71 'From its (the bee's) bell, ometh with a fluid of vary ing hues, which vieldern medicine to man?

#### MEDINA [AL-MADINAR] MEDITATION MURAQABAH ]

MENSTRUATION Arabic mahis سيض) The catamenia, or menses, 18 termed hay: The woman in this condition is called ha'ız or ha ızah All books of Muham madan the clogy contain a chapter devoted to the treatment of women in this condition. During the period of menstruction, women are not permitted to say their prayers, or to touch or read the Qur'an, or enter a mosque, and are forbidden to their husbands. But it is related in the traditions that Muhammad abrogated the law of Moses which set a menstruous woman entirely apart for soven days. (Leviticus xv 19) And Anas says that when the sews heard this they said, "This man opposes our customs in everything"

(See Quran, Sürah .1 222, Michkatu'l Masabih, Hamilton's ed vol. i. p. 121 Arabic ed Babu'l Hazz)

When the period of menses ceases, bathing must be performed and prayer said

MERCY Arabic Rahmah ( ) Heb בחם. The attribute of mercy is specially monitioned in the Qur'an as one which characterizes the Divine Being, each chapter of that book ( with the exception of the 1xth) beginning with the superscription, Besmellahe '-Rahmane 'r-Rahm," In the name of God the Merciful, the Compassionato" In the Tulen 1-Rauli it is said that ar-Rahman 19 July uprlicable to God whilst ar-Rahim may be applied to the creature as well as to God but the Jalalan say the two terms are synonymous, and on this account they are used together Al Barrawi remarks that the attribute of merel expresses "softness of heart' (eqquite l yalb), and "a turning with kindness and favour towards a person," and in this way it expresses God's sympathy with mankind, although the terms are not strictly applicable to an unchangeable Being In the Quran Job is described as speaking of God as "the most merciful of merciful ones" Surah xx: 83) And the argels who bear the throne, and those around it who celebrate Cod's praisos cry out 'Our Lord! thou dust embrace all things in morey and knowledge!" (Sund xl 7) The "freasuries of the mer-cies of the Lord," are often referred to in the Pur an (e y Surahs xvn. 102, xvm 81) The word Ruhmah, "a mercy" is a term used for a divine book, it is irequently applied to the Qurun, which is called 'a mercy and a guid ance '/Surahs x 58, xvii 84), and also to the books of Moses (Surahs xi 20, xii 111) le one place it is used for Paradise, "They are in God's meier," when in 10d) The bounty or God mercy is the constant theme both of the Qur an and the Traditions, eg Sürah vii 155 "My morey embraceth every hing" To despair of (tod's mercy is a cardinal sin buigh xxxiv 54 "Be not in despuis of the merry of God venil, God forgives ains, all of them Surah xv 56 On'v those who err despin of the carry of their Lord.

In the Traditions, Muhammad is related to have said "When God created the world He wrote a book, which is with Him on the exaited throne, and therein is written, 'Verily my mercy overcomes my anger'" And, again, "Verily, God has one hundred mercies, one mercy hath he sent down to men and genii, but He hath reserved ninety nine mercies, by which He will be gracious to His people" (Mishkat, book x ch 4)

The Lyth Surah of the Qur'an is entitled

The Lvth Surah of the Quran is entitled the Suratu's Rahman, or the "Chapter of the Merciful," in which are set forth the 'bonnties of the Lord" It is a chapter which is sadly marred by its concluding description of the sensual enjoyments of Muhammad's para

qrae

The Christians are spoken of in the Qur'an, Sürsh lyu. 27, as those in whose hearts God "placed mercy (rahmah) and compassion (ra fah)"

MICHAEL In Muhammadan works generally, the Archangel Michael is called Mikā'il (Jalan), Heb his name once occurs, he is called Mikāl (Jalan) Al Baizāwi savs that a Jew named 'Abdu llah ibn Sūrīya', objected to Muhammad's assention that the Archangel Gabriel revealed the Qur'ān to him, because he was an avenging angel, and said that if it had been sent by Michael, their own guardian angel (Dainel zu 1), they might have believed This assortion called forth the following verses from Muhammad in Sūrah ii 92—

"Whose is the enemy of Gabriel—For he it is who by God's leave hath caused the Quranto to descend on try heart, the confirmation of previous revelations, and guidance, and good tidings to the faithful—Whose is an enemy to God or his angels, or to Gabriel, or to Michael, shall have God as his enemy for verily God is an enemy to the initides Moreover, clear signs have we sent down to thee, and none will disbelieve them but the

pervorse "

## MIDIAN [MADYAN]

MIFTAHU 'L-JANNAH (الهناه) "The Key of Paradiso" A term used by Muhammad for prayer (Mishkat, book in ch 1)

MIHJAN () A hook-headed stick about four rest long, which, it is said, the Prophet always carried, now carried by men of religious pretensions

MIHRAB (—). A niche in the centre of a wall of a mosque, which marks the direction of Makkah, and before which the Imam takes his position when he leads the congregation in prayer. In the Masjidu in Nabi, or Prophet's mosque, at al-Madinali, a large black atone, placed against the northern wall, facing Jerusalem, directed the congregation, but it was removed to the

southern side when the Qiblah was changed to Makkab

The Mihrab, as it now exists, dates from the days of al-Walid (A.E. 90), and it seems probable that the Khalifah borrowed the idea



A MIIIRAB



A MIBRAB (W S Chadwick)

from the Hindus, such a niche being a peculiarly Hindu feature in sacred buildings

The word occurs four times in the Qur'an, where it is used for a chamber (Sürahs iii. 82, 83, xix 12, xxxviii 20%, and its plural, mahārib, once (Sürah xxxiv 12)

MIKA'IL (ميكاليل) [MICHAEL.]

MILLAH (ab) A word which occurs in the Qur'an fifteen times Eight times for the religion of Abraham (Sūrahs ii 124, 129, iii 89, iv 124, vi 162, xii. 38, xvi. 124, xxii 77), twice for the religion of former prophets (Sūrahs xiv 16, xxvviii 6), once for the religion of the seven children of the cave (Surah xviii 19), three times for idelatrous religions (Sūrahs xii. 37, vii 86, 87) and once for the religion of Jews and Christians (Sūrah ii 114) The word is need in the Traditions for the religion of Abraham (Mishkāt, book x ch. v.)

(Mishkāt, book x ch. v).

According to the Kitābu 't-Ta'rīfāt, it is expressive of religion as it stands in relation to the prophets, as distinguished from Din ((Mi)), which signifies religion as it stands in relation to God, or from Magkab ((Mi)), which signifies religion with reference to the

learned doctors. [RELIGION] Sprenger and Deutsoh have invested the origin and mean ing of this word with a certain amount of

mystery, which is interesting

Dr Sprenger says (Das Leben und die Lehre des Mohammad, vol in p 276 n) —" When Mohammad speaks of the religion of Abraham, he generally uses the word Mella (Millah) and not Dis. Arabian philologists have tried to trace the meaning of the word from their mether tongue thus, Malla (Mallah) signifies fire or hot askes in Arabic and Zaggag says (Thalaby, vol n. p 114), that religion is called Mills because of the impression which it makes, and which may be compared to that which fire makes upon the oread baked in ashes Since the Arabs ate unable to give a better explanation, we must presume that milla is a foreign word, imported by the teachers of the 'Milla of Abraham" in the Hijaz Philo considered Abraham the chief promoter of the doctrine of the Unity of God, and doubtless, even before Philo, Jewish thought, in tracing the doctrine of the true religion, not only as far back as Moses, but even to the father of theu nation, emancipated the indispensability of the form of the law, and so prepared the road to Essaism and Christianity

Mr Emanuel Deutsch, in his article on Islam (Laterary Remains, p. 130), says word used in the Quran for the religion of Abraham is generally Milla Sprenger, after ridiculing the indeed absurd attempts in ide to derive it from an Arabic root, concludes that it must be a foreign word introduced by the teachers of the 'Mills of Abrah int into the Hijaz He is perfectly right Milla = Meinra -Logos, are identical, being the Hebrew, Chaldee (Targum, Peshito in slightly varied spelling), and Greek terms respectively for the 'Word,' that surrogate for the Divine name used by the Targum, by Philo by St This Mills or Word, which Ahraham proclaimed, he, who was not an astrologer but a prophet, teaches a cording to the Hag gadah, first of all, the existence of one God, the Croator of the Universe, who rules this universe with mercy and lovingkindness

MILK Arabie laban (الر) The sale of milk in the udder is unlawful (Hido yah, vol' ii p 433) In the Qui an it is men tioned as one of God's special gits "Verify ye have in cattle a lesson we give you to diink from that which is in their belies be twixt of yine and blood—pure milk—easy to swallow for those who drii " (Suri h xei 68)

MINA (حنى) Let "A wish" A sacred valley near Makkah, in which part of the Pilgrimage ceremonies take place According to 'Abdu T Haqq, it was so called because Adam wished for paradise in this valley

MINARET. [MANABAH]

MINDAH. Generally pronounced mimbar (منبر) The pulpit in a mosque from which the khutbah (er sermon)

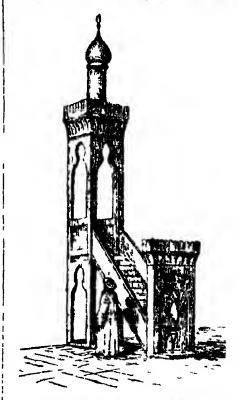
is recited. It consists of three steps, and is sometimes a moveable wooden structure, and sometimes a fixture of blick or stone built against the wall. Muhammad, in addressing the congregation, stood on the uppermost



A MIMBAR IN AN INDIAN MOSQUE (W & Chadwick)

step, Abu Bakr on the second, and Umar on the third or lowest 'Uman fixed upon the middle step, and since then it has been the custom to preach from that step. The Shraha have four steps to their mimbars

The minitars in the mesques of Cairo are



(IV S Chadwick)

elevated structures, but in Asia they are of a more primitive character

Burton says "In the beginning the Prophet leaned, when fatigued, against a post, whilst preschang the khutbah or Friday ser-

mon. The mimbar, or pulpit, was an invention of a M. dinah man of the Banu Najjār. It was a wooden frame, two cubits long by one broad, with three steps, each high, on the topmost of these the Prophet eat when he required rest The pulpit assumed its present form about AH 90, during the artistic reign of El Walid."



A MIMBAR IN MOSQUES AT PESHAWAR

MINES Arabic ma'din (معدن), pl ma'ādis In Zakāt, mines are subject to a payment of one fifth. (Hidāyah, vol 1 39)

MINHAH (منحة) A legal term for a portion of camel's or sheep's milk which another is allowed to draw, but afterwards to restore the animal to its original owner

## MINORITY [PUBERTY]

MĪQĀT ("") Lit "A stated time, or place" The stations at which Makkan pilgrims assume the ihrām or "pilgrim's garment" Five of these stations were established by Mu'nammad (Mishkāt, book xi ch i pt 1), and tho sixth has been added since to suit the convenionce of travellers from the East They are as follows (1) Zu'l-Hulafā', for the pilgrims from al Madīnah, (2) Juhfuh, for Syria, (3) Garnu l-Manāzil, for Najd, (4) Yaulamlam, for Yaman, (5) Zāt i-liq, for 'liāq (6) Ibrahim Muisia, for those who arrive hy soa from India and the east

The putting on of the ilitam at Jerusalem is highly mentiorious, according to stradition which says, "The Prophet said, Whoever wears the ibram for haji or unital, from the Mashidu I Aqsa (te the Temple at Jerusalem) to the Mashidu I-Haram, shall be forgiven for all his past and future sins (Mishkat, book u ch i pt 2)

MIR ()—) A title of respect used for the descendants of celebrated Muhammadan saints More generally used for Saivids or descendants of Fatimah, the Prophet's

daughter

miracles Supernatural powers given to men are spoken of by Muslim lexico graphers as khariqu "l'adat (solul 3,14), or things contrary to custom" in Muslim theology they are expressed by eight forms (1) Iyah (15), pl ayat, a sign", the only word used in the Qur an for n r track (se Sur ibs xiii 27 xxix 49, ii 2) (2) Murrah (beach), pl murizat, making weak

or feeble," or that which renders the adversaries to the truth weak and feeble, a term used only for miracles prformed by prophets (3) Irhās (رهاص), pl. irhāsāt ht. "laying a foundation", used for any miracle performed by a prophet before his assumption of the prophetical office (4) Aleman (6.12), pl 'alāmāt, " a sign," the same as äyah, and used for the signs of the coming Resurrection. (5) Karāmah (2015), pl. karāmāt, lit "beneficence", wonders wrought by saints for the good of the people as well as in proof of their own saintship (6) Ma'unah (dise), pl ma'unañ, lit "help or assistance," used also for the wonders wrought by saints (استدراع) (استدراع), ht "promoting by degrees", a term employed to express the miracles wrought by the assistance of the Devil with the permission of God (8) Ihahah (& lat) pl. ihanai, lit "contempt", miracles wrought by the assistance of the Devil, but when they turn out to the disdain and contempt of the worker

It does not appear from the Qur'an that Muhammad ever claimed the power of working miracles, but, on the contrary, he asserted that it was not his mission to work signs and wonders in proof of his apostleship. This seems to be evident from the following verses.

m the Qur'an -

Surah xxix 49 "They say, Why are not signs (ayat) sent down to him from his Lord? Say Signs are in the power of God alone,

and I am only an open warner"

Surah xiii 27-30 "And they who believe not say Why is not a sign (ayah) sent down to him from his Lord? Say God truly misleadeth whom He will, and guideth to Himself him who turneth to Him If there were a Qur'an by which the mountains would be set in motion, or the earth cleft by it, of the dead be addressed by it, they would not believe"

Sürah xvn 92-97 "And they say, By no means will we believe on thee till thou causo a fountain to gush forth for us from the earth, or till thou have a garden of palm trees and grapes, and thou cause gushing rivers to gush forth in its midst, or till thou make heaven to fall upon us, as thou hast given out in pieces, or thou bring God and the angols to wouch for thee, or thou have a house of God, or thou mount up into heavon, nor will we believe in thy mounting up until thou send us down a book which we may read Say Praise be to my Lord? Am I more than a mau, and an apostle? And what hindereth men from believing, when the guidance hath come to them, but that they say, Hath God sout a more man as an apostle? Say Did angels walk the earth as its familiars, we had surely sent them an angel-apostle out of beaven'

But notwithstanding these positive assertions on the part of thoir Prophet against his ability to work miracles, there are at loast four places in the Qur'an where the Muhammadans believe that miracles are referred to 1 The clefting of the moon (Sürah liv 1, 2)

The hour hath approached, and the moon hath been cleft But if the unbelievers see a sign (ayah), they turn aside and say, Magie l

hat shall pass away i"

Al-Baizawi says, in his commentary on this verse, "Some say that the unbelievers demanded this sign of the Prophet, and the noon was cleft in two but others say it rofers to a sign of the coming Resurrection, the words 'will be cleft' being expressed in he prophetic preterite"

Rodwoll renders it "hath been cleft," as he thinks Muhammad may possibly allude to some meteor or comet which he fancied to

be part of the moun

2 The assistance given to the Muslims at he battle of Badr Sürah in 120, 121 When thou didst say to the saithful 'Is it not enough for you that your Lord aideth you with three thousand angels sent down 'rom on high?' Nay, but if we be steadfast and tear God, and the foe come upon you in 100 haste, your Lord will help you with five bousand angels with their distinguishing orke "

These 'distinguishing marks' gay the commentators, were when the angels rode on black and white norses and had on their beads white and yellow turbans the ends of which hung down between their shoulders

3 The celebrated light journey Surah kwi 1 "We declate the glory of Him who transports his servant by night from the Masjidu 'l-Haram to the Masjidu 'l-Aqsa (1 e

rom Makkah to Jerusalem)

4 The Qur'an itself which the Muhamma dans say is the great muscle of Islam, the ike of which has not been created, nor ever will be, by the power of man In proof of the they quote Sûrah xxix 48 "It is a slear sign (avah) in the nearts of whom the knowledge nath reached"

Although these very doubtful assertions in the Qur'an fail to cetablish the miraoulous powers of the Propher, the Traditions repord numerous occasions when he worked miracles in the presence of his people

The following are recorded in the traditions

of al-Bukhāri and Mushm

(1) On the flight from Makkah, Suraqah being cursed by the Prophet, his horse sank up to

its belly in the hard ground

(2) The Prophet marked out at Badr the exact spot on which each of the idolaters should be elsin, and Anas says not one of them passed alive beyond the spot marked by the Prophet

(3) He oured the broken leg of 'Abdu lish bn Ata by a touch

(4) He converted hard ground into a heap of sand by one stroke of an axe.

(5) He fed a thousand people apon one kid and a ga of barley

(6) He gave a miraculous supply of water at the battle of al-Hudaibiyah

(7) Two trees miraculously moved to form shade for the Prophet

(8) He made Jaber a good horseman by

his prayers
(9) A wooden pillar wept to such an extent

that it nearly rent in two parts because the Prophet-desisted from leaning against it

(10) A sluggish horse became swift from

being ridden by the Prophet (11) Seventy or eighty people mirsoulously

fed on a few barley loaves and a little butter (12) Three hundred men fed from a single cake

The following are recorded by various writers

(1) The Prophet was saluted by the hills and trees near Makkah, with the salutation, "Poace be to thee, O Messenger of God!"

(2) A tree moved from its place to the shade when the Prophet slent under it

(3) The Prophet cured a maniacal boy by

saying "Come out of him" (4) A woll was made to speak by the

Prophet (For surther information, see Kitabu 4-

Mu'jızāt Sahihu l-Bukhārı, Mishkātu 'l-Masābah' Sahihu Muslim)

MI'RAJ (معراع) Lat "An ascent" Muhammad's supposed journey to heaven, called also Isra (اسرى), "the nocturnal journey" It is said to have taken place in the twelfth year of the Prophet s mission in the month of Rabien 'l Awwai

According to 'Abdu I-Haqu, there are some divines who have regarded this miraculous ovent as a more vision, but, he adds, the majority hold it to be a literal journey

The only mention of the vision in the Qur'an is contained in Surah xvu 1 "Praise he to Him who carried His servant by night from the Masjidu 'I-Haram (se the Makkan temple) to the Masjidu 'l-Aqsa (1 e the Temple of Jerusalem)

The following is the description of the supposed journey givon in the Mishkatu '-Macabih Muhammad is related to have said -

"Whilst I was alceping upon my sido, no (Gabriel) came to me, and cut me open from my breast to below my navel and took out in heart, and washed the cavity with Zam zam water, and then filled my heart with Faith and Science After this a white animal was brought fo ue to ride upon Its size was between that of a mule and an ass and it stretched as far as the eye could see The name of the animal was Buraq Then 1 mounted the animal, and ascended until we arrived at the lowest heaven, and Gabriel demanded that the door should be opened it was asked, 'Who is it?' and he said, 'I am Gabriel' And they then said, 'Who is with you?' and he answered, It is Munammad' They said, 'Has Muhammad been called to the office of a prophet? He said, They said, 'Welcome Muhammad He said, Yes ' coming is well' Then the door was opened, and when I arrived in the first heaven, behold, I saw Adam. And Gabriel said to me, This is your father Adam, salute him Then I saluted Adam, and he answered it. and said, 'You are welcome, O good son, and good Prophet! After the Gabriel took me above, and we reached the second heaven, and he saked the door to be opened, and it

was said, 'Who is it? He said, 'I am Gabriel' It was said, 'Who is with yon? He said, 'Muhammad It was said, 'Was he called?' Ho said, 'Yes' It was said, 'Welcome Muhammad his coming is well' Then the door was opened, and when I arrived in the second region, behold, I saw John and Jesus (sisters' sons) And Gabriel said, 'This is John and this is Jesus, salute both of them' Then I saluted them, and they returned it After that they said, 'Welcome good brother and Prophet' After that we went up to the third hoaven, and asked the door to be opened, and it was said, 'Who is said, 'Who is with you?' He said, 'Muhain-mad' They said, 'Was he called?' Gabiiol said, 'Yea' They said, 'Wolcome Muham mad, his coming is well' Then the door was opened, and when I entered the third heaven. behold, I saw Joseph And Gabuel said, 'This is Joseph salute him' Thou I did so and he answered it, and said, 'Welcome, good brother and good Prophet' After that Ga briel took me to the fourth heaven, and asked the door to be opened, it was said, 'Who is that?' He said, 'I am Gabriel' It was said, 'Who is with you?' He said 'Muhammad' It was said, 'Was he called' He said 'Yes' They said 'Welcome Muhammad, his coming his well' And the door was opened, and when I entered the fourth heaven, behold, I saw Enoch And Gahriel said, 'This is Enoch salute him' And I did so, and he answered it, and said, 'Welcome, good brother and Pro phet' After that Gabriel took me to the fifth heaven, and asked the door to be opened. and it was said, 'Who is there?' He said, 'I am Gabrie!' It was said, 'Who is with you?' Ho said, 'Muhammad' They said, 'Was he called?' He said, '1es' They said, Welcome Muhammad, his coming is well. Then the door was opened and when I arrived in the fifth region, behold I saw Asion And Cabriel said, 'This is Asron, salute him' And I did so, and he re-turned it, and said, 'Welcome good brother and Prophet' After that Gabriel took me to the sixth heaven and asked the door to be said 'I am Gabriel' They said, 'And who is with vou?' He said, 'Muhammad' They said, 'Is be called!' Ho said, 'Yos' They said, Welcome Muhammad his coming is well' Then the door was opened, and when I entered the sixth heaven, behold, I saw Moses And Gabiiel said, This is Moses, salute him.' And I did so, and he returned it, and said . Melcome, good brother and Prophet' And when I passed him, he wopt And I caid to him, 'What makes you weep?' He said, 'Because one is sent after me, of whose people more will enter Paradisc than of mine After that Gabriel took me up to the seventh heaven, and asked the door to be opened, and it was said, 'Who is it?' He eaid, 'I am Gabriel' And it was said, 'Who is with am Gabriel And II was said, 'Wilo is with you?' He said, 'Muhammad.' They said, 'Was he called!' He said, 'Yea.' They said, 'Welcome Muhammad, his coming is

well.' Then I entered the seventh heaven, and behold, I saw Abraham. And Gabriel said, 'Thie is Abraham, your father, sainte him', which I did, and he returned it, and said, 'Welcome good son and good Prophet' After that I was taken up to the tree called Sidratu 'l Muntaha, and behold its fruits were like water pots, and its leaves like elephant's ears And Gabriel said, 'This is Sidratu 'I-Muntaha' And I saw four nivers there, two of them hidden, and two manifest I said to Gabriel, 'What are these?' He said, 'These two concealed rivers are in Paradise, and the two manifest are the Nile and the Euphrates After that, I was shown the Bartu 7-Mamur After that a vessel full of wine, another full of milk, and another of honey, were brought to me, and I took the milk and drank it And Gabriel said, 'Milk is religion you and your people will be of it"
After that the divine orders for prayers were fifty every day Then I returned, and passed by Moses, and he said, 'What have you been ordered?' I said 'Fifty prayers every day' Then Moses said, 'Verily, your people will not be able to perform fifty prayers every day, and verily, I swear by God, I tried men before you, I spplied a remedy to the sons of Israel, but it had not the desired effect. Thon return to your Lord, and ask your people to be released from that And I returned, and ten prayers were taken off Then I went to Moses, and he said as before, and I returned to God's court, and ten prayers more were curtailed Then I retuned to Moses, and he said as before, then I e-turned to God's court, and ten more were taken off And I went to Moses, and he said as before, then I returned to God, and ten inoic were lessened. Then I went to Moces and he said as before, then I went to God's court, and was ordered five prayers every day Then I went to Moses, and he said 'How many have you been ordered?' I said 'Five prayers overy day' He said, 'Verily your people will not be able to perform five prayers every day, for, verily, I trust men before you, and applied the severest remedy to the sons of Island Then return to your Lord, and ask them to be lightened' I said, · I have asked Him till I am quite ashamed, I cannot return to Him again But I am satisfied, and resign the work of my people to God' Then, when I passed from that place, a crier called out, I have established My divine commandments, and have made them easy to My servants"

Suratu 'l-Mi'ra; is a title of the xviith chapter of the Qur'an, in the first verse of which there is a reference to the night journey of Muhammad It is called also the Suratu Bani Isia'il, or the Chapter of the Children of Israel

MIRAS (موراث [INHERITANCE]

MIRZA (ميرزا) A title of respect given to persons of good family

MIRZABAH, MIRZABBAH (4) "A clod-arusher." The iron hammer with

which the dead are beaten who cannot reply satisfactorily to the questions put to them by Munkar and Nakir, Called also Mitragah (Al) [PUNISHMENTS OF THE CRAYE]

MIŞĀQ (سينان). "A covenant" A word used in the Qur'an for God's covenant with his people [COVENANT]

مشكوة) MISHKĀTU 'L MASABIḤ المعابيع) A well-known book of Sunni tradition, much used by Sunni Muslims in India, and frequently quoted in the present work. It was originally compiled by the Imam Husam al-Baghawi, the celebrated commentator, who died AH 510 or 516, and called the Masabshu's-Sunnah, or the "Lamps of the Traditions" In the year AH 737 Shaikh Waliyu 'd din revised the work of al-Baghawi, adding an additional chapter to ach section, and called it the Mishkatu 'l-Masabih, or the "Niche for lamps" In the time of the Emperor Akbar, Shaikh 'Abdu 'I Haqq translated the work into Persian, and added a commentary (See Kashju'z-Zunun, en loco )

MISKIN (مسکیر) "A poor per-Heb. Eccles ix 15, 200. According to Muslim law, a person who has no property whatever, as distinguished from a faqir ( , or a person who possesses a little property, but is poor (Hidayah, vol i p 54)

MISQAL (منقال) Aα Arabic weight, which frequently occurs in Muham-madan law books Richardson gives it at a dram and three-sevenths It is also used for a gold coin of that weight [MONEY]

[LGYPT] (مصر) MISR

MISWAK (مسواك) (1) 4 toutholeaner made of woo mbout a same and It is preferred when made of a word which has a bitter da voor The Salvado-a Indica is the tree, the wood of which is used in India

(2) The act of cleaning the tee h, which is a religious ceremony founded upon the example of Muhammad, and forms the first part of the wazu, or 'ablution before prayer"

The Prophet was , particularly careful in the observance of miswāk (see Mishkāt, book mi. ch 4) It is amongst those things which are called fitrah (q :

The iron MITRAQAH ( ستولم) hammer or mace with which the infidels will bs smitten in their graves by the angels Munkar and Nakir Persian gurz [PUNISH-MENTS OF THE GRAVE.

(مسان) MIYAN A Persian word, used as a title of respect for the descendants of celebrated Muhammadan saints

MIZĀN (مسيسوال ), pl mawazin Lit "A balance" Heb pl ロリれか. (1) The law contained in the Qur'an, Sürah zin 16 "Ged in He who hath sent down the Book with trnth and the balance." (2) The senies in which the actions of all men shall be neighed Sürah xm 47 "Just balances will be set up for the Day of the Resurrection, neither shall any soul be wronged in aught, though, were a work but the weight of a grain of mustard seed, we would bring it forth to be weighed and our

reckoning will suffice."

Muhammad is related by 'Abdu 'lish ibn Ami to have said "Verily, God will bring Muslim into the presence of all men on the Day of Judgment, and will show him ninetymine large books and each book as long as Then God will say to the eye can reach him, 'Do you dent anything in these books? Have my writers injured you?' And the Mushn. will say, 'O my Lord, I deny nothing that is in them' Then God will say, 'Have you any excuse ' And he will sav, 'No' Then God will say, I have good news for yon, for there is no oppression in this day' Then God will bring forth a piece of paper, on which is written 'I bear witness that there is no derty but God, and I bear witness that Muhammad is His servant and apostle And God will say, 'Go and weigh your actions.' And the Muslim will say, 'What is this bit of paper compared with those large books? And God will say, 'This bit of paper is neavy, we ghit' Then the books will be put in the sca'e, and the bit of paper m the other, and the books containing the actions will be light, and the bit of paper, whereon is written the creed of the Muslim, will be heavy" (See Collection of Hadis by at-Tirmizi)

The commentators say that the scales will be held by the angel Gabriel, and that they art of so vast a size, one hangs over Paradise, and the other over Hell, and they are capacious enough to contain both heaven and Though some are willing to undercarth stand what is said in the Traditions concerning this balance sliegorically, and only as a figurative representation of God's equity, yet the more ancient and orthodox opinion is that it is to be taken literally, and since words and actions, being mere accidents, are not capable of being themselves weighed, they say that the books wherein they are written will be thrown into the scales, and according as those wherein the good or the evil actions are recorded shall preponderate, sentence will be given, those whose balances laden with their good works shall be heavy, will be saved, but those whose balances are light, will be condemned. Nor will anyone have onuse to complain that God suffers any good actions to pass unrewarded, because the wicked obtain rewards for the good they do in-the present life, and therefore can expect no favour in the next.

The old Jewish writers make mention of the books to be produced at the Last Day, wherein men's actions are registered, as of the balance wherein hey shall be weighed, and the Bible riself seems to have given the first notion of both. But what the Persian Magi believe of the balance comes nearest to the Muhammadan opinion. They hold that on the Day of

Judgment, two angels, named Mihr and

tý

Sornah will stand on the bridge between heaven and hell, and examine every person as he passes , that the former, who represents the divine mercy, will hold a balance in his hand, to weigh the actions of men, that, acsording to the report he shall make thereof to God, sentence will be pronounced, and those whose good works are found more ponderous, if they turn the ecale but by the weight of a hair, will be permitted to pass forward to Paradise, but those whose good works shall be found light, will be, by the other angel, who represents God's justice, precipitated from the bridge into hell

MODERATION Arabic agtisad (التمالا) According to Muhammad's teaching, moderation in all religious matters is better than excessive plety, and a chapter in the Traditions is devoted to the subject He is related to have said -

"The best act in God's sight is that which is constantly attended to, although in a small

degree "

"Do what you are able conveniently, because God will not be tired of rewarding as

long as you are not tired of doing"

"You must dontinue at your prayers as long as it is agreeable to you and when you are tired sit down "

"Versiy, religion to easy, therefore hold it firm." (See Mishkat, Babu 'l-Iqtisad)

MODESTY (Arabic haya' ala) is frequently commended in the traditional sayings of Muhammad, who m related to have said .

" Modesty is a branch of faith "

"Verily, modesty and faith are joined to-gether" (Mishkat, book axis ch arx)

MUNASTICISM (Arabic rahbāmiyah رهبانيا) was forbidden by Muhammad. It is related in the Traditions that 'Usman ibn Maz'un came to the Prophet with the request that he might retire from society and become a monk (rahib) Prophet replied, "The retirement which becomes my people is to sit in the corner of a mosque and west for the time of prayer"

(Michkat, book w ch. 8)
In the Quran, the Christians are charged with inventing the monestic life Surah lvil. 27, "We gave them the Gospel, and we put into the hearts of those who follow him, kindness and compassion, but as to the monastic hee, they envented it themselves"

According to the Hedayah (vol u. p 215), capitation tax is not to be imposed upon Rahibe, whether Christian or Pagan, but this

is a matter of dispute

MONEY There are three coms mentioned in the Qur'an, (1) Quntar (, bus) (2) Dinar (ديمار), (8) Dirham (ديمار), pl Darāhım.

(1) Qenter Sürah iii. 68 "Among the people of the Book are those to one of whom, if you entrust a quater, he will restore it."
In the Quiwis, it is said that a quater was

a gold noin of the value of 200 dmars, but

Muhammad Tahir, the author of the Mayma l-Bihâr (p. 178), says it implies a very co siderable sum of money, as much gold as w go into the hide of a cow It is general translated talent.

Surah in 68 "There a (2) Dînar those to whom, if thou entrust a dinar, the will not restore it to thee " It was the den

rius, or a small gold com

(8) Dreham Surah xil 20 "And the sold him for a mean price, dirhams count out" A silver drachma [QINTAR, DINA

DIRHAM, WEIGHTS ]
Mr Prinsep says "The silver (supya, silver piece), now current in Musli countries, was introduced, according to Abt fazel, by Sher Shah, who usurped the thro of Delhi from Humayoon in the year 154 Previous to his time, the Arabic dirhim (silv drachma), the gold dinar (denarius auri), at the copper fulcos (folks), formed the currency of the Moghul dominions Sher Shak rupee had on one side the Muhammad creed, on the other the emperor's name at the date in Persian, both entircled in an a nular Hindee inscription Since the sar com was revived and made more pure, Akber's reign, we may assume the origin weight of the rupes, from Abulfazel's stat ment, to have been 111 mashas Akbe square rupes, called from its inscription tillaly, was of the same weight and value. This coin was also called the chahar-yare from the four friends of the Prophet, Ab bekr, Omar, Osman, Alı, whose names a macribed on the margue. This rupes is su posed by the vulgar to have talismanic power

MONOGAMY Although pol gamy is sanctioned in the Qur'an, the work "and if ye fear that ye cannot be equitab then only one" (Surah iv 8), would soem imply a leaning to monogamy, as the safe and most discreet form of matrimony suthor of the Akhlaq-1-Jalah says "Excel ing, indeed, in the case of kings, who mar to multiply offspring, and towards whom t wife has no alternative but obedience, pl rality of wives is not defensible their case it were better to be cautious, i husband and wife are like heart and bor and like as one heart cannot supply life two bodies, one man can hardly provide f the management of two homes" (Thompsoi English Translation, p 266)

MONOPOLY Arabic (احتكار) A monopoly of the nece saries of life (as, for example, the hoardi up of grain with the object of raising price) is forbidden in Muhammadan law the Prophet has said:

"Whoever monopolizeth is a sinner" "Whosoever keepeth back gram for days, in order to increase its price, is both

forsaker of God, and is forsaken of God (Meskkat, book zu ch z . Hedayak, vol. p. 114)

MONTH Arabic shahr (,44), I shuher The months of the Muhammadan ye

are lunar, and the first of the month is reckoned from the sunset immediately succeeding the oppearance of the new moon (held) The names of the new moon (held) The names of the months are (1) Muharram منه (2) Safar غير (3) Rabī'u 'l Akhır المنه الأمر الأمر الأمر (4) إليح الأمر (5) Jumāda 'l-Ulā جمالي الأمر (6) Jumādā 'l-Ukhrā مالي الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراكية الأمراك معبان (7) Rajab ، وحب , (8) Sha'bān ألاعوى (9) Ramaṣan وحمان , (10) Shawwāl (11) كن العمدة (12) كن العمدة (12) كن العمدة (12) كن العمدة (12) كن العمدة (12) كن العمدة (13) Four of these months are held to be sacred,

namely, Muharram, Rajab, Zū'i-Qa'dah, Zū 'l-Hijah, and according to the teaching of the Qur'an (Surah ız 36), it is not lawful for Muslims to fight during these months, except when they attack those " who join other gods with God, even as they attack von one and all "

The names of the months seem to have been given at a time when the intercalary year was in force, although Muslim writers assume that the names were merely given to the months as they then stood at the time when they were so named For a discussion of the formation of the Muhammadan year, the reader is referred to that article [YEAR]

(1) Muharram is the first month in the Muhammadan calendar, and is so called because, both in the pagan ago and in the time of Muhammad, it was held unlawful (harain) to go to war in this month It is considered a most suspicious month, and Muhammad is related to have said, "Whosoever shall fast on Thursday, Friday, and Saturday m this month, shall be removed from hell fire a distance of seven hundred years journey, and that he who shall keep awake the first night of this month, shall be forgiven all the sins of the past year, and he who shall fast the whole of the first day, shall be kept from sin for the next two years" (Hanisu 'l- Watzin, p 154) The first ten days of this month are observed in commemoration of the martyrdom of al-Hussin, and the tenth day in the 'Ashūrā' fast

(2) Safar, the second month, is supposed to derive its name from safir, "empty," either because in it the Arabians went forth to war and left their homes empty, or, according to Rubeh, because they left whom they attacked empty According to some writers, it was so named from sufar, "yellowness," because when it was first so called, it was autumn, when the leaves bore a yellowish tint. (Vide Lane's Arabic Dict, Chyagu'l-Luchah.) It is held to be the most unlucky and inauspicrous month in the whole year, for in it, it is said, Adam was turned out of Eden. (See Hansu'l-Waszin.) It was during this month that the Prophet was taken ill, but his partial

recovery took place on the last Wednesday
(8) Rabiu 'l-Awwal, and (4) Rabiu 'l-Ather, the first and second spring months, are said to have been so named when the calendar was first formed, and when these months occurred in the spring Muhammad

died on the 12th day of the Rabi'u 7-Awwal (5) Jumacā '1-Mā and (6) Jumādā 'l-Ukārā, are the fifth and sixth months, about

which there is some discussion as to the origin of the name Mr Lane, in his Dictionary, says the two months to which the name Jamādā (freezing) is applied, are said to be so called because, when they were so named, they fell in the season of freezing water, but this derivation seems to have been invented when the two months thus named had fallen back into, or beyond, the winter, for when they received this appellation, the former of them evidently commenced in March and the latter ended in May Therefore, I hold the opinion of M Caussin de Perceval, that they were thus called because falling in a period when the earth had become dry and hard, by reason of paneity of rain, jamad being an epithet applied to land upon which ram has not fallen, which opinion is confirmed by the obvious derivation of the names of other months (See Lane's Arabic Dict in loco )

(7) Rayab, the "honoured" month, so called because of the honour in which the month was held in the Times of Ignorance, masmuch as war was not permitted during this month. The Prophet is related to have said that the month Rajab was like a snowy white fountain flowing from heaven itself, and that he who fasts on this month will drink of the waters of life It is called Rapab-i-Musar, because the Muzar tribe held it in high esteem It is usual for religious Muslims to spend the first Friday night (se our Thurs-

day night) of this month in prayer
(8) Sha'ban, the month of separation
(called also the Shahru n-Nubi, the Prophot's month"), is so called because the anciont Arabians used to separate, or disperse themselves, in this month in search of water (for when the months were regulated by the solar year, this month corresponded partly to June and partly to July), or, as some say, for predatory expeditions. On the fifteenth day of this month as the Shab-a-Barat, or "Night of Record," upon which it is said that God registers annually all the actions of mankind which they are to perform during the year, and upon which Muhammad enjoined his followers to keep awake the whole night and to repeat one hundred rak'ah prayers [SHAB I-BARAT]

(9) Ramazan, the ninth month of the Muhammadan year, is that which is observed as a strict fast. The word is derived from ramz, "to burn," because it is said that, when the month was first named, it occurred in the hot season, or because the month's fast is supposed to burn away the sum of men. (See Ghryasu 'l-Lughah) The excellence of this month is much extelled by Muhammad, who said that during this month the gates of Paradise are opened, and the gates of Hell shut. (Mishkat, book vii chap. i sec 1) [RAMASÁN]

(10) Shumwal, ht "a tail," is the tenth month of the lunar year, and, according to Arabio lexicone (see Chyanu 'l-Lughah, Qāmus, &c), it is so called because, when first named, it coincided with the season when the she-camels, being aven or eight months gone with young, raised their sils, or, because it was the month for hunting The Arabs used to say that it was an unlucky mouth in which to make marriage comracts, but the Prophet ignored their thus auguring, and marised Ayishah in this rionth the 'Idu' -Fier, or "the Feast of Breaking the Fast," occurs on the first of this month (11) Zü'l-Qu'dah, or the month of truce, is the eleventh month, and so called by the

ancient Arabs, because it was a month in which warfare was not conducted and in which the people were ongaged in peaceful

occupations.
(12) Zu 'l-Hijjak, the month of he Pil grimage, is the last month of the Muham madan calendar. It is the month in which the pilgrimage to Makkah must bu made a visit to the sacred city at another time having in no way the merits of a pilgrimage. The Hap, or "Pilgrimage," is performed, pon the seventh, eighth, minth, and tenth of turn the seventh of turn the seventh of turn the seventh of turn the seventh of turn the seventh of turn the seventh of turn the seventh of turn the seventh of turn the seventh of turn the seventh of turn the seventh of turn the seventh of turn the seventh of turn the seventh of turn the seventh of turn the seventh of turn the seventh of turn the seventh of turn the seventh of turn the seventh of turn the seventh of turn the seventh of turn the seventh of turn the seventh of turn the seventh of turn the seventh of turn the seventh of turn the seventh of turn the seventh of turn the seventh of turn the seventh of turn the seventh of turn the seventh of turn the seventh of turn the seventh of turn the seventh of turn the seventh of turn the seventh of turn the seventh of turn the seventh of turn the seventh of turn the seventh of turn the seventh of turn the seventh of turn the seventh of turn the seventh of turn the seventh of turn the seventh of turn the seventh of turn the seventh of turn the seventh of turn the seventh of turn the seventh of turn the seventh of turn the seventh of turn the seventh of turn the seventh of turn the seventh of turn the seventh of turn the seventh of turn the seventh of turn the seventh of turn the seventh of turn the seventh of turn the seventh of turn the seventh of turn the seventh of turn the seventh of turn the seventh of turn the seventh of turn the seventh of turn the seventh of turn the seventh of turn the seventh of turn the seventh of turn the seventh of turn the seventh of turn the seventh of turn the seventh of turn the seventh of turn the seventh of turn the seventh of turn the seventh of turn the seventh of turn the seventh of turn the seventh of turn the seventh of turn the seventh of turn the seventh of turn the seventh of turn the seventh of turn the seventh of turn the seventh of turn the seventh of turn the seventh of turn the seventh of tur month The Idu l-Azhā, or Fenst of Sacrifice, Tis held on the tenth [HAJJ]

## MORTGAGE [IJARAH]

MOON Arabic gamar (منه) The moon is frequently mentioned in the Qui'an Muhammad on three occasions awears by it (Surahs inniv 85, innaiv 18, xer 2), and it is easid to have been set in the heavens for a light (Surahe z 5, lxxi 15), to run to its appointed goal (Surahs xxxv 14, xxxix 7), and that it will be eclipsed at the Day of Judgment (Surah lxxv 8) The Livth Surah of the Quran, which is entitled the Suratu'l-Comar, begins with a reforence to the splitting of the moon which is a matter of controversy It reads "The hour draws nigh and the moon is eplit asunder But if they see a sign, they turn saids and say magic

Al-Baizāwī refere it to a miracle, and says the unbelievers having asked Muhammad for a sign, the moon appeared to be cloven in twain. But the most natural explanation of the passage is, that the expression refers to one of the signs of the Resurrection.

At an eclipse of the moon, a devout Muslim is expected to recite a two rak'sh

prayer

MOORS The name given to the Muhammadan conquerors of Spain, en account of their having come from the ancient Mauri, or Mauretania, now known as the Empire of Morocco. The word Maurs is supposed to have been derived from the Alexandrian word μαυροί, "blacks" (See Smith's Dict of Greek and Roman Geography Mouretanea)

MOSES. Arabic Mūsā (روسيه). Heb According to Muhammadanism, he is one of the six great prophets who founded dispensations, and to whom the Taurat was revealed. Hie special title, or kalimah, is Kalemu 'llah, " One who conversed with God" A lengthy account is given of his intercourse with Pharach and his dealings with the Chil dren of Israel in the Qur'an, which we take

from Mr Lane's Selections, together with the remarks of the Jalalan, al-Bazzawi, and other commentators, in italics (Stanley Lane-l'vole's new ed. of Lane's Selections, p 97)

"We will rehearse unto thee of the history of Moses and Pharach with truth, for the sake of people who believe Verily Pharach exalted himself in the land of Egypt, and divided its inhabitants into parties to serve him He rendered weak one class of them, namely the children of Israel, slaughtering their male children, and preserving alive their females, because one of the distners said unto him, A child will be born among the children of Israel, who will be the means of the loss of thy kingdom,—for he was one of the corrupt doers And We desired to he gracious unto those who had been deemed weak in the land, and to make them models of religion, and to make them the heirs of the possessions of Pharauk, and to establish them in the land of Egy, it, and in Syria, and to show Pharaou and Haman and their forces what they feared And We said, by revelation, from, them unto the mother of Moses, the child abovementioned, of whose birth none knew save his suster, Suckle him and when thou fearest for him cast him in the river Nile, and fear not his verng drowned, nor mourn for his separation, for We will restore him unto thee, and will make him one of the apostles So she suchled him three months, during which he uept not, and then she feared for him, u here fore she put him into an ark pitched within and furnished with a bed for lum, and she closed it and east it in the river Nile by might And the family of Pharach lighted upon him in the ark on the mor row of that night, so they put it before him, and it was opened, and Moses was taken forth from it, sucking walk from his thumb, that he might be unto them eventually an enemy and an afflic-tion, for Pharach and Haman (his Wesser) and their forces were sunners, wherefore they were punished by his hand And the wife of Phuraoh said, when he and his servants had proposed to kill him, He is delight of the eye unto me and unto thee do not ye kill him per-adventure he may be serviceable unto us, or we may adopt him as a son. And they complied with her desire, and they knew not the Consequence.

"And the heart of the mother of Moses, when she knew of his having been lighted upon, became disquieted, and she had almost made him known to be her son, had We not fortified her heart with patience, that she might be one of the believers in Our promise. she said unto his sister Maryam (Mary), Trace him, that thou mayest know his case. And she watched him from a distance, while they knew not that she was his sister and that she was watching him. And We forbade him the breasts, preventing him from taking the breast of any nurse except his mother, before his restoration to her, so his sister eard, Shall I direct you unto the people of a house who will nurse him for you, and who will be faithful unto him? And her offer was arrepted, therefore she brought his mother, and he took her breast so she returned with him to

her house, as God hath said, -And We restored him to his mother, that her eye might be cheerinl and that she might not grieve, and that she might know that the promise of God to restore him unto her was true but the greater number of them (that is, of mankind) know not this. And it appeared not that this was his sister and this his mother, and he remained with her until she had weaned him, and her hire was paid her, for every day a deenar, which she took secure it was the wealth of a hostile person She then brought him unto Pharach, and he was brought up in his abode, as God hath related of him in the Chapter of the Poets (Surab xxv1 17), where Pharaoh said unto Moses, Have we not brought thee up among us a child, and hust thou not dwelt among us thirty years

of thy life?
"And when he had attained his age of strength (thirty years or thirty and three), and had become of full age (forty years), We bestowed on him wisdom and knowledge in religion, before he was sent as a prophet, and thus do We reward the well-doors. And he entered tne city of Pharach, which was Munf [Memphis], after he had been absent from him a while, at a time whon its inhabitants were inadvertent, at the hour of the noon-sleep, and he found therein two men fighting, this being of his party (namely an Israelste), and this of his enemies, an Egyptian, who was compelling the Israelite to carry firewood to the kitchen of Pharach without pay and he who was of his party begged him to aid him against him who was of his enemies So Moses said unto the latter. Let him go And it is said that he replied to Moses, I have a mind to put the burden on thee And Moses struck him with his flet, and killed him But he intended not to kell him, and he buried him in the sand He said, This is of the work of the devil, who hath excited my unger, for he is an enemy unto the son of Adam, a manifest misleader of He said, in repentance, O my Lord, verily I have acted injuriously unto mine own soul, by killing him, therefore forgive me So He forgave him for He is the Very Forgiving, the Merciful -He said, O my Lord, ny the favours with which Thou hast favoured me, defend me, and I will by no means he an assistant to the sinners after this-And the next morning he was afraid in the city, watching for what might happen unto him on account of the slain man, and lo, he who had bogged his assistance the day before was crying out to him for aid against another Egyptian Moses said unto him, Verily thou art a person manufestly in error, because of that which thou hast done yesterday and to day But when he was about to lay violent hands upon him who was an enemy unto them both (namely unto Moses and him who begged his aid), the latter said imagining that he would lay violent hands upon him, because of that which he had sand unto him O Moses, dost thou desire to kill me, as thou killedst a soul yesterday? Thou desirest not aught but to be an oppressor in the land, and thou desirest not to be [one] of the reconcilers —And the Egyptran heard that so he knew that the killer was

Moses, wherefore he departed unto Pharach and acquainted him therewith, and Pharaok commanded the executioners to slay Moses, and they betook themselves to seek him. But a man who was a believer, of the family of Pharach, came from the furthest part of the city, running by a way that was nearer than the way by which they had come. he said, O Moses, verily the chiefs of the people of Pharaoh are consulting respecting thee, to slay thee; therefore go forth from the city verily I am unto thee one of the admonishers. So he went forth from it in fear, watching in few of pursuer, or for the aid of God. He said, O my Lord, deliver me from the uniust people of Pharach!

"And when he was journeying towards Modyen, which was the city of Shoeyb (Shu'aib), eight days journey from Misr (named after Medyen [Madyan] the son of Abraham), and he knew not the way unto it, he said, Per adventure my Lord will direct me unto the right way, or the midile way. And God a nt unto him an angel, having in him hand a short spear, and he went with him thither. And when he came unto the water (or well) of Medyen, he found at it a company of men watering their animals, and he found besides them two women keeping away their sheep from the water He said unto them (namely the two women), What is the matter with you that ye water not? They answered, We shall not water until the pastors shall have driven away their animals, and our father is a very old man, who cannot water the sheep. And he watered for them from another well near anto them, from which he lifted a stone that hone could lift but ten persons. Then he retired to the shade of an Egyptian thorn-tree on account of the violence of the heat of the sun and he was hungry, and he said, O my Lord, verily I am in need of the good provision which Thou shalt and down unto me And the two women returned unto their father in less time than they were accustomed to do- so he asked them the reason thereof, and they informed him of the person who had watered for them, whereupon he said unto one of them, Call him unto me

"And one of them came unto hun, walking bashfully, with the sleeve of her shift over her face, by reason of her abaskment at him she said, My father calleth thee, that he may re compense thee with the reward of thy having watered for us And he assented to her call, disliking in his mind the receiving of the reward but it seemeth that she intended the compensation if he were of such as desired it And she walked before him, and the wind blew her yarment, and her legs were discovered he said unto he , Walk behind me and direct me in the way And she did so, until she cd he unto her father who was Sho'eyb, on whom be peace and with him was prepared a supper He said unto him, Sit and sup But he re plied, I fear less it be a compensation for my having watered for them, and we are a family who seek not a compensation for doing good He said, Nay, it is my custom and hath been the custom of my fathers to entertain the guest and to give food. So he are, and acquainted

And when he had come him with his case unto him, and had related to him the story of his having killed the Egyptian and their enten-tion to kill him and his fear of Phiraoh, he replied, Fear not thou hast escaped from the unjust people. (For Pharaoh had no dominion over Medyen) One of them [namely of the women] said (and she was the one who had been sent), O my father, hire that to tend our sheep in our stead, for the b st whom bou canst hire is the strong, the trustworthy So he asked her respection him, and she acquainted him with what hath been above telated, his lifting up the stone of the well and his saying unto her, Walk behind m - and moreover, that when she had come unto him and he knew of her presence, he hung down his head and raised it not Ho therefore eard, Verily I desire to marry thee unto one of these my two daughters, on the condition that then shalt be a hired servant to me, to tend my sheep, eight years, and if thou fulfil ten years, it shall be of thine own will and I desire not to lar a difficulty upon thee by imposing as a condition the ten years thou shalt find me, if God, please, one of the just, who are faithful to their covenants. He replied, This be the covenant between me and thee, whichever of the two terms I fulfil, there shall be no injustice against me by demanding an addit tion thereto, and God is witness of what we And the marriage contract was concluded according to this, and Sho'cyb ordered his daughter to give unto Moses a rod wherewith to drive away the wild beasts from his sheep and the rods of the prophets were in his posses sion and the rod of Adam, of the myrtle of paradise, fell into her hand, and Moses took it, with the knowledge of Sho and (Surah xxviii 21-28)

"Hath the history of Moses been related to thee? when he saw fire during hes journey from Medyen on his way to Faypt and said unto his family, or his wife Terry ye here, for I have seen fire perhaps I may bring you a brand from it, or find at the tro a guide to direct me in the way. For he had For he had missed the way in consequence of the darkness of the night. And when he came unto it (and it was a bramble bush), he was called to by a voice saying, O Moses, verily I am thy Lord, therefore pull off thy shoes, for thou art in the holy valley of Tuwa And I have chosen thee from among thy people; wherefore hearkon attentively unto that which is reverled unto thee by Me Verily I am God there is no Derty except Me therefore worship Me, and perform prayer in remembrance of Me Verily the hour is coming I will mainfest it unto mankind, and its nearness shall appear unto them by its signs, that every soul may be recompensed therein for its good and evil work therefore let not him who believeth not in it, and followeth his last, hinder thee from believing in it, lest theu perist. And what is that in thy right hand O Mosex?—He an swered it is my rod, whereon I lean and wherewith I best down leaves for my sheep that they may eat them, and I have other uses for it, as the carrying of provision and the

water-skan, and the driving away of reptiles. He said, Cast it down, O Moses. So he cast it down and lo, it was a serpent running along God said, Take it, and fear if not we will restore it to its former state And he put his hand into its mouth, whereupon it be came again a rod. And God said, And put thy right hand to the left arm-pit, and take st forth it shall come forth while without evil, (that is without leprosy, shining like the rays of the sun, dazzling the sight,) as another eign, that We may show thee the greatest of our signs of thine apostleship (And when he descred to restore his hand to its first state, he put it as before described, and dreu it forth) Go as an apostle unto Pharaoh and those who are with him for he hath acted with exceed ing implety hy arrogating to himself divinity-Moses said, O my Lord dilate my bosom that it may bear the message, and make my affair easy unto me, and loose the knot of my tongue (this had arreen from his having been burned in his mouth by a live roal when he was a child), that they may understand my speech when I deliver the message And appoint unto me a Wezeer of my family, namely Aaron [Haroon] my brother Strengthen my back by him, and make him a colleague in my affair, that we may glorify Thee much, and remember Thee much, for Thou knowest

"God replied, Thou hast obtained thy petition, O Moses, and We have been gracious unto thee another time forasmuch as We revealed unto thy mother what was revealed, when she gave birth to ther and feared that Pharach would kill thee among the others that were born saying, Cast him into the ark, and then cast him, in the ark, into the river Nile, and the river shall throw him on the shore, then an enemy unto Mo and an enemy unto him (namely Pharaoh) shall take him And I bestowed on thee, after he had taken thee, love from Me, that thou mightest be loved by nien, so that Pharuoh and all that saw thee loved thee, and that thou mightest be bred up in Mine eye Also forasmuch as thy sister Maryam went that she might learn what became of thee, after they had brought nurses and thou hadst refused to take the breast of any one of them, and she said, Shall I direct you unto one who will nurse him? (uhereupon her proposal was accepted, and she brought his mother). so We restored thee to thy mother that her eye might become cheerful and that she might not grieve And thou slewest a soul, namely the Copt in Egypt, and wast sorry for his slaughter, on account of Pharaoh, and We delivered thee from sorrow, and We tried thee with other trial, and delivered thee from it. And thou stayedst len years among the people of Medyen, after thou hadst come thether from Egypt, at the abode of Sko eyb the prophet, and he married thee to his daughter. Then thou camest according to My decree, as to the time of thy mission, when thou hadst attained the age of forty years, O Moses, and I have chosen thee for Myself. Go thou and thy brother unto the manual with the married with the married with the married with the married with the married with the married with the married with the married with the married with the married with the married with the married with the married with the married with the married with the married with the married with the married with the married with the married with the married with the married with the married with the married with the married with the married with the married with the married with the married with the married with the married with the married with the married with the married with the married with the married with the married with the married with the married with the married with the married with the married with the married with the married with the married with the married with the married with the married with the married with the married with the married with the married with the married with the married with the married with the married with the married with the married with the married with the married with the married with the married with the married with the married with the married with the married with the married with the married with the married with the married with the married with the married with the married with the married with the married with the married with the married with the married with the married with the married with the married with the married with the married with the married with the married with the married with the married with the married with the married with the married with the married with the married with the married with the married with the married with the married with the married with the married with the married with the married with the married with the married with the married with the brother unto the people, with My nine signs, and cease ye not to remember Me Go ye

unto Pharach, for he hath acted with exceeding implety, by arrogating to himself divinity, and speak unto him with gentle speech, exhorting him to relinquish that conduct peradventure he will consider, or will fear God, and repent (The [mere] hope with respect to the two [result is expressed] because of God's knowledge that he would not repent )-They replied, O our Lord, verily we fear that he may be precipitately vielent against us, hustening to punish us, or that he may act with exceeding musture towards us. He said, Fesr ye not, for I am with you I will hear and will see. Therefore go ye unto him and say. Verily we are the apostles of thy Lord therefore send with us the children of Israel unto Syria, and de not affliot them, but cease to employ them in thy difficult works, such as digging and building, and carrying the heavy burden We have come unto thee with a sign from thy Lord, attesting our veracity in asserting ourselves apostles and peace be on him who followeth the right direction—that is, he shall be secure from punishment Versly it hath been revealed unto us that punishment [shall be inflicted] upon him who chargeth with falsehood that wherewith we have come,

and turneth away from it (Surah xx. 8-50)
"Then We sent after them, namely the apostles before mentioned [who were Sho'eyb and his predecessors], Moses, with Our signs unto Pharaoh and his nobles, and they acted unjustly with respect to them, dishelieving in the signs but see what was the end of the corrupt doers And Moses said, O Pharach, varily I am an apostle irom the Lord of the world unto thee But he charged him with false-hood so he said, I am right not to say of God aught but the truth I have come unto you with a proof from your Lord therefore send with me to Syria the children of Israel.— Pharach said unto him, If thou hast come with a sign confirmatory of thy pretension, produce it, if thou be of those who speak truth. So he cast down his rod, and lo, it was a manifest serpent. And he drew forth his hand from his bosom; and lo, it was white and radiant unto the beholders. The nobles and radiant unto the beholders. The nobles of the people of Pharach said, Verily this is a knowing enchanter he desireth to expel you from your land. What then do ye com-mand?—They answered, Put off for a time him and his brother, and send unto the cities collectors [of the inhabitants], that they may bring unto thee every knowing enchanter And the enchanters came unto Pharson. They said, Shall we surely have a reward if we be the party who overcome? He answered. Yea, and verily ye shall be of those who are admitted near unto my person. They said, O Moses, either do thou cast down thy rod, or we will cast down what we have with us He replied, Cast ye. And when they cast down their cords and their rods, they enchanted the eyes of the men diverting them from the true perception of them, and they terrified them, for they imagined them to be zerpents running, and they performed a great en-chantment. And We spake by revelation unto Moses, [saying,] Cast down thy rod. And to, it swallowed up what they had So the trath caused to appear changed was confirmed, and that which they had wrought became vain, and they were over come there, and were rendered contemptible And the enchanters cast themselves down prostrate they said, We believe in the Lord of the worlds, the Lord of Moses and Aaron Pharaoh said, Have ye believed in Him before I have given you permia-sion? Verily this is a plot that ye have contrived m the city, that ye may cause its inhabitants to go forth from it But ye shall know what shall happen unto you at my hand I will assuredly out off your hands and your feet on the opposite sides—the right hand of each and his left foot—then I will crucify you all.—They replied, Verily unto our Lord shall we return, after our death, of whatever kind it be, and thou dost not take vengeance on us but because we believed in the eigns of our Lord when they came unto us Qour Lord, pour upon us patience, and cause us to die Mushmet (Sürah vii 101-128)

"And Pharach said, Let me alone that I may kill Moses, (for they had-diverted him from killing him,) and let him call upon his Lord to defend him from me Verily I toar Lord to defend him from me. Verily I tear lest he change your religion, and prevent your worshipping me, or that he may cause corruption to appear in the earth (that is, slaughter, and other offences) - And Moses and unto his people, having heard this, Verily, I have recourse for defence unto my Lord and your Lord from every proud person who believoth not in the day of account And a man who was a believer, of the family of Pharaoh (it is said that he was the son of his paternal uncle,) who concealed his faith Will ye kill a man because he saith, My Lord 18 God,—when he bath come unto you with evident proofs from your Lord? And if he be a har, on him [will be] the evil consequence of his he, but if he be a speaker of truth, somewhat of that punishment with which he threateneth you will befall you speedily. Verily God directeth not him who is a transgressor, or polytheist, [and] a liar O my people, ye have the dominion to-day, being overcomers in the land of Egypt, but who will defend us from the punishment of God if we kill his favourite servants, if it come unto us?-Pharach said, I will not advice you to do [aught] save what I see to be advisable, which it, to kell Moses, and I will not direct you save into the right way. And he who had believed said, O my people, verily I fear for you the like of the day of the confederates, the like of the condition of the people of Noah and 'A'd and Thamood and those who have lived after them and God willeth not injustice unto His servants And, O my people, verily I fear for you the day of calling (that is, the day of resurrection, when the people of Para-dise and those of Hell shall often call one to another) On the day when ye shall forn back from the place of reckoning unto hell vg. shall have no protector against God And he whom God shall cause to err shall have no director Moreover, Joseph (w no was

Joseph the son of Jareb according to one openion, and who lived unto the time of Moses, and Joseph the son of Abruham the son of Joseph the son of Jacob, according to another openion) came unto yon before Moses, with to be in doubt respecting that wherewith he yame unto you, until, when he died, ye said southout proof God will by no means send an apostle after him. Thus God causeth to err him who as a transgressor, or polytheist, [and] a sceptic. They who dispuse respecting the signs of God, without any copyinging proof having come unto them their disputing is very hateful with God and with those who have believed. Thus God ealeth every react (or the whole heart) of a privid contumacious person.

"And Pharnoh said O Haman, build for me a tower, that I may reach the avenues, the avenues of the heavens, and ascend unto the God of Moses, our verily I think him, namely Moses, a lias in his assertion that he hath any god his myself. And thus the wicked noss of his deed was made to seem comely unto Phasach, and he was turned away from the path of restrinde and the artisles of Phuraeh [ended] nov avan loss And he who had belleved and O my people, foliow me. I will direct you into the right way. O my people, this present lite is only a tem potary enjoyment, but the world i como is the mansion of firm continuance Whoseever doelle evil the shall not be recompensed save with the like of it, and whoseever death good whether male or female and is a be hever these shall enter Paradise, they shall he provided for therein without reckoming And O my people, how is it that I invite you unto salvation, and ye invite me un o the Fire? Ye mvite me to deny God, and to associate with Him that of which I have no knowledge, but I myste you me the Mighty, the Very Forgiving [There is] no doubt but that the false gods to the worsh p of which ye invite me are not to be invoked in this world, nor in the world to come, and list our return [shall be] unto God, and that the transgressors shall be the companies of the Fue And ye shall remember when ye see the pumahment, what I say unto jon, and I commit my case unto God, for God serth His servants - Play he said when they three tened him. for opposing their religion Thereford God preserved him from the evils which they had ertraily dovised (namely saughter), and a most evil punishment encompassed the people of Phanach, with Phanack hinself (namely the drowning) then they shall be exposed to the Fire morning and evening, and on the day when the hour [of judgment] shall come, it shall be said unto the angels, Introduce the people of Pharaoh into the most severo pumshment (Surah zi 27-49)

"And the nobles of the people of Pharden said unto him. Will thou let Moses and his pospie go that they may act corruptly in the earth, by inviting to disobey thee, and leave thee and thy gods? (For he had made for them lettle idols for them to vorship, and he said,

I am your Lord and their Lord, -and therefore he said, I am your Lord the Most High) He answered, We will slaughter their male children and will unffer their females to live and verily we shall prevail over them And thus they did unto them, wherefore the children of Israil complianed, and Moses said unto his people, Seek aid of God, and be patient, for the earth velongeth unto God He causeth whomsoes er He will of His servants to inherit it, and the presperous end is for those who fear God They replied, We have been sifficted before thou camest unto us and since thou hast come unto us He said, Perhaps your Lord will destroy your enemy and cause you to auceed [him] in the earth, and He will see how yo will act therem. -And We had punished the family of Pharaoli with dearth and with scarcity of fruits, that they might be admonished and might believe when good bethood them they said, This is curs -that is, we deserve it, -and they were and gratefut for at, and if evil befell them, they iscribed itto the ill luck of Moses and those believers who were with him. Nov, their til luck was only with God, He brought at upon them but the greater namber of them know not this And they said unto Moses, Whatsoever sign thou bring unto us, to enchint us therewith, we will not believe in thee So he uttered on imprecation upo them, and Wo sen' upon them the flood, which en terred ther houses and reached to the throats of the pc sons setting, seven days, and the locusts w'ich ate ther corn and their fruits, and the kummi, or grubs, or a kind of tick which sought ufter what the locusts had left, and the trogs, which filled their houses and their food. and the blood in their waters, distinct signs but they were proud, refusing to believe in them and were a wicked people And when the punishment fell upor them, bey said O Mosey, supplicate for us thy Lord, according to that which He I ath covenanted with thee, namely, that He will wildraw from us the punishment if we believe verily, if thou remove from us the punishment, we will assuredly believe thee, and we will assuredly send with thee the children of largel But when We removed from them the punishment until a period at which they should mine to, they brake their promise Wherefore we took vengeance on them, and drowned them in the sea, because they charged our signs with falsehood and were beedless of them And We caused the people who had been rendered weak, by being en-slused, to inherit the eastern parts of the earth and is western parts, which we blessed with water and trees, (namely Syria), and the gracious word of thy Lord was fulfilled on the budgen of Israel, because they had been Present, and We destroyed the structures which Pherson and his people had built and what they had elected " (Surah vi., 124-

"We brought the children of Israel across the sea, and Pharach and his troops pursued them with violence and hostility, until, when drowning overtook him, he said, I believe

that there is no deity but He in whom the children of Israel believe, and I am one of the Muslims. But Gabriel thrust inta his mouth some of the mire of the sea, lest mercy should be granted him, and said, Now thou believest, and thou hast been rebellious hitherto, and wast [one] of the corrupters. But to-day we will raise thee with thy lifeless body from the sea, that thou mayest be a sign unto those who shall come after thee. (It is related, on the authority of Ibn-Abbás, that some of the children of Israel doubted his death, wherefore he was brought forth to them that they might see him.) But verily many men are heedless of Our signs. (Sürah x 90-92)

"And We brought the children of Israel scross the sea, and they came unto a people who gave themselves up to the worship of idols belonging to them, [whereupon] they said, O Moses make for us a god (un idol for us to wership), like as they have gods. He replied, Verily ye are a people who are ignorant, since ye have requited God's favour lowards you with that which ye have said, for that [religion] in which these are [occupied shall be] destroyed, and vain is that which they do He said Shall I seek for you anyother deity than God, when He hath preferred you above the peoples of your time (Surah

vil 134-196 )

"And We caused the thin clouds to shade you from the heat of the sun in the desert, and caused the manna and the quals to descend upon you, and said, Eat of the good things which We have given you for food, and store not up—But they were ungrateful for the bone fit, and stored up, wherefore it was cut off from them, And they injured not Us thereby, but they did injure their own souls." (Sürah

n 54.)

"Remember O children of Israel, when ye said. O Mosos, we will not bear patiently the having one kind of tood, the manna and the quarts, therefore supplicate for us thy Lord. that He may produce for us somewhat of that which the earth bringeth forth, of its herbe and its oucumbers and its wheat and its lentile and its onions —he said unto them, Will ye take in exchange that which is worse for that which is better?-But they refused to secede, therefore he supplicated God, and He said, Get we down into a great city for ye shall have therein what ye have asked.—And the marks of abjection and poverty were stamped upon them so these characteristics necessarily belong to them, even if they are rich, as necessarily as the stamped coin belongoth to sts die, and they returned with indignation from God This was because they did dis-believe in the signs of God, and slay the prophets (as Zeoharrah and John) unjustly, this was because they rebelled and did transgress? (Surah ii 58)

And remember when Moses asked drink for his people, who had become thirsty in the desert, and We said, Strike with thy rod the stone. (It was the stone that fled away with his germent it was light, squere, like the head of a man, marble or keilhahan) Accordingly he struck it, and there gushed out from it

twelve fountains, according to the number of the tribes, all men (each tribe of them) knowing their drinking place. And We said unto them, Eat ye and drink of the supply of God, and commit not evil in the earth, acting cor

ruptly (Sürah u 57)

"Remember also when We obtained you bond that ye would do according to that which is contained in the Law, and had lifted up over you the mountain, namely Mount Sinai, pulled it up by the roots and raised it over you when ye had refused to accept the Law, and We said, Receive that which We have given you. with resolution, and remember that which is contained in it, to do according thereto peradventure ye will fear the Fire, or acts of disobedience -Then ye turned back after that, and had it not been for the grace of God towards you and His mercy, ye had certainly been of those who permit. And ye know those of you who transgressed on the Sabbath, by catching fish, wher We had forbidden them to do so, and they were the people of Eyleh, and We said unto them, Be ye apes, driven away from the society of men — Thereupon they became such, and they perished after three days -And We made it (namely that punish ment) an example unto those who were con temporary with them and those who came after them and a warning to the pions (Sursh u 60-62)
And We appointed unto Moses thirty

nights, at the experation of which We would speak to him, on the condition of his fasting during them, and they were [the nights of the month of] Dhu-l-Kaadeh, and he farfed during them but when they were ended, he dis liked the smell of his breath, so he used a tooth-stick, whereupon God commanded him to fast ten other nights that He might speak to Him with the odour of his breath, as He whose name be exalted hath said, and We completed them by adding ten nights of Dhu-l-Hijjeh so the stated time of his Lord was completed, forty nights. And Moses said unto hie bro ther Aaron, at his departure to the mountain for the private collocution Be thou my deputy among my people, and act rightly and fellow not the way of the corrupt doers by agreeing with them in arts of disobedience And when Moses came at Our appointed time, and his Lord spake unto him without an in termediary, he said O my Lord show me Thyself, that I may see Thee He replied, Thou shalt not see Me but look at the mountain, which is stronger than thou, and if it remain firm in its place, then shalt thou see Mo And when his Lord displayed Himself to the mountain (that is, when there appeared, of Hiz light, half of the tip of Hiz little finger, as related in a tradition which El Hakim hath verified) He reduced it to powder, levelling it even with the ground around it, and Moses fell down m a swoon And when he recovered, he said, Extelled be Thy perfection! I turn unto Thee repenting and I am the dirst of the believers in my time - God said unto him, O Moses. I have chosen thee above the people of thy time by honouring thee, by My commissions and by My speaking unto

thee therefore receive what I have given thee, and be of those who are grateful. And We wrote for him upon the tables of the Lau (which were of the lete-tree of Paradise, or of chrysolite, or of emerald, in number seven, or ten) an admonition concerning every requisite matter of religion and a distinct explanation of everything, and said, Therefore receive it with resolution, and command thy people to act according to the most excellent [precepts] thereof (Sūrah vii 138 142)

"And the people of Mosos, after it (that is, after his departure for the private collocution), made of their ornaments (which they had borrowed of the people of Planach), a corporeal calf which his Saviree east for them, and which lowed for he had the faculty of doing so in consequence of their himpaput into its mouth some clust taken from beneath the hoof of the horse of Gobriel, and they took it as a god. Did they not see that it spike not to them, not directed them in the way? Plov took it as a god, and were offender. But when they repented and saw it it they had eried, which was after the return of Moses they said Vorily if our Leid do not have meacy upon us and forgive us, we shall assuredly he of those who

perish (Sürah vii 146-148)

"And Moses returned unto his people enraged against them, exceedingly horrowful He said, O my people, did not your Lord promise you a good true promise, that He would give you the lan " But did the time of my absence scen tedious to you, or did ye desire that indignation from your Lord should nefall you, and therefore did ve break your promise to me, and abstain from coning after mer-They answered, We did not break our promise to thee of our own authority, but we were mude to carry loads of the ornaments of the people of Phorach (which the children of Israel had horround of them under pre tence of [requiring them for] a wedding, and which remained in their pushession) and we cast them, no the fire, by order of Es-Samiree And in like manner also Es Samiree cast their or agments which he had, and some of the dust which he had taken from the traces of the hoofs of the horse of Gabriel, and he produced unto them a corporoal call, of flesh and blood which lowed, by reason of the dust, the property of which is to give life to that into which it is put, and he had put it, after he had moulded the calf, most is mouth And they (namely La-Sammer and his followers) eard, This is your god, and tho god of Moses, but he hath forgotton his lord here, and gone to seek him God south But did they not see that it returned them not an answer, nor was able to cause them hurt or profit? Aaron had sawl unto them, before the return of Moses, O my people, we are only tried by it and verily your Lord is the Compas sionate, therefore follow me, by norshipping Him, and obey my command. They replied, We will by n means cease to be devoted to the worship of it until Moses return unto us Moses said after his return, O Aaron, what hindered thee, when thou sawest that they had one astray, from following me? Hast

thou then been disobedient to my command by remaining among them who worshipped another than God?-He answered, O con of my mother, seize me not by my beard (for he had taken hold of his beard with his left hand), nor by [the hair of] my head (for he had taken hold of his hair with his right hand, in anger) Verily I feared lest if I followed thee (for a company of those who worshipped the calf would enevitably have followed me) thou shouldst say, Thou hast made a division among the children of Israel, and hast not waited for my sentence Moses said, And what was thy motive for doing as thou hest, O Samireo? He answered, I saw that which they saw not, the efers I took a handful of dust from the foot-marks of the horse of the apostle Galriel, and cast it into the molten calf, and thus my soul allured me to take a handful of the dust above-mentroned, and to cust it upon that which had no life, that it might have life, and I saw that thy people had demanded of thee that thou wouldn't make them a yod, so my soul suggested to me that the calf should be their god. Mores and unto him, Then get thoe gone from among us and [the pumshment] for thee during the period of thy life [shall be], that thou shalt say unto whomsoever thou shalt see, Touch me not -(so he used to wander about the desert, and when he touched anyone, or anyone touched him, they both became affected with a burning fever ) and verily for thee is a threat which thou shalt by no moans find to be false And look at thy god, to the worship of which thou hast continued devoted We will assuredly burn it then we will assuredly reduce it to powager and scatter it in the sea (And Moses, after he had slaughtered it, and this) Your denty in God only agent at derty is God only, except whom there is no He comprehended all things by His knowledge - Thus, O Moh monad, do We relate unto thee accounts of what hath hap pened heretofore, and We have given thee from Us, an admonition, namely the Kur-an (Surah xx 88-99)

'And they were made to drink down the oali into their hearts (that is, the love of it mingled with their hearts as drink mingleth,) because of their unbolief (Surah ii. 87)

"Remember, O children ef Israel, when Moses said unto his people who worshipped the calf, O my people, verily ye have injured your own soils by your taking to yourselves the calf as a god therefore turn with repentance unto your Croator from the worship of it, and slay one another (that is, let the innocent among you slay the criminal) this will be best for you in the estimation of your Creator And he aided you to do that, sending upon you a black cloud, lest one of you should see another and have compassion on him until there were slain of you about seventy thousand And thereupon He became propiticus towards you according your repentance, for He is the Very Propiticus, the Merciful (Sūrah ii 51)

"Remember, also, O children of Israel when we said, having gone forth with Moses to hee pardon of God for your worship of the call, and having heard his words, O Muses, we

will not believe thee until we see God manifestly —whereupon the vehement sound assailed you, and ye died, while ye beheld what happened to you. Then We raised you to life after ye had been dead, that peradventure ye might give thanks (Sürah ii 52, 53)

" And Moses chose from his people seventy men, of those who had not wershipped the calf, by the command of God, at the time appointed by Us for their coming to ask pardon for their companions worship of the calf, and he went forth with them, and when the conjulsion the molent earthquake) took thom away (because, earth Ihn-Abbds, they did not separate themselves from their people when the latter worshipped the calf), Moses said, O my Lord, if Thou hadst pleased, Thou hadst destroyed them before my going forth with them, that the children of Israel might have beheld it and might not suspect me, and me [also] Wilt Thou destroy us for that which the foolish among us have done? It is naught but Thy trial Thou wilt cause to err thereby whom Thou pleasest, and Thou wilt rightly guide whom Thou pleasest. Thou art our guardian, and do Thou forgive us and have more upon us, for Thou art the best of those who forgive and appoint for us in this world what is good, and in the world to come, for unto Thee have we turned with repentance -God replied, I will afflict with My punish ment whom I please, and My mercy extended h over everything in the until and I will ap point it, in the world to come for those who fear and give the legal sims and those who believe on Our signs, who shall follow the apostle the illiterate prophet Mohammad, whom they shall find writter down with them in the Pentatouch and the Gospel by his name and his description He will command them that which is right, and forbid them that which is evil; and will allow them as lawful the good things among those forbidden in their law, and prohibit them the impure, as carrion and other things, and will take off from them their burden and the yokes that were upon them, as the slaying of a soul [for an atone-ment] in repentance, and the cutting off of the mark left by impurity And those who shall believe in him and honour him and assist him and follow the light which shall be sent down with him, ramely the Kur-án, these shall be the prospe ons (Sürah vii. 154-156) "And remember when Moses said unto his

"And rememoer when Moses said unto fils neople, O my people, remember the favour d towards you, since He hath appointed

d towards you. since He hath appointed prophets from among you, and made you princes (masters of servants and other attendants), and given you what He hath not given any [other] of the peoples (as the manna and the quasts and other things). O my people, enter the Holy Land which God hath decreed for you (namely Syria), and turn not back, lest ye turn losers—They replied, O Moses, verily there is in it a gigantic people, of the remains of the tribe of 'A'd, and we will not enter it until they go forth from it, but if they go forth from it, then we will enter—Thereupon two men, of those who feared to disobey God, namely Jeshua and Caleb, of the

chiefs whom Moses sent to descover the circumstances of the grants, and upon whom God had conferred favour, and who had concealed what they had seen of the state of the grants, except ing from Moses, wherefore the other chiefs be came cowardly, said unto them, Enter ye upon them through the gate of the city, and fiar them not for they are bodies without hearts, and when ye enter it, ye overcome, and upon God place your dependence, if ye be believers -But they said, O Moses, we will never enter it while they remain therein. Therefore go thon and thy Lord, and fight for we remain here — Then Moses said, O my Lord, verily I am not master or any but myself and my therefore distinguish between us brother and the unrighteous prople - God replied, Verily it (namely the Holy Land) shall be forbidden them forty years, they shall wander in perplexity in the land and be not thou solicitous for the unrighteous people -The land through which they wandered was only mne leagues in extent They used to journey mne leagues in extent during the night with diligence, but in the morning they found themselves in the place whence they had see forth, and they journeyed during the day in like manner. Thus they did until all of them had become extinct, excepting those who had not attained the age of twenty years and it is said that they were six hundied thousand Amon and Mores thed in the desert, and mercy use their for but punishhis Lord, when he was about to die, that He would bring him as near as a stone's throw to the Holy Land wherefore He did so And Joshua was mude a prophet ofter the forty [years], and he gave orders to fight against the giants. So he went with those who were with him, and fought against them and it was Friday, and the sun stood still for him awhile, until he had made an end of fighting against them (Surah v, 23-29)

"Károon [or Korah] was of the people of Moses (he was the son of his paternal uncle, and the son of his maternal aunt, and he believed in him) but he behaved insolently towards them, for We had bestowed upon hun such treasures that their keys were heavy burdens for a company of men endowed with strength, in number, as some say, seventy, and some, forty, and some, ten, and some, onother number Remember when his people (the believers among the children of Israel) said unto him, Rejoice not exultingly in the abundance of thy wealth, for God leveth not those who so rejoice, but seek to attain, by means of the wealth which God hath given thee, the latter abode [of Paraduse], by expanding thy wealth in the service of God, and neglect not thy part in this world, to work therein for the world to some, but be beneficent unio mankind, by bestowing alms, as God hath been beneficent unto thee, and seek not to act corruptly in the earth, for God loveth not the corrupt doers Ho replied, I have only been given it on account of the knowledge that I possess For he was the most tearned of the children of Israel in the Law, after Moses and Aaron God sath, Did he not

know that God had destroyed before him, of the generations, those that were mightler than he in strength, and who had amassed more abundance of wealth? And the wicked shall not be asked respecting their suit, because God knoweth them therefore they shall be sent into the Fire without a reckoning And Adroon went forth unto his people in his pomp, with his many dependants mounted, adorned with gurments of gold and silk, upon decked horses and mules Those who desired the present life said, O would that we had the like of that which hath been bestowed on Karoon in this world! Verily he is possessed of great good fortune !- But those unto whom knowledge of what God hath promised in the world to come had been given, said unto them, Woe to you! The reward of God in the world to come (which is Paradise) is better for him who believeth and worketh righteousness than that which hath been bestowed on Karoon in the present world, and none shall receive it but the patient in the service of God And We caused the earth to cleave asunder and swallow up him and his mansion, and he had ne ferces to defend hum, in the place of God, nor was he of the [number of the] saved And the next morning, those who had wished for his place the day before said, Aha! God enlargeth provision unto whom He pleaseth of His servants, and is sparing of it unto whom
He pleaseth! Had not God been gracious
unto us, He had caused [the earth] to leave asunder and swallow up us! Aha! the un grateful for His benefits do not prosper!

(Sursh xxviii 76-82)

Remember, when Moses said unto his people (when one of them had been slain, whose murderer was not known, and they asked him to beg God that He would discover him to them, wherefore he supplicated Him), Verily God commandeth you to sayrifice a cow They said. Dost thou make a jest of us? He said, I beg God to preserve me from being one of the foolish So when they knew that he deridedly intended what he had ordered, they said, supplicate for us thy Lord, that He may manifest to us what she is that is, what us her age Moses replied, He saith, She is a cow neither old nor young, but of a middle age between these two therefore do as ye are commanded. They said, Supplicate for us thy Lord, that He may manifest to us what is her colour No replied, He saith, She is a red cow her colour is very bright she rejoiseth the beholders They said, Supplicate for us thy Lord, that He may manifest to as what she is, whether she be a pasturing or a working cou , for Luna of the description mentioned are to us like one another and we, if God please, shall indeed be rightly directed to her (In a tradition it is said, Had they not said, 'If God please,'—she had not ever been manifested to them) He roplied, He saith, bhe in a cow not subdued by uork that plougheth the ground, nor deth she water the field [she is] free from defects and the marks of work there is no colour in her different from the rest of her colour They said, Now thou has brought the truth And they sought

her, and found her in the possession of the young man who acted prously towards his mother, and they bought her for as much gold as her hide would contain. Then they sacrificed her, but they were near to leaving it undone, on account of the greatness of her price (And in a tradition it is said, Had they sacrificed any cow whatever, He had satusfied them but they acted hardly towards themselves, so God acted hardly towards them) And when ye slew a soul, and centended together respecting it, (and God brought forth [to light] that which ye did concess—this is the beginning of the story [and was the occa-sion of the order to sacrifice this particular cow,]) We said, Strike him (that is, the slain person) with part of her so he was struck with her tongue, or the root of her tail, or, as some say, with her right thigh, whereupon he came to life, and said, Such-a-one and such-aone slow me,—to the two sons of his uncle And he died. They two [the murderers] were therefore deprived of the inheritance, and were slam Thus God rauseth to life the dead, and showeth you His agne (the proof of His power), that peradventure ye may understand, and know that He who is able to raise to life one soul is able to raise to life many souls. Then your hearts became hard, O ye Jews, so as not to accept the truth after that, and they [were] as stones, or more hard for of stones there are indeed some from which rivers gush forth, and of thom there are indeed some that cleave asunder and water assueth from them, and of them there are indeed some that fall down through fear of Ged, whereas your hearts are not impressed, nor do they grow soft, nor do they become humble But God is not heedless of that which ye do He only reserveth you unto your time (Sürah in 63-

"Remember when Masses said to his young man Joshua the son of Nun, who served him and acquired knowledge from him, I will not cosses to go forward until I reach the place where the two seas (the Sea of Greece and the Sea of Persia) meet, or travel for a long space of time. And when they reached the place where they (the two seas) met they forgot their fish Joshua forgot to take it up, on their departure, and Mosses forgot to remind him, and it made its way in the sea by a hollow passenge, God untihholding the water from it. And when they had passed boyond that place, and proceeded until the time of the morning-meal on the following day, [Masses] said unto his young man, Bring ne our morning-meal we have experienced fatigue from this our journey. He replied, What thinkeet thou? When we repaired to the rock to reet at that place, I forgot the fish, and none made me forget to mention it but the Devil, and it made its way in the sea in a wonderful manner—Moses said, That (namely our loss of the fish) is what we were desiring for it its a non unto us of our finding him whom we seek. And they returned by the way that they had come, following the footsteps, and came to the rock. And they found one of Our servants (namely El-Khidr) unto whom We

had granted mercy from Us (that is, the had granted mercy from Us (that is, one gift of prophecy in the opinion of some, and the rank of a saint according to another opinion, which most of the learned hold), and whom We had taught knowledge from Us respecting things unseen.—El-Bukhirse hath related a tradition that Moses performed the office of a preacher among the children of Israel, and was asked who was the most knowing of men, to which he answered, I —whereupon God blamed him for this, because he did not refer the knowledge thereof to Him. And God said unto him by revelation, Verily I have a servant at the place where the two seas meet, and he is more knowing than thou Moses said, O my Lord, and how shall I meet with him? He answered, Thou shalt take with thee a fish, and put it into a measuring vessel, and where thou shalt loss the fish, there is he So he took a fish, and put it into a vessel Then he departed, and Joshua the son of Nun departed with him, until they came to the rock, where they laid down their heads and slept. And the fish became agitated in the vessel, and escaped from it, and fell into the sea, and it made its way in the sea by a hollow passage, God withholding the water from the jish so that it became like a vault over st and when Moses' companson awoke, he for

got to inform him of the fish

"Moses said unto him [namely Ll-Khidr], Shall I follow thee, that thou mayest teach me [part] of that which thou hast been taught, for a direction unto me? He answered, Verily thou canet not have patience with me For how canst thou be patient with respect to that whereof thou comprehendest not the knowledge?—He replied, Thou shalt find me, if God please, patient, and I will not disobey any command of thine. He said, Then if thou follow me, ask me not respecting anything, but be patient until I give thee an account thereof And Moses desented to his condition And they departed, walking along the shore of the sea, until, when they ombarked in the ship that pussed by them, he, El-Khidr, made a hole in it, by pulling out a plank or two planks from it on the outside by means of an axe when it reached the middle of the sea. Moses said unto him, Hast thou made a hole in it that thou mayest drown its people? Thou hast done a grievous thing -(But it is related that the water entered not the Acle.) He replied, Did I not say that thou couldst not have patience with me? [Moses] said, Chastise me not for my forgetfulness, nor impose on me a difficulty in my oase. And they departed, after they had gone forth from the vessel, walking on, until, when they found a boy who had not attained the age of knowing right and wrong, playing with other children, and he was the most beautiful of them in countenance, and he (El-Khidr) slew him, Moses said unto Aim, Hast thou slain an innocent soul, without his having slain a soul? Thou hast done an imquitous thing —He re plied. Did I not say that thou couldst not have patience with me? [Meses] said, If lask thee concerning anything after this time, suffer me not to accompany thee Now hast thou received from me an excuse for thy separating thyself from me.-And they departed [and proceeded] until, when they came to the people of a city (which was Antioch), they asked food of its people, but they refused to entertain them and they found therein a wall, the height whereof was a hundred cubits, which was about to fall down, whereupon he (El Khidr) set it upright with his hand. Moses said unto him, If thou wouldst, thou mightest have obtained pay for it, since they did not entertain us, notwithstanding our want of food. El Khidr said unto him, This shall be a separation between me and thee, but before my separation from thee, I will declars unto thee the interpretation of that which then couldst

not bear with patience.

"As to the vessel, it belonged to ten poor men, who pursued their business on the sea, and I desired to render it unsound, for there was behind them a king, an unbeliever, who took every sound vessel by force. And as to the boy, his parents were believers, and we feared that he would transgress against them rebelliously and impiously for, according to a tradition related by Muslim, he was constituted by nature an unbeliever, and had he kved he had so acted, wherefore we desired that their Lord should create for them a better than he in virtue, and [one] more disposed than he to filial pisty And God created for them a daughter, who married a prophet, and gave berth to a prophet, by means of whom God directed a people to the right way And as to the wall, it belonged to two orphan youths in the city, and beneath it was a treasure bursed, of gold and silver, belonging to them. and their father was a righteous man, and thy Lord desired that they should attain their age of atrength and take forth their treasure through the mercy of thy Lord. And I did it not (namely what hath been mertioned) of mine own will, but by direction of God. This is the interpretation of that which thon couldet not bear with patience (Surah xvii 59-81 )

The following remarks are taken from Sals's notes of al-Baixāwī and other commen-

tators -

"There is a tradition that Moses was a very swarthy man, and that when he pat his hand into his bosom, and drew it out again, it became extremely white and splendid, sur-

passing the brightness of the sun.

"Moses had an impediment in his speech, which was coossioned by the following accident. Pharach one day carrying him in his arms when a child, he suddenly laid hold of his beard and plucked it in a very rough manner, which put Pharaoh into such a passion, that he ordered him to be put to death but A'siyeh, his wife, representing to him that he was but a child, who could not distinguish between a burning coal and a ruby, he ordered the experiment to be made, and a live coal and a ruby being set before Moses, he took the coal and put it into his mouth, and burnt his tongue, and thereupon he was pardoned.

This is a Jawish story a little altered

'It is related that the midwife appointed to attend the Hebrew women, terrified by a lightiwhich appeared between the eyes of Moses als his birth, and touched with extraordinary affection for the child, did not discover him to the officere, so that her mother kept him in her house, and nursed him three months, after which it was impossible for her co conceal him any longer, the king then giving orders to make the searches more strictly

"The commentators say that the mother of Moses made an ark of the papyrus, and priched it, and put in some citton and having laid the child therem, committed it to the river, a branch of which went into Pharach's garden that the stream carried the ark thither into a fishpond, at the head of which Pharaoh was then sitting with his wife A siveh, the daughter of Muzzhem and that th king, having commanded it to be taken up and opened, and finding m it a beautiful child, took a fancy to it, and ordered it to be brought up Some writers mention a mira raculous preservation of Moses before he was put into the ark, and tell us, that his mother having hid him from Pharach's officers in an oven, his sister, in her mothers absence, kindled a large fire in the oven to heat it, not knowing the child was there, but that he was afterwards take 1 out unburt "

MOSQUE The Muhammadan place of worship, which is called in Arabic maintain. The term 'mosque is found in all European languages, and must have been derived from the Arabic fells of the word eg Spanish, mesqueta, Italian, moschen, German, Moschee, French, mosquee, English mosque or musk

For an account of these fauldings, see

MOTHER (1) Kindness towards a mother is enjoined in the Qur'an Surah zivi 14 "We have proscribed for man kindness towards hie parents. His mother bore him with trouble and brought him forth with trouble"

(2) Mothers cannot be compelled to nurse the sur children.

(3) They are not, without their husband's parmission, allowed to move them to a strange place (*Hidayah*, vol. 1 pp 386, 390)

MOURNING The period mourning for the dead s restricted to three days, during which time the friends and relatives are expected to risit the beseaved family, and offer up prayers for the departed (fathah), and speak words of cansulation (ta'ziyah) But a widow must observe the oustom of mourning for a period of four months and ten days, which period is called the the days, which period is called the days, which period is called the day of mourning, it is the duty of all concerned to abstain from the use of perfumes and ornaments and to wear soiled garments Lamentation, buka' (Heb bokkoh), for the dead is strictly forbidden by the Prophet (Mishkat, book . ch vu), but it is nevertheless a common custom in the East, amongst all sects of Muhammadans (See Arabium Nights Lanes Moderr Egyp leans Shaw a Travels in Barbary )

MU'AHID (معاهد) One who enters rule covenant ('ahd') with another An infidel who is permitted by a Muslim Government to enter it towns and carry on traffle, i.e a name [ZIMML]

AL-MU'AKHKHIR ("The Deferrer" One of the minety-mine names or attributes of God. It does not occur in the Qur'an, but is given in the Hadis

MU'ALLIM (Less) A teacher in a school or mosque Al-Mu'allimu 'L-Awwal, "The first teacher," is a term used by philosophers for Aristotle Amongst the Safis it is used for Adam, who is said to be the first prophet Mu'allimu 'I Malā'ikah, "The teacher of angels," is also used by the Sūfis for Adam, because it is said in the Qur'an, Sūrah in 31 "O Adam, declare unto them (the angels) their names."

MU'ANAQAH (ābla) Emblading, or throwing oneself on the neck of ere's friend A custom especially enjoined by Muhammad (Mishkāt, book xxii ch ni. pt 2)

MU'AWIYAH ( ) The sixth Ehalifah, and the feunder of the Umaiyah dvnasty (the Ominiades) Ho was the son of Abū Sufyān one of the leading Companions of Muhammed and became Khalifah on the death of al-Hasan, and is regarded with great hatted by the Shi'ahs He died AH. 60 He was the first Khalifah will made the Khalifah e hereditary

At-MU'AWWIZAT (lose) Let The seekers of roluge" The two last chapters of the Qur'en

Suratu 'l-Falaq (cxiii), beginning with, "Say I flee for reinge to the Lord of the Diybreak"

Suratu 'n Nas (cxiv) beginning, "Say I flee for lefuge to the Lord of mon"

These chapters were ordered by Munammad to be recreed after each stated prayer (Mishkat, book iv ch. xix pt 2)

MU'AZ IBN JABAL (Companions' One of the most famous of the "Companions' Me was of the Banti Khazraj, and was only twenty years of age at the battle of Badr Being well skilled in the Qur'an, he was left at Makkah to instruct the people in the principles of Islam He was also sent as the head of a band of collectors of taxes to south Arabia, and became Qazi of al-Yaman. After Muhammad's death, he became a leading person in the counsels of Abu Bakr and 'Umar, and was placed in charge of Syria by the latter Khalifah He died at Ta'un 'Amawas.

MU'AZZIN (6) The caller of the azan, or "summons to prayer." In small mosques, the szan is given by the Imam but in the larger ones an official is specially ap

pointed for the purpose. When the mosque has a minaret, he calls from the top of it, but in smaller places of worship, from the side of the mosque. The first mu'azan was Blill, the son of an Abysainian slave-girl, and Mu hammad is related to have said, "The callers to prayer may expect Paradise, and whoever serves in the office for seven years shall be saved from hell fire" (Mishkāt, book iv ch vi) [AZAN]

MUBAH ( Lut. "Allowed" A term used in the religious and eeremonial law of Islam for an action which a person may do or let alone, being attended with neither praise nor blame

MUBARAT (N) "Mutual discharge" A term used in the law of divorce when a man says to his wifs, "I am discharged from the marriage between you and me," and she consents thereto. It is the same as khuk

Az-MUBDI' (الحبدى) "The Producer or Beginner" One of the ninety-nine names or attributes of God It does not occur in the Qur'an, but the idea is expressed in Sūrah lxxxv 13 "He produces and restores."

MUBTADI' (مبتدع) Let "An inventor" A heretic, or a broacher of new opinions

MUDABBAR (مدير) A slave who has received his freedom in consequence of the master's death, in accordance with a previous promise

MUDDA'I (مدعى) A plaintiff in a law suit

MUDDA'J-'ALAIH (مدهى عليه) A defendant in a law-emt

AL-MUDDASSIR ( ) Lat
"The Enwrapped." The title of the LEXIVth
Sürah of the Qur'an, in the first verse of
which the word occurs "O Thou, enwrapped
in thy mantle, arise and preach." This is
considered by some to be the earliest Sürah
in the Qur'an, but others think it was the
ECVIT [MUHAMMAD]

MUFARRIHU 'L-AHZAN (حراب) Let "The making cheerful under affliction" A term used by pious Muslims for a spirit of resignation in affliction, which, they say, is to be produced by possessing faith with a firm belief in the decrees of fate ('Abdu 'r-Razzāq's Dict of Sūf'i Terms)

"MUFSID (Ama) "A pernicious person" It occurs in the Unran frequently, e.g Sürah in 219 "God knoweth the foul dealer (mufsid) from the fair dealer (muslih)."

MUFTI (مفتى) The officer who expounds the law He assists the Quzi, or judge, and supplies him with fatwes, or deci-

aions He must be learned in the Qur'an and Hadis, and in the Muslim works of law

AL-MUCHNI ("The Enricher" One of the nunety-nine names or
attributes of God It is referred to in the
Qur'an, Surah iv 129, "God can make both
independent (ht 'enrich') out of His abundance"

MUHĀDAŞĀH (Line) Lat. "Discoursing together" A term used by the Sūfis for the calling of a person by God through some outward means, as when, according to the Qur'an, Sūrah xxvni 30, God apoke to Moses ont of a tree. ('Abdn 'r-Razzāq's Dict of Sūfi Terms)

MUHADDIS (1) The narrator of a Hadis or acts and words of Muhammad (2) One learned in the Traditions

AL-MUHAIMIN ("The Protector" One of the ninety-nine names or attributes of God. It occurs in the Qur'an, Sūrah lix 23, "He is the Protector"

MUHAJIR (a-lea) From hyrah, "flight" One who performs hyrah either by (1) leaving Makkah in company with the Prophet, or (2) leaving a country ruled by an infidel power, or (3) by floring from what God has forbidden

MUHĀJIRUN (وما جروب) The pl of Muhājir The exilos or refugees. A term used for all those converts to Islām who fied with their Prophet from Makkah. Under the title are also included all who from time to time joined. Muhammad at al Madīnah, either from Makkah or from any other quarter, up to the taking of Makkah in ah 8. They rank first in order amongst the Companions of the Prophet.

MUHALLIL (Jiao) Let "One who makes lawful" The man who marries a divorced wife in order to make her lawful for her former husband if he wish to marry her [DIVORCE]

MUHAMMAD ( Lat 'The Praised One' Sometimes spelt Mohammed, Mohomed, or Mahomet

Muhammad, the founder of the religion generally known as Muhammadanism, but called by its own adherents Islam [ISLAM], was the posthumous son of 'Abdu 'lläh, by his wife Aminah 'Abdu 'lläh belonged to the family of Häshim, which was the noblest tribe of the Quraish section of the Arabian race and said to be directly descended from Ishmael. The father of 'Abdu 'lläh and the grandfather of Muhammad, was 'Abdu 'lläh and the grandfather of Muhammad, was 'Abdu 'lläh and the grandfather of Muhammad, was 'Abdu 'lläh and the grandfather of Muhammad, was 'Abdu 'lläh and the grandfather of Muhammad, as 'Abdu 'lläh and the Elephants with destruction of the Abyssinian invader, and formed an epoch in the history of Arabia, known as the Ers of the Elephant, on account of the vast array of elephants the invaders brought with them, witnessed the birth of Muhammad Muham-

mad is said to have been born about fifty five days after the attack of Abrahah, or on the 12th day of the menth Rabin 'l-Awwal of the first year of the Era of the Elephant, which M Caussin de Perceval believes to have been the fortieth year of the reign of Chosroes the Great (Rasra Anushirwan), and calculates the date to have been August 20th, A D 570 (see vol.; pp 282,283) According to Sprenger, it was April 20th A D 571 (Das Leben und die Lehrs des Mohammad vol.; p 138)

Muhammad was born at Makkah And immediately apon his birth his mother, Ammah sent a special messenger to inform 'Abdu '! Muttalih of the news. The messenger reached the chief as he sat within the sacrod enclosure of the Ka'hah in the midst of his sons and principal men and he arose with joy and went to the kouse of Aminah. He then took the child in his arms, and went to the Ka bah, and gave thanks to God. The Quraish tribe begged the grand father to name the child after some member of the family, but 'Abdu '! Muttalib said, "I desire that the God who has created the child on earth may be glorified in heaven and he called him Muhammad, "the praised one"

Al-Hailz, on the authority of Makhzum (quoted by Abu 1-bida, p 59), says that on the night that Muhammal was born the palace of Chosroes was shaken, and four teen of its turrets fell, the fires on the Persians were extinguished which had not been outing mished before for a thousand years and the lake Sawah sank

It was not the custom of the better class of women amongst the Arabians to nurse their children, and consequently the infant, soon after his hirth was made over to Su waibah a slave-gul of his uncle Abu Lahab Suwaihah had a son, whose name was Mas rub, whom she nursed at the same time and she had also nursed Hamzah, Muhammad s uncle and Abu Salimah, so that these three man were his foster brothers Suwaibab only suckled Muhammad for a few days when the child was made over to Halimah, a woman of the tribe of the Banu Sa'd Halimah was the daughter of 'Abdu 'llab Abu Zuarb, the son of al Haris, and she took Muhammad to her desert home, amongst the Banu Sa'd, whore he remained for a period of two years. The foster-brother suckled by Halimah was 'Abdu "lish, and his foster sisters Amoah and Haramah

The following story connected with Muhammad's stay with Halimah is related by Abū 'l-Fidā' (p 64) When some timo passed, Muhammad and his foster-brother went out to a distance from the house when Halimah as aon came to his mother and said, "Two men clothed in white raimenta have taken hold of the Quraish boy, and have thrown him down and have ripped open his belly 'So Halimah and her husband went to the place where no oblid was, but found him standing on his feet. And they said, "What has happened to thee child?" And he answered and said, "Two men came to me and threw me down

and rapped up my belly" Then Halimah's husband said to her, "I greatly fear that this boy has got the opilepsy" So they took him to his mother Aminah. And Halimah said to Aminah, 'I am afraid he is possessed of a devil" But Aminah said, "What in the world can Satan haye to do with my son that he should be his enemy?"

This circumstance has been regarded as the miracle when Gabriel came and took out the heart of the child and washed it from the stains of original sin. And some commentators say the first vorse of the xcivth Surah of the Qur'an illudes to it. "Have we not opened thy breast?"

Muhammad ever rotained a most grateful recollection of the kindness he had received from the Banu Sa'd, and, in after years, he used to say, 'Verily I am the most perfect Arah umongst you. My descent is from the Quraish, and my speech is the tongue of the Banu Sa'd"

In his sixth year, Muhammad was taken by his mother to al Madinah, but on the return journey she fell sick, and died at a place called al-Abwa', where her body was buried. In subsequent years, Muhammad visited his mother's tomb at al Abwa', and wept over it, saying, "This is the graye of my mother, the Lord hath permitted me to visit it, and I sough! leave to pray for her salvation, but it was not granted. So I called my mother to remembrance, and the tonder memory of her overcame me, and I wept."

The little orphan was then carried on to Makkah by Umm Arman, who although young in years became his faithful nurse and com-panion The charge of Muhammad was now undertaken by 'Abdu 'l Muttalih, but the old ohief died two years afterwards, and the ohild was committed to the care of he paternal uncle, Abu Talib When Muhammad was twelve years old, he was taken by his uncle on a mercantile journey to Syria, and proceeded as far as Buera. The expedition listed for some months According to the Muslim Instorian, Abū 'l Fida', it was at Busra that Muhammad met the Christian monk Bnhaira', who is related to have said to Abu Talib, "Return with this youth, and guard him from the hatred of the Jews, for great dignity awaits this your brother's son." It was on this journey that Muhammad was brought in contact with the profession of Christianity in Syria, and had an opportunity of obtaining some information as to the national and social customs of Christians. He must have also passed through many Jewish settlements It is, therefore, highly probable that it was on the occasion of this journey that Muhammad's mind became first impressed with the absolute necessity of reforming, not only the gross idolatry of Makkah, but the degrading eocial habits of the Arablan people

After this journey, the youth of Muhammad seems to have been passed uneventfully, but all authorities agree in asoribing to him a correctness of manner, and a purity of morals, which were at that time rare amongst the

peeple of Makkah. The fair character and announable hearing of the unobtrusive youth won the approbation of the citizens of Makkah, and by common consent he received the

title of al-Amin, "The Fathful."

Between the years AD 580-590, the sacrilegious war broke out between the Quraish and the Bann Hawazin, which lasted for nearly ten years in two of the contests, Muhammad though only a lad, accompanied his uncles in their look wars. They were called "sacrilegious" because they were carried on during the sacred months, when fighting was forbidden

ing was forbidden

The youth of Muhammad passed away without any other incidents of interest. At this poriod he was employed, like other lads, in tending the sheep and goats of Makkah upon the neighbouring hills and valleys. He used afterward to allude to his shepherd life, and say it comported with his prophetic office, even as it did with that of Moses and David. " erily there hath been no prophet who hath not performed the work of a shep-

bord

When Muhammad had resened his twenty-Alta year, on the recommendation of his phole, Abū Tālib, he entered the service of Khedijah a rich widow of Makkah She was of the Quraish tribe, the daughter of Khuwailid ibn Asad With Maisarah, her servant, Muhammad was placed in charge of the widow's merchandise, and he again travelled the same route which he had traversed thirteen years before with his uncle journey again extended as far as Busra, a city about sixty miles to the east of the river Jordan He visited Aleppo and Damascus, and was doubtless brought in frequent contact with both Jows and Christians, and had another epportunity of obtaining has superficial acquaintance with the Jewish and Christian faiths, which enabled him in after years to smhody so much of the teaching of the Bible in the verses of the Qur'an "The mutual aumosity of Jew towards Christian," says Mr Stobart, "though they professed to worship the true God, though they appealed to the old Testument, and both equally revered the name of Abraham, and professed to abhor that idolatry in which he had been bred, may have It I Muhammad to think that possibly more divine truth lay hid in both these systems of belief, though covered and concealed by human inventions, and may have suggested to him the possibility of forming out of these conflicting clements one single sumple catholic creed, and of thus unting mankind in the worship and love of the great Father of all," (Stobart's Islam, p. 56.)

Mahammad having proved himself faithful in the commercial interests of his mistress, was soon rewarded with her hand in marriage. When Muhammad married her she was a widow of forty years of age, and had been to her formed hundrands, two sons and a daughter. The house of Muhammad and Khadijah was a bright and happy one, and their marriage fortunate and fruitful. Two sons and four

daughters were its issue Their eldest son was al-Qāsim, who died at the age of two years, whence Muhammad was sometimes called Abs V-Qāsim, or the father of al-Qāsim The other son, 'Abdu 'liëh, surnamed at-Tahir and at Taiyib, died in infancy The four daughters were Zamab, Rogayah, Umm Quisüm, and Fāṭimah.
[FATIMAK.]

During hor lifetime, Khadijah was Muhammad's only wife, and he always looked back to this period of his life with fond remainbrance. When the world called him as imposter and a cheat, Khadijah was the first to acknowledge him to be the "Apoetle of God." Indeed, so much did he dwell upon the mutual lave of Khadijah and himself, that the envious 'Ayishah declared herself more jealous of this rival, who was dead, than of all the living rivals who contested with her the affection of

the Prophet

As yet Muhammad was almost a stranger to the outside world, but he now obtained some reputation among his fellow men, by taking a prominent part in the resuscitation of an old league, called the Federation of the Fugil [HILFE 'L-PUZUL], formed in anoient times for the repression of acts of lawlessness within the walls of Makkah. A new compact was formed between four or five of the chief families of Makkah for the protection of the work and oppressed, and Muhammad was one of the most prominent movers in this inderation, the terival of which resulted mainly from his offerts

In his thirty-fifth year, he settled by his decision a grave difficulty, which had sprung up during the reconstruction of the Kabah, regarding the placing of the sacred stone, and which almost threatened to plunge the whole of Arabia into another of their oft-

recurring walk

The Kaibah was too low in the building, and the Quraish wished to raise it higher, and so they demolished it. When it was rebuilt es les as the position of the Black Stone, the question arose, who should be the honoured instrument of raising the sacred relic into te place, for each tribe claimed the honour Then the oldest cruzen arose and said, "My advice is that the man who first entereth by the gate of the Banu Shaibah, shall be selected umpire in this difficult question, or shall himself place the stone." The proposal was agreed upon, and the first man who entered the gate was he who was known as dia.
Amin, "The Faithful," Muhammad, the son of 'Abdu 'lial: Muhammad decided upon an expedient, which served to eatisfy the contending parties. The stone was placed on a cloth, and each tribe shared in the homour of raising it by taking hold of the cloth The stone being thus deposited in its proper place, the Quraish built on without interruption, and the great idol Hubal was placed in the centre of the sacred edifice, and around were ranged the various other uiols of the Arabian people.
"The circumstance," says Sir William Muir,
"strikingly illustrates the absence of any paramount authority at Mecca at this time

A curious story is related of an attempt made about this period to gam the rule of Mecre The aspirant was Othman tirst cousin of Khadija's father . He was disectisfied, as the legend gues, with the idolatrons system of Mecca, and travelled to the court of the Roman Emperor where he was henomable entertained, and admitted to Christian Pap tism He returned to Merca, and on the strength of an imperial great cit of pre-tended, laid claim to the government of the cuty But his claim was rejected, and he fled to Syna, where he found a nefuge with the Ghassande prince But emissaries from Meeca, by the aid of gifts, counteracted his authority with the prince, and at tast pro-cured his death "-Mun's Lafe of Mulwinet, new ed p 31)

Shortly after the rebuilding of the Kn bah, Muh minad adopted Ali, the son of his friend and former guardian Alii Polib Ali was at this time only six jumes old. About this period be admitted to his 12 Si intimacy another person unconnected with him by family ties, but of more equal age. This was Zaid a slave-boy belonging to hisalijar who, to gratify her husband, made I un a present of the slave Zaid was the son of Harron, of the Banu Uzian, a tule which accumed the region of South Syru, and had beer taken captive and sold to Khadijau s grandf the es a slave When Harresh heard that Muliam mad possessed Zaid he camo to Mikk in and offered a large payment for his release. You hammad summered Laid, and gave him the option to go or stay Zaid el c ed to saiv and Muhammad delighted with his fathful ness, gave him his liberty, and adopted him as his son. The freed man was henceforth known as Zard ibn Muhammad

" Muhammad was now approach ng his for tieth year, and increased contemplation and reflection engaged his maind. The idolutiv and moral debasement of his people pressed heavily upon him, and the dim and imperfect shadows of Judsiam and Christianity excited doubts without satisfying them and his mind was perplexed with unvertainty as to what was the true religion ' (Muir s Info of

Mahomet, new ed p 35)

It is probable that it was at this time Muhammad composed those burshs of the Qur'an which express the ai vious yearning of an inquirer rather than the more positive teach ing of an Apostle and we would assign to this period the following verses of the Quran, which, according to Muhammadan commentatous, are admitted to be of a very early date (See Jainla A din's Atyan )

Susain I- Asr (cm) --

'I swear by the declining day!

" Verily mans lot is cast amid destruction, ' Save those who believe and do the things which be right and enjoin truth and enjoin each other to be putient

Suratu 'l- Adivat (c) · By the morting chargers!

" And those that dash off sparks of fire! " And those that scour to the attack at τοςσιι,

" And sur therein the dust aloft,

· And cleave therein their midway through a bost

"Trrly, man is to his Lord ungrateful

"And of this he is himself a witness, "And truly he is velement in the love of

this world's good "Ahl knoweth he not, that when that which is in the graves shall be luid bare,
And that which is in mens breasts shall

be brought forth.

"Verily their Lord shall on that day be in formed concerning them?

Suratu I-Fatiliali (1.) -

Preise be to God, Lord of all the worlds The comparaments the merciful!

. King of the day of reckoning l

. Thre only do we worship and o Thee do we cry for help

" (saide I hou us on the straight potis,

"The path of those to whom Thou hast been gruious, with whom then art not angry, and who go not astray'
The latter Suruh is the Fathbah, or initial

mayer, de often recited in public worship, and it appears to contain, if not the very words at all events the gist of the lany prayer of an anxious and inquiring soul

The ac Surana were most probably followed by others of a simular character, being poets cal chusions rather than express enunciations of any definite teaching, For example Surahs

XCV, CIV, XC1, XC1, CV1

Manammad seems to have employed him as in such meditations as find expression in these burahs, some yours before he assumed the other of a divine toacher, for it was but slowly and by degrees that be was hel on to believe that he was really called of God to preschareformation both to be own people and to all mankind

Bewiklered by his own speculations amidst uncertain fis kerings of spiritual light Min hammad spont some time in retirement, and in the agomes of distress ropestedly meditated suicide Perplexed with the mysto rious destiny of mun and the failure of iepested revelations, he would fall into costatic reverses, and it was during one of these sea sons of retirement, in the cave of Ilina', that he behaved an angel appeared to him in a dream and that the first revelation same According to the traditions collected by al Bukhari and Muslim (see Arabic edition, as Matthew's translation in the Mishkat is defective in several very important particulars), the first communication was made to Muhammad ın a dream

Ayishah relates "The first revelations which the Prophet of God received were in true dreams He never dreamed but it came to pass as regularly as the dawn of day After this the Prophet went into retirement, and he used to seclude himself in a cave in Mount Hirs, and worship there day and night He would, whenever he wished return to his family at Makkah, and then go back again, taking with him the necessaries of life Thus he continued to return to Khadijah from time to time, until one day the revela-

tion came down to him, and the angel (Malak) came to him and said, 'Read' (tqra'), but the Prophet said, 'I am not a reader' And the Prophet related that the angel took hold of him, and squeezed him as much as he could hear, and then east again, 'Read' and the Then the Prophet said, 'I am not a reader angel took, hold of him a second time and squeezed him as much as he could bear, and then let him go, and said, 'Read', then the Prophet said, 'I am not a reader' Then the angel again seized the Prophet, and equeezed him, and said .-

Read thou, in the name of thy Lord who

orested .

Ureated man out of clots of blood -Read thou! For thy Lordris the most Beneficent,

Who hath taught the use of the pen ,-Hath taught man that which he knoweth not'

> .(See Qur an, Süratu 'l-'Alaq (xcv1), the hrat five verses )

Then the Prophet repeated the words with a trembling heart. And he returned (ie from Hirs' to Makkah) to Khadijah, and said, Wrap me up wrap me up, And they wrapped him up in a garment until his fear was dispelled, and he told hhadish what had occurred, and he said to Khadish, 'I was afraid I should die.' Then Khadish said, 'No, it will not be so, I swear by God, He will, never make thee melancholy or sad For you are kind to your relatives speak the truth, you are faithful in trust, you bear the afflictions of the people you spend in good works what you gain in trade, you are hospitable, and you assist your fellow mon. After this Khadijah took the Prophet to Waraqah, who was the son of her unclo, and said to him, 'O son of my uncle, hear what your brother's son save to you.' Then Warhqah said to the Prophet 'O son of my uncle, what do you see?' Then the Prophet told Waraqah what he had seen, and Waraqah said 'This is the Namus [NAMUS] which God sant to Moses. O would to God I were young in this time! and would to God I were hving at the time of your people turning you out!' The Prophet said, Will my people turn me out? And Waraqah said, 'Yes. No man has ever come as you have come, and not been held in cumity but if I chould live to that day, I will give you great help' Waraqah soon died, and after that the reveistion ceased (i e for a time)."

The first vision was followed by a considerable period, during which no further revelation was given, and during which Muhamman suffered much mental depression.

[FITBAIL]

"During this period," al-Bukhārī says, " the Prophet was very serrowful, so much so that he wished to throw himself from the top of a hill to destroy lumself"

But after a lapse of time, as he was wrapped up in his garments and lay stretched upon his carpet, the angel is said to have agein ad dressed him, in the chapter which begins (Strah laxy) "O thou enwrapped in thy mantie, Arms and preach "

Muhammad then believed himself, to be a commissioned Apostle, the messenger and the prophet of God, sent to reclaim a fallen people to the knowledge and service of their God. His revelations were God's Book, and his a yings the atterances of inspiration.

The first convert to Islam was his faithful wife Khadijah, the two next, 'Ali and Zaid, his adopted children and afterwards his old trusted friend, Abu Bakr, "the True." Then followed 'Usman, who was a grandson of 'Abdu 'l-Muttalib Talhah, the renowned warrior of after days, and 'Abdu '1 Rahman, a merchant of some consequence The new converts soon numbered some fifty souls, either members of the Prophets family or his dearest irrends

An important change now occurred in the relations of Muhammad with the citizens of Makkah fueir hostility was aroused, and the Muslims were subjected to some persecation and indignity It was not, however, until some three years of his ministration had elapsed that any general opposition was orgamzed Hostility once excited soon showed staulf in act- of violence basid, a youthful convert was attacked whilst leading a party of Muslims in prayer He defended himself. and struck one of his opponents with a camel goad. It was, says Su William Muir, "the first blood spilt in the cruse of Islam

In the fourth year of his mission, Muham mad took possession of the house of Argani (a recent convert), and there held meetings for those who wished to know the teaching of

the Prophet more perfectly

The house of Argam was in front of the Ka'bah, and was therefore in a convenient position So famous did it become as the birth place of believers, that it was afterwards styled the " House of Islam '

As the number of believers increased, so did the sumity of the persecutor and in order to escape the danger of porversion, Muham-mad recommended such of his followers who were without protection to seek an asylum in a foleign land Eleven men, accompanied by their families, set out for the port of Shneibn where finding two vessels about to sail they subarked in haste, and were son veyed to Abyanma

Here they met with a kind reception from the Negus or king and their period of exile was passed in peace and comfort. This is termed the first hyrah, or "flight," to Abyssinia, as distinguished from the later and more extensive emigration to the same land. In three month the refugees returned to Mak-

kah.

About this time a strange episode occurred, in which Muhammad sought a compromise with his people, by admitting their gods into his avatem as intercessors with the Supreme Being While the Quraish sat beneath the Karbah, he recited the following Surab as an

mspired message (list) "And see ye not Lat and 'Usea, and Manut the thud besides? These are exalted females,
And verify their intercession is to be hoped

for "
The idolaters were reconciled, and bowed before the God of Muhammad But his heart smote him, and not long after the obnexious lines (those in italies) were said to be recalled by Gabriel, as suggested by the Evil One, and there was substituted the uncompromising demandistion of idolatry, from which he never after swerved—

"What! shall there he male progeny unto

you, and females unto him?

"That indeed were an unjust partition.

"They are naught but names which ye and

your fathers have mvented,"

In the sixth year of his mission, the cause of Muhammad was strengthened by the accession of two powerful citizens, Hamzah and Umar Hamzah was the uncle and also the loster-brother of the Prophet, a man of distinguished bravery, whose heroian carned for him the title of the 'Lion of Gud' Umar was a bold impulsive spirit, the very man needed to give strength to a cause one who in a remarkable manner left the impress of his character upon the religious system he embraced He succeeded Abu Baki in the Khalifate, and loft the stamp of his fiered warlike spirit upon Islam [UMAR]

Alarmed at the bold part which Muhammad and his followers were now able to assume the Quraish formed a hostile confederacy, by which all intercourse with the Muslims and their supporters was suspended. The says rity of the ban at last overreached its object, for the sympathies of the people were enlisted by their privation in favour of Muhammad and his followers. The interdict was can called and the Häshimites restored to freedom

In the beginning of the touth year of his mission, and in the fiftieth of his life, Muhammad lest his faithful and devoted write Khadijah. For twenty-five years she had been his counsellor and support and mis gracat her death at first was inconsolable. She was sixty-five years old when she died. Ahu Tähb, the Prophet's nucle and guardian, died a few weeks afterwards. His conversion to Islam is a matter of uncortainty. Within two months of the death of Khadijah (who was his only wife during her lifetime), the Prophot married Saudah, the widow of one of the Abysaman emigrants, and also betrothed himself to 'Ayishah, the daughter of his friend Abū Baki, then but a girl of seven years

Abu Tālib had hardly been buried a fortinght when Muhammad, iollowed only by his faithful attendants, set out on an adventurous mission to at-Tā'if, a place sixty miles to the east of Makkah, and the nearest city of importance. He went first to the three principal men of the city, and explained the object of his mission, and invited them to the honour of supporting him in sustaining the new faith. But he failed in producing consensuants and the model of the city and the failed in producing consensuants. Muhammad remained at as-Tā'if ten days, but with no success. The mob, stirred up to neaten the departure of the unwelcome

visitor, hooted at him in the streets, and pelted him with stones, and at last compelled him to flee out of the city. They chand him fully two miles across the sandy plant, until wearied and mortified, he took refuge for the night in a neighbouring garden where he spent some time in earnest prayer (Muir, 2nd ed., p. 114)

Reinvigorated by the rest, he set ferth on

the return journey to Makkah.

Repulsed from at-Ta'ıf, and utterly hopeless at home, the fortunes of Muhammad seemed dark, but hope dawned at last from an unexpected quarter At the yearly pilgrimage, a little group of worshippers from al-Madmah was attracted and won over at Mina by the preaching of Islam, joined his mission, and the following year they met Mu hammad and took the oath of allegiance which is known as the first Pledge of Aqabah This little party consisted of twelve men ten were of the Khazraj and two of the Aus tribe They plighted their faith to Muhammad as follows — We will not worship any but one God, we will not steal, neither will we commit adultery, nor will we kill our childien, we will not slander in anywise, and we will aboy the Prophet in everything that is Just "

At al-Madinah the claims of the new Prophet found a ready response A teacher was dejuted from Makkah to al-Madinah, and the how fuith apread with marvellous rapi-

dity

The hopes of Muhammad were now fixed on al Madinah, visions of his journey north wards doubtless fitted before his imagination and the musing of the day, reappeared in his

midnight slumbers

He dramed that he was swiftly carried by Gabriel on a winged steed past al Madinah to the Temple of Jernsalem, where he was welcomed by the former Prophets all as sembled in sol-min conclave. From Jernsalem he seemed to mount inpwards, and to ascend from one heaven to another, until he found himself in the awful presence of his Maker, who dismissed him with the order that he should command his followers to pray five times a day [MIRAJ, BURAQ]

When the time of pilgrimage again arrived. Muhammad found himself surrounded by an enthusiastic band of seventy disciples from al-Madinah, who in a secret defile at Mină plighted their faith, the second Pledge of Aqabah, whereby they promised to receive and defend the Faith at the risk of their own lives. After this Muhammad determined to quit Makkah, and the command was given, "Depart unto al-Madinah, for the Lord hath verily given you brethren in that city, and a house in which ye may find refuge." And so, abandoning house and home, the Muslims set out secretly in little parties for al-Madinah, where the numbers soon reached to about one hundred and fifty, counting women and children Muhammad, with Abū Bakr and 'All, with their families, were left almost alone in Makkah. The Quraish held a council, and determined to alay Muhammad, but

being warned of their designs, he escaped to Mount Seur, near Makkah, where he hid himself three days in a caye and after three more days he reached at Madinah

The day of his flight, or higrah, marks the Muhammadan era, or Hegira. The date of the flight was the 4th of Rabiu 'l-Awwal, and by the exiculations of M. Causain de Perceval, the 20th of June. A.D. 622 [HIJRAH.]

The flight to al-Madinah changes the scene, and with it the character of the portions of the Quran revealed there. He who at Makkah is the admonisher and persuader, at al-Madinah is the legislator and the warrior, and the verses of the Qur'an assume a more didactic tone Poetry makes way for prose, and he openly assumes the office of a

public warner and prophet.

The idolaters of Makkah disappear and then place is taken by the hypocrites [MU-NAFIQUN] of al-Madinah. Here at al-Madinah there was no opposition to Muhammad and his doctrines, but, nevertheless, an under-current of disaffection prevailed. The head of the party was 'Abdu 'lish ibn Obsiy, who. but for the new turn in the fortunes of the city was on the point of being its chief These disaffected citizens, the munafique, or "hypoerites," as they are called, continued to be the objects of bitter denunciation in the Qur'an till near the close of the Prophet's CATOOT But before the success of Islam they too vamsh from the scene

The first year of Muhammad's residence at al-Madinah was chiefly occupied in building the great mosque [MASJIDU 'N-NABI], and in providing houses for himself and his followers. In a short time he became the recognised chief of the city The mosque and the houses were finished within seven months of Muhammad's arrival. About the middle of the winter he left the house of Abu Aivub, with whom he had been staying, and installed Saudah in her new residence Shortly afterwards he celebrated his nuptials with 'Avishah, who, though she had been three years affianced, was but a girl of ten years

Thus, at the age of fifty-three, a new phase commenced in the life of Muhammad Hitherto limiting himself to a single wife, he had shunned the indulgence, but he now surrounds himself with the cares and discord, of polygamv The unity of his family was now broken, never again to he restored Thenceforward his love was to be claimed, his attentions shared by a plurality of wives, and his days spent between their houses, for Muhammad had no separate apartments of his own

Those Muslims who had left Makkah with the Prophet and settled in al-Madinah, were now known as the Refugees [NUBAJIRIN] whilst those who embraced the faith at al-Madinah, were designated the Assistants or Allies [ANSAR] Beth these names became titles of distinguished honour. Beth these names in time

In the second year of the Hijrah, Muhammad commenced hostilities against the Quraish, and the first pitched battle took place at Badı. With an army of 805 followers, of

whom two-thirds were citizens of al-Madinsb, Muhammad routed a force three times the number The following graphic description of the battle of Badr is given by Sir William

Mnir (New ed p 280)
"The valley of Badr consists of a plain,
with steep hills to the north and east, on the south is a low rocky range, and on the west rise a succession of sandy hillocks A rivulet, rising in the inland mountains, runs through the valley, producing along its course nume rous springs, which here and there were dug into oisterns for the accommodation of tra veilers At the nearest of these springs, the army of Mahomet halted Habal, a citizen of Medina, advised him to proceed onwards 'Let us go,' he said, 'to the farthest spring, on the side of the enemy I know a neverfailing fountain of sweet water there, let us make that our reservoir and destroy the other wells' The advice was good. It was at once adopted, and the command of the water thus secured

"The night was drawing on. So they hastily constructed near the well a hut of palm branches, in which Mahomet and Abu Bakr slept Såd ibn Mnådz (Sa'd ibn Mu'ag) kept watch hy the entrance with his drawn sword It rained during the night, but more heavily towards the camp of the Coreish. The Moslim army, wearied with its long march, enjoyed sound and refreshing eleep. The dreams of Mahomet turned upon his enemies, and they were pictured to his ima-gination as a weak and contemptible force

"In the morning he drew up his little army, and, pointing with an arrow which he held in his hand, arranged the ranks The previous day he had placed the ohief banner, that of the Reingees, in the hands of Musal, who nobly proved his right to the distinction. The Khazrajite ensign was committed to Hobab; that of the Bani Aus, to Sad ibn

Muadz.

"Meanwhile, dissension again broke out m the camp of the Coreish, on the policy of fighting against their kinsmen. Shaiba and Otba ('Utbah), two objects of rank, influenced, it is said, by their slave Addas (the same who comforted the Prophet on his flight from Tayıf), strongly urged that the attack should be abandoned Just then, Omeir, a diviner by arrows, having ridden hastily round the valley, returned to report the result of his reconnsisance 'Ye Corossh,' he said, after telling them his estimate of the enemy's number calamities approach you, fraught Inevitable death rideth with destruction upon the camels of Yathreb (Yasrib) It is a people that bath norther defence nor refuge but in their swords. They are dumb as the grave, their tongues they put forth with the serpent's deadly sim Not a man of them shall we kill, but in his stead one of ourselves also will be slaid, and when there shall have been slaughtered amongst us a number equal unto them, of what avail will life be to us after that?' These words began to produce a pacific effect, when Abu Jahl, as before, loudly opposed the proposals for peace Turn-

mg to Amir the Hadhramite he bade him call to mind the blood of his brother slain at Nakbja The flame was fekindled Amir threw off his clothes, cast dust upon his body, and began frantically to cry aloud his brothers name. The deceased had been a comfederate of the family of Sharbs and Otha Then pride and holour were ('Utbah) They saw that thoughts of peace affected must now be scattered to the winds and they resolved signally to vindicate themesives from the imputation of cowardice cost on them by Ahu Jahl. The army was drawn up n line. The three standards for the centre and wings were borne, according to sneten pri vilege by members of the house of Abd al the intervening sand nills which the ran had made heavy and fatiguing. The same cause acting with less intensity, had rendered the ground in front of Mahomat lighter and mon-firm to walk upon The Coreish Liboured under another disadvantage they had the maing our before them, while the army of Medina faced the west

"Mahomet had barely arrayed his line of battle, when the advanced column of the enemy was discerned over the maing sands n Then groutly superior numbers were concented by the fall of the ground behind and this imparted confidence to the Moslenis But Mahomet was rully aliye to the critical position. The fate of Islam houg upon the issue of the approaching battle. Followed by Abu Bakr, he hastened for a moment into the little hut, and raising his hands poured forth these earnest petitions, "O Lord, I be secch Thee forget not Thy promise of assistance and of victor; () Lord! if this little band to vanquished idolatry will prevail and the pure worship of thee count from oft the earth 'The Lord, said Abu Bakr, comforting him, will sarely come to thine aid, and will lighten thy countenance with the

joy of victory

"The time for action had arrived Maho met again came frith. The crems was aircady close, but the army of Medina remained etill. Mahomet had no cavalry to cover an advince, and before superior num bere he must keep close he ranks. Accordingly the Prophet had strictly incliden his followers to stir till Le should give 'he order for advance only they were to theck any flank movement of the Coreish by the dis charge of arrows The quetern was guarded as their palladram. Certain desperate was more of the Coreach swore that they would drink water from it destroy it or perien in the attempt. Scarcely one returned from the rach enterprise, With signal gallantry, Aswad advenced close to the brink, when a blow from Hames's sword fell upon his leg and nearly severed it from his body. Still opfording himself he crawled inwards and made good his von for he dis k of the water and with his row uning leg demolished art of the cuttern before the sword of Hamas put an end to his life.

· Already, after the tashion of Arabian

warfare, single combats had been fought-at various points, when the two brothers Simiba and Othe, and Walld the son of Othe still amarting from the words of Abu Jahl, ad vauced into the space between the ermies, and defied three champions from the army of Mahomet to meet them singly Three cita-zens of Medina stepped forward; but Maho-mot, unwilling auther that the glory or the hurden of the opening conflict should rest with his allies, called them back, and, turning to his kinsmen said 'Ye sons of Hashim' arise and fight according to your right. Then Oberda (Ubaidah), Hamza, and All, the uncle sud courses of the Prophet, went forth Hamza wore an os rich feather in his breast and a white plume distinguished the helmet of Ali But their features were bid by then armour Otha, therefore, not knowing who his opponents might be, cried aloud, Speak that we may recognise you! If ye be equals, we shall fight with you' Hamza answered, 'I am the on of Abd al Muttalib -Hanza the Lion of God, and the Lion of His Prophet' 'A worthy for exclaimed, Otha 'but who are these others with thee' Hanza repeated then names Otha replied, 'Meet foes, every one!

"Then Otha called to his son Walid, Arese and light? So Walld stopped forth and All came out against him. They were the youngest of the six. The combat was short Walid fell mostally wounded by the sword of Ah Eager to avonge his son's death, Otha hastened forward, and Hamza advanced to meet him The awards gleamed quick, and again the Coreishite warrior was slain by the Moslim bon Shaiba alone remained of the three champions of Mecca, and Obeida, the return of the Mosleme, threescore year and five now hew near to fight with him Both being well advanced in years, the conflict was less decisive than before At last, Shaiba deilt a sword-cut on the leg of Oheida with anch force as to sever the tendon, and bring him to the ground Seeing this, Hamza and the both rushed on Shaiba and despatched him Oberds survived but for a few days,

and was lurred on the much back at Safra ' luo fate of their champions was ominous for the C teigh, and their sprits sank. The ranks began to close, with the battle-ery on the Moslem ade of 'Ye conquerors, strike!' are the lighting became general. But there were still man, of those scenes of individual brussy which claracteries the irregular warlare of Asiatic armes, and often impart to them a Han erro interest Productes of valong were exhibited on both sides but the arm) of the Faithful was boine forward-by an enthusiasm which the half-hearted Coreish were unable to withstand

What part Mahomet himself took in the battle is not clear Some traditions represent him moving glong the ranks with a drawn aword it is more likely (amording to others) that he contented hupself with inciting his followers by the promise of divine assistance, and by holding out the prospect of Paradise to those who fell the spirit of Omeir, a

lad of but sixteen years, was kindled within him as he listened to the Prophet's words Tradition delights to tell of the ardour with which the stripling threw away a handful of dates which he was eating 'Is it these,' he excisimed, that hold me back from Partdise? Verrly I will taste no more of them until I meet my Lord! With such words, he drew his sword, and, casting himself apon the enemy, seen obtained the fate he ooveted

"It was a stormy wintry lay A piercing blast swept across the valley 'That,' so a Mahomet, is Gabriel with a thousand angels flying as a whirlwind at our foe' Another, and yet another blast -it was Michael, and after him, Scraphil, each with a like angelie troop The battle raged. The Prophet stoped and lifting a handful of gravel, east it towards the Coreah, and cried, 'Confusion seize their faces!' The line of the Coroisu began to waver Their movements were impeded by the heavy saids on which they stood, and, when the ranks gave way, their numbers added but confusion The Moslems followed eagerly on them retreating steps slaying or taking captive all that fell within their reach Retreat soon turned into The Coreish, n their ignominions flight haste to escape, cast away then armour and abandoned then beasts of burden with the camp and aquipage Forty-nine were killed, and about the same number taken prisoners Mahomet lost only fourteen, of whom eight were citizens of Medina, and aix Rofugoes

Many of the principal men of the Coreasi and some of Mahomot's bitterest opponents were slain Chief amongst these was Abu Jahl Muadz brought him to the ground by a blow which cut his leg in two Muadz in his turn, was attacked by Ikrima ('Ikrimah), the son of Abu Jahl, and his arm nearly severed from his shoulder As the mutilated limb hinging by the skin impeded his action, Mundz put his fact upon it, pulled it off, and went on his way fighting Such we'e the heroes of Bedr Abu Jahl was vet breathing when Abdallah Mahomet's servent, ian up, and cutting off his head, carried it to his master 'The head of the enemy of God!'
exclaimed Mahomet. 'God! There is none
other God but He!' 'There is no other!
responded Abdallah as he cast the bloody head at the Prophet's feet 'It is more acceptable to me, cried Mahomet, 'than the choicest camel m all Arabia

But there were others whose death caused no gratification to Mahomet Abdul Bokh tan had shown him special kindness at the time when he was shut up in the quarter of Abu Talib , Mahomet, mindful of this favour, had commanded that he should not be hermed Abdul Bokhtarı had a companion seated on his camel behind him A warrior. riding up, told him of the quarter given by Mahomet, but added, 'I cannot spine the man behind thee' 'The women of Mecra-Abdul Bokhtarı exclaimed, 'shall never say that I abandoned my comrade through love

of life Do thy work upon us' So they were killed, both he and his companion. of life

"After the buttle wan over, some of the pursoners were orugily put to death The fol lowing incident illustrates the savage spirit already characteristic of the faith. Omeya thu Khelf and his son were unable to escape with the fugitive Corcish, and, seeing Abdal Rahman pass, imploied that he would make them his prisoners Abdal Rahman mudful of an ancient friendship, cast away the plunder he was carrying, and, making both his prisoners, was proceeding with them to the Moslim camp party passed, Bilal espied his old enemy-for Omeys had used to persecute hun-and he screamed aloud Skev hum. This man is the head of the unbelievers. I am lost, I am lost, if he haves 'From all sides the infuriated coldiers, hearing Bull's appeal, poured in upon the wretched captions, and Abdal Rah man, finding resistance impossible, bade their save their lives as best they could Defence was vam, and the two pusoners were name

distely cut in pieces
"When the enemy had disappeared, the army of Medina was for some time engaged in gathering the spoil Livery man was allowed to retain the plunder of savone whom he himself had slain. The rest was thrown inte a common stock The booty con sisted of one hundred and fifteen camels, fourteen hor es carpets and other articles of fing leather, vestments, and much equipage and armoni A diversity of opinion niose about the distribution. These who had hetly pursued the enemy and exposed their lives in securing the spoil claimed the whole, or at the least a sup mer portion while such as had remained climb upon the held of bettle for the safety of the Prophet and of the camp niged that they had equally with the others fulfilled the part congred to them, and teat, having been restrained by duty from the pursuit, they were entitled to a full share of the prev The contention was so sharp, that Mahomet interposed with a mes age from heaven, and a quined possession of the whole monty. It was God who had given the victory and to God the spoil belonged 'They will ask thee concerning Sav, the prev is God's and his the prev Prophet's Wher fore fear God, and dispose of the matter lightly among youselves, and be electiont unto God and His Prophet, if ye he true Believers -and so on in the same Shortly afterwards the following stram ordinance, which the Mussulman law of prize 1000gmaps to the present day, was given forth 'And know that whatwoever thing re plunder, verily one lifth thereof is for God and for the Prophet, and for him that is of kin (unto the Prophet), and for the orphans, and the poor and the wayfarer-if ye be they that believe in God, and in that which We sent down to our Bervant on the Day of Discumination, the day on which the two armies met, and God is over all things powerful. (See Qur'an, barah vin) "In accordance with the divine command. the booty was gathered together on the field, and placed under a special officer, a citizen of Medina. The next day it was divided near Safra, in equal allotments among the whole army, after the Prophot's tifth had been set apart All shared alike, excepting that the horsemen received each two extra portions for their horses To the lot of every man fell a camel, with its year, or two camels unaccontred, or a leathern couch, or some such equivalent Mahomet obtained the famous camel of Abu Jahl, and a sword known by the name of Daul Frear (Zu "-The sword was selected by him beyond his share, according to a custom which allowed him, in virtue of the prophetic dignity, to choose from the booty before division, whatever thing might please him most

"The sun was now dechning, so they hastily dug a pit on the battle field, and cust the enemy a dead into it Mahomet looked on, as the bodies were brought up and cast in Ahn Bakr, too, stood by, and, examining their fentures, called aloud their names Othal Shuba! Omeyya! Abu Jahl! exclaimed Mahomet, as one by one the corpses were without ceremony, thrown into the common grave 'Have ye now found that which your Lord promised you true? What my Lord promised me that verily have I found to be true Wee unto this people! Ye have rejected me, your Prophet! Ye cast me forth and others gave me refuge, ye fought against me, and others came to my help! O Prophet!' said the hystanders 'dost thou spoak unto the dead?' 'You verily, replied Mahomet, 'for they well know 'hat fully come to pass'

At the moment when the corpse of Otha was tossed into a pit, a look of distrors overcast the countenance of his son, Abu Hodzeifa (Abu Hugaifah), Mahomet turned kindly to him, and said, Perhaps thou art distinguished for the fathers fate. Not so, O Proplet of the Lord. I do not doubt the justice of my fathers fate, but I knew well his wise and generous heart, and I had trusted that the Lord would have led him to the faith But row that I see him slain and my hope destroyed, it is for that I giver. So the Proplet comforted Abu Hodzeifa and blossed

him, and said, 'It is wo'i'

The aimy of Modina, carrying their dead and wounded, retired in the ovening to the valley of Otheil, several miles from Bedr and there Mahomet passed the night. On the morrow the prisoners were brought up before him. As he secutinised each, his eye fell her ely on Nadhr, son of Harish (al Nazribn al Haris). There was death in that glance, whispered Nadhr, trombling, to a hystander. Not so, replied the other, it is but thine own imagination. The unfortunate prisoner thought otherwise, and besought Musab to intercede for him Musab reminded him that he had demed the faith and persecuted Believers. Ahl's said Nadhr, had the Coreish made thes

a prisoner, they would never have put thee to death! 'Even were it so,' Mush's scornfully replied, 'I am not as thou art, Islâm hath rent all bonds asunder' Micdâd, the captor, ferring lest the prisoner, and with him the chance of a rich ransom, was about to slip from his hands, cried out, 'The prisoner is mine!' But at this moment the command to 'Strike on his head!' was interposed by Mahomet, who had been watching what passed And, O Lord!' he added, 'do thou of thy bounty grant unto Micdâd a botter prey than this' Nadhr was forthwith beheaded by Ah

"Two days afterwards, about half-way to Medina, Joha, another prisoner, was ordered out for execution. He ventured to expostulate and demand why he should be treated more rigorously than the other captives. Because of thy enmity to God and to His Prophet,' roplied Manomet. 'And my little girll' cried Ocha, in the bitterness of his soul, 'who will take care of her?' 'Hell-firs' exclaimed the heartless conqueror, and on the instant his victim was hewn to the ground. 'Wretch that then wast!' continued Mahomet, 'and persecutor! unbeliever in God, in His Prophet, and in His Book! I give thanks unto the Lord that hath slain thee, and comforted mine eyes thereby.''

Such was the battle of Badr Insignificant in numbers, but most memorable in the annals of Islâm on second of its important results. It was at Badi that "the Prophet" first draw the sword in the assertion of his claim as a commissioned apostle of the Most High God, and the victory is attributed in the Qurân to the direct intervention of the

Almighty See Surah in 11

"Yo have already had a sugn in the meeting of the two hosts. The one host fought in the cause of God, and the other was inhide. To their own eye sight, the infidels six you twice as many as themselves. And food aided with his succour whom He would And in this tilely was a lesson for men endued with disceriment."

Ai-Barzewi, the commentator, says 3,000 augels fought for the Muslims on the battle-field of Badr

Muhammad was received in triumph at al-Madinah, but his 109 was interrupted by the death of his daughter Ruquyah, the divorced wife of 'Utbah ibn Lahab, but who had been afterwards married to Uamān ibn 'Affān On his return to al-Madīnah (A.H. 8), Muhammad found his position much strengthened, and from this time the Qur'ān assumes a rude dictatorial tone. He who at one time only spoke as a searcher after truth, now demands unheatting obedience from the whole country of Arabia.

The Jews, however, were still unimpressed and were slow to acknowledge Muhammad, although he claimed to be but the teacher of the creed of Abraham Muhammad sought but a plausible excuse for a rupture with the sons if Israel and an opportunity seen presented itself. A Muslim gurl was insulted by a youth of a Jawish tribe, and, taking advan-

tage of the circumstance the whole tribe was attacked, proscribed and banished Their houses and lands were confiscated and divided amongst the Faithful In the course of the same year, Ka'b ibn al-Ashraf a Jew, was assassinated because he annoyed the Muslims with his verses About this time, Muhammad married his fourth wife, Hafsah, the daughter of 'Umar the celebrated Khalifah In the early part of the year, al-Hasan, the son of Fatumah and 'Alı, was born

The tidings of the defeat at Badr aroused the bitterest feelings of the Quraish They advanced upon al-Madmah 3,000 strong In ten days the Makkan army reached Zu l-hal-fah, four miles south of al-Madinau, and then moving northwards, they encamped at Uhnd, an isolated mountain three miles north east of the city Muhammad, clad in armour, led out his army of 1,000 men, and halted for the night, and at early dawn advanced on Uhud He was soon abandoned by Abdu llah, the chief of the Hypocrites [MUNAFI-QUE] with 300 of his followers

Khālid ibn al Walid a name afterwards famous in Muslim history commanding the right wing of the Quraish, attacked the Muslims, and raised the cry "Muhammad is slain" The confusion of the Faithful was great, and defled all the efforts of Muhammad to rally them The Prophet him self was wounded in the face by two arrows The Mushms vere completely deteated, but the retreat was ably conducted by Abu Bakr, Unian and 'Usman, and the victorious Quraish did not attempt a pursust
Abu 'l-Fida' gives the following quaint account of the battle —

"When the two armies engaged and approached each other, Hind daughter of Utbah, the wife of Abū Sufyān, arose with the women that were with her, and they beat upon the tabors as they followed the men to battle And Hind said 'Well done, we sons of 'Abdu 'd-Dar well done? Strike ve with every weapon ye possees' And Hamrali the Prophets uncle, fought most valuately that day and he slew Artah, the standard-bourer

of the unbelievers "

"And Ahn Kamiyah the Laisite slew Mustab, the standard bearer of the Muslims and whon Mus ab was slain, the Prophet save the standard of Islam to All the son of Abu Tabb Naw, the nichers were too eager for the spoil, and they left the position in which Muhammad had posted them And Khalid, the leader of the unbelievers, came with the cavalry to the rear of the Muslims, and raised a cry that Muhammad was slate. So the Mushims were overcome by the unbelievers. and the Quraish gamed the victory The number of martyrs in the cause of Islam who fell at Uhud was seventy The number of the slain amongst the unbelievers was twentytwo The enemy even struck Muhammad. Their stones hit him and he fel! His foreteeth were struck out, and he was wounded in the face Two nails of the noimet entered the face of Muhammad And Abu Ubardah pulled one of the nails out of his face and one tooth dropped out, and he pulled out another nail and another tooth dropped out And when Abil 'Ubaidah was taking out the teeth, Sunan Abu Sa'id sucked the blood from Muhammads face and swallowed it Upon which the Prophet said, 'Whosoever toucheth my blood, him shall the fire of hell never touch.

'Then Hind and her companions fell on the Muslims who were slain, and cut off their noses and their ears And Hind cut a slice from Hamzah's liver and ate it Then Abū Sufyan, the husband of Hind, stuck his spear into Hamsah's body, and cried with a lond voice, 'The fortunes of war are uncertain! The day of Uhud for the day of Badr' Let the idol of Hubal be exalted!' Then Muhammad sought for the body of his uncle, and he found it lying on the ground with the belly ripped open and the oars and nose out And the Prophet and, God hath revealed to me concerning the Quraish Verily, retaliation shall be made on thirty of them for the death of Hamzah, and verily Hamzah Then Inham 16 now in the seventh heaven mad prayed to: Hamzah, and went to each of the bodies of the slain and prayed for them. Some of the Mushms wanted to carry then dond to al-Madinih but the Prophet said, 'Bury them where they fell,'

Those is an allusion to the defeat at Uhud in the third Surah of the Qur'an "What befell you when the two armies met by God's pormission Count not those who are killed in the way of God as dead They are living

with their Lord

The fourth year of the Hurah (A.D 625) opened with the despaten of 500 Muslims against the triba of Aad, who were making preparations to invade al-Madinali enemy fled at the appearance of the Muslim

troops and the place was sacked

During this year there were several expedi tions Amongst others, one against the Jewish tribe Banti Nazir whose homes were spoiled, and the people bamshed, bocs use they would not accept the mission of the 'Apostle of God" I here is an allusion to this event in the second Surah of the Quran A second expedition was also made to Badr, but there was no fighting, although the event is known as the second battle of Bada, for after waiting eight days for an engagement with the Quraish, the Muslims returned in triumph to al-Madinah

It was about this time that Muhammad made two additions to his haram, by marrying Zamab, the widow of 'Ubaidah, who fell at Badr, as his fifth wife, and Ummu Salimal the widow of Abu Sahmah who fall at the battle of Uhud, for his sixth, thus ex ceeding the legal number of four wives, to which he restricted his followers

Muhammad being thi eatened by combined contingents of the Quraish, the Banti Chatfan and the Jewish tribes of Nazir and Qureigh, who advanced upon al Madinah with an army of 12,000 men, he, at the advice of a Persian named Salman, caused a trench to be dog round the city, and then sesued forth to defend it at the head of \$,000 Muslims Both

sides remained inactive for nearly a month, when, at last, the Quraish and their allies broke up the siege This engagement is known in Muslim history as Gazwalu '!-Khandaq, or the "Battle of the Ditch" Special reference is made to this event in the Quran, Surah xxx111 9, where the success of the Muslims is attributed to the intervention of God, "who sent a blast and a host that were not seen

The next expedition was against the Tewish tribe, the Banu Quraizah when Muhammad led an army of three thousand men with thirty-six horse The Jews sustained a siege of some twenty five days, but were at last sompelled to capitulate. Their fate was left to the decision of the Prophet a companion, Sa'd, whose sentence was that the male cap tives should be slain, the female captives and children sold into slavery, and the spoils divided amongst the army The Prophet commended the cruel judgment of Sad as a decision according to the judgment of God, given on high from the secon heavens, and about 700 captives were deliberately be headed, in parties in the presence of Muham mad One of the female captives Rihanah whose husband and male relatives had perished in the massacre, the Prophet re served for himself This cruel massacre of the Banu Quraigah is commended in the EXXITITE Surah of the Qur'an, verse 25

Before the close of this year, Muhammad married his cousin Zainab The Prophet had previously given her in mairinge to Zaid ibn Harisah, his freed man and adopted son. But upon visiting the house of Zaid and not finding him at home, the Prophet accidentally cast his eyes on Zamub and was so smitten with her beauty, that he ex claimed, "Praise belongsth unto God who turneth the hearts of men even as He will Zamab saw that she had made an impression on the Prophet's heart, and when her has band returned, recounted the cucumstances to him Zaid determined to part with her in favour of his friend and benefactor, and offered to divorce her But the relations of the Araba to their adopted children were so strict, that nothing but a revelation from heaven could settle the difficulty. It was to meet this domestic emergency that the Prophet produced the following reises of the Qur'an Surah xxxiii "8-38 to sauction his own heart's desire

"And it is not for a believer, man or woman, to have shy choice in their affairs when God and His Apostle have decreed a matter and whoever disobeyeth God and His Apostle, erreth with palpable error And, remember, when thou saidst to him unto whom God had shown favour, and to whom thou also hadst shown favour, 'Keep thy wife to threalf, and fear God, and thou didst hide in thy mind what God would bring to light, and thou didst fear man, but more right had it been to fear God Aud when Zaid had settled concerning her to divorce her, we married her to thee that it might not be a cirme in the faithful to marry the wives of their

adopted sons, when they have settled the affan concerning them And the behest of God is to be performed No blame attacheth God is to be performed to the Prophet where God hath given him a permission Such was the way of God with those prophets who flourished before thee"

The srandal of the marriage was removed by the pretended revelation, and according to the Traditions, Zamab used to vaunt herself as the one wife of the Prophet's harim who had been given in mailiage by God Himself At all events, she exchanged a husband who had a pug nose and was short and ill-favoured for one who was the leading chief of Alabia!

Muhammads numerous marriages (four being the legal number—Surah iv 3) were likely to excite the jealousy and opposition of less taroured Muslims, but an additional chapter of the Qur'an avoided complications, and allowed the "Prophet of God greater liberty in this respect See Surah xxxiii 49 "O Prophet, we have allowed thee thy wives whom then hast dowered, and the slaves whom thy right nand possesseth and any believing woman who has given herself up to the Prophet if the Prophet

desireth to wed her a privilege for thee above the rest of the Faithful"

About this time certain injunctions were issued for the seclusion of women and for the regulation of social and domestic intercourse (Surah xxv) These rules were made more stringent in the case of the Prophets own wives, who, in the case of incontinence, are threatened with double punishment (Surah xxxiii) The jeulousy of the Prophet, who was now getting old was allayed by the Divine command, that his wives should, in the event of his death, never marry again obligation devolving on believers, to consort equally with their several wives, was also relaxed specially in the Prophets favour (Surah vlvm )

In the sixth year of the Hijrah several mili tary expedition, were made. Amongst others. to the Banu Quraizah and the Banu Lahyan On his return from the last expedition Mu hammad stopped for a few moments to visit the grave of his mother, and desired to pray for her soul But a verse from the Quran, allaged to have been revealed on this occasion, forbade his praying for the forgiveness of one who died an infidel. Surah ix 114, 115 -

'It is not for the Prophet or the Faithful to pray for the forgiveness of those, even though they be of kin, who associate other beings with God, after it bath been made clear to them that they are to be the inmates of Hell For neither did Abraham ask for giveness for his father, but in pursuance of a promise which he had promised to him but when it was shown him that he was an enemy to God, he declared himself clear of him Yet Abraham was pitiful, kind "

Muhammad marched in person against the Banu I Mustaliq and completely surprised and routed them One thousand camels, five thousand sheep, and a great many women and children, became the spoil of the

Mushims One of the female captives, named Juwairiyah, fell to the lot of Sabit ibn Qais, who, as a meritorious act, offered to release her and give her her liberty, for a certain sum. On applying to Muhammad to help her with the money to pay the ransom, he readily agreed to do so, and when she was freed he married her. Therenpon, the Mushims recognised the Banu I-Mustaliq as allies Juwairiyah survived. Muhammad forty-five years

At the last stage, teturning from the campaign against the Banu 'l-Mastaliq, 'Ayishah's tent and litter were by inadvertence carried away, while she was for a moment absent, and on her return she found herself in the dark alone Expecting the mistake to be discovered she sat down to await the issue, when, after some delay, one of the followers came up, and finding her in this plight, bade her mount his camel, and so conducted her to al-Madinah. The citizens drew simister conclusions from the circumstance, and Muhammad himself became estraiged from 'Ayishah, and she retired to her father's home Several weeks elapsed, when, at length, the Prophet was supernaturally informed of her innocence (Surah xxiv) law was then promulgated which requires four eye-witnesses to establish the charge of adultery, in default of which the imputation is to be punished as a rlander, with eighty lashes [QAZAF] 'Ayislish was taken back to her home, and her accusers were beaten

It was during the voar A H 6, that Muhammad conceived the idea of addressing foreign sovereigns and princes, and of inviting them to emorace Islam His letter to the Emperor Heracius has been handed down by Ihn 'Abbas (Mishkāt, book xvii ch civ), and is

as follows -

"In the name of God, the Compassionate the Merciful, Muhammad, who is the servant of God, and His Apostle, to Haraqi, the-Qaisar of Rüm Peace be on whoover has gone or the straight road. After this I sav, Verily, I call you to Islam Embrace Islam, and God will reward you twofold. If you turn away from the offer of Islam, then on you be the sins of your people. O people of the Book (is Christians), come towards a creed which is fit both for us and for you. It is this, to worship none but God, and not to associate anything with God, and not to call others God. Therefore, O yo people of the Book, if ye refuse, beware! We are Mushims, and our religion is Islam.

(Seal.)

'MUHAMMAD, the Apostle of God"

The letter was sent to the Governor of Buşrā that he might convey it to Cæsar, but we have no record of a roply having been received

He also wrote to Kasra-Parwiz, King of Persia, but Kasra tore the letter in pieces On hearing the fate of his letter, Muhammad said, "Even so shall his kingdom be shattered to pieces." His third embassy was to Najash, the King of Abyssinia, who received the message with honour The fourth was to

Jarih ibn Matta, the Muqauque, or Governor, of Egypt Jarih sent a polite reply, and begged the Prophet's acceptance of two beautiful Coptic slave girls. One of these, Shirin, the Prophet gave to Hasean the poet, but he reserved the other Māriyah, for him self. In due time, Māriyah presented the Prophot with a son, who was named Ibrahim, the birth of which made the mother a free woman, and placed her in the honourable position of the wife But the Prophet's extreme fondness for the recent addition to his already extensive harm was resented by his numerous wives. 'Ayishah and Hafsah were especially enraged, for the Prophet was in the habit of visiting Mariyah on the day due to one of these ladies Hafsah, who, being the daughter of 'Unar, was a person of great political importance took up the matter, and in order to pacify her the Prophet swore solemniv tust he would never visit Mariyah again, and enjoined Hafsah to keep the secret from the rest of his wives She, however, revealed it in confidence to 'Ayishah! Muhammed was annoyed at finding his confidence betraved, and separated himself for a whole month from his wives, and spent his time in Manyah's apartment. The situation time in Mariyah's apartment was a difficult one, not merely on account of the complications caused in his own domestic circle, but bocause 'Umar, the father of Hassah, was a most important political personage in those days. The only way out of the difficulty was to produce a third direct revolation from heaven, which appeared in the Suratu t-Tahrim, or the "Chapter of Prohibition" (lxvi), of the Qur'an, and reads as follows .

Why, O Prophet! dost thou hold that to be for bidden which God hath made lawful to thee from a desire to please thy wives, since God is Lement, Morciful? God hath allowed you release from your oaths, and God is your master, and He is the Knowing, Wise When the Prophet teld a recent occurrence as a secret to one of his wives (se Hafsah), and when she divulged it and God informed him of this, he acquainted her with part and withheld part And when he had told her of it, she said, 'Who told thee this?' He said. 'The Knowing, the Sage hath told it me If ye both be turned to God in penitence for now have your hearts gone astray conspire against the Prophet, then know that God in his Protector, and Gabriel, and every just man among the faithful, and the angels are his helpers besides Haply if he put you both (se Hafşah and 'Ayıshah) away, his Lord will give him in exchange other wives better than you, Muslums, believers, devout, penitont, obedient, observant of fasting, both known of men and virgins'"

In the Muharram of a.H 7, Muhammad assembled a force of 1,600 men, and marched against Khaibar, a fertile district inhabited by the Jews, and aituated about six days' march to the north-east of al-Madinah. The attack on Khaibar taxed both the energy and skill of the Warrier Prophet, for it was defended by several fortresses. The fort

Qamus was defended by Kmanah, a powerful Jewish thief, who claimed for himself the title of "King of the Jews" Several assaults were made and vigorously repulsed by the besieged. Both Abū Bakr and 'Umar were equally unsuccessful in their attempts to take the position, when the Prophet selected Ali to lead a detachment of picked men famous Jewish waition named Marhab, now presented himself, and chillenged 'Alı to single combat The chillenge was accepted and Ali, aimed with his famous sword

Za I-Fiqar, given to him by the Prophet cleft the head of his adversary in twain and secured a victory. In I few days all the fortresses of the district work taken, ind

Khaibai was subjugated to Islam

Amongst the female captives was bufiyah, the widow of the chief Kin mali who had fullen at Qamus One of Muhammads followers begged her for himself, but the Prophot, struck with her beauty, shrew his mantle over her and took ner to his harim

The booty taken at Khaibai was very con siderable and in order to secure the district to Mushim sule the Jews of the district were

oxiled to the banks of the ford in

It was during the Khaibai expedition that Muhammad metituted Vlut'ili, an abomin able temporary marriage to meet the demands of his army This is an distriction still opserved by the Shinks but end on the Summe to have been abelished by Muhammad [MUT'An] It was at Khu bar that an at temp, was made, by a lowess muned Zamah, to poison Milhammad She dessed a kid, and having stoeped it in deadly porson, placed it before the Prophet, who ate but a woathful of the personed kid when the deed a codis Zamah was immodiately put to Lovered death

The subjugation of the Jowish devicts of Fadak, Wadi ? Quin ind 'I much on the contines of Syria tollowed that of Klanbar This year, in the sacred mouth f /1 7 Qa'dah, Muliammad decided to perform the Umrah or religious vistation of Miki ab [UMRAU], and for this purpose he list il Madinah with a following of some 4 400 pieu When they were within two days march if Makkih their advance was hacked by the hostile Quraish, and Muhammad turning to the west from Usfan encamped at al Huduby th within seven miles of the sucred city. At this spot a truce was made, which is known as the treaty of al Hudailmah, in which it was stirulated that all hostilities should cease for ten years and that for the future the Mushms should have the privilege unmolested of paying a yearly visit of three days to the Ka bah

After sacrificing the victims at al Huday biyah, Muhammad an l his followers retuined to al-Madinah

The advent of the holy month Zu'l Qa Jali of the next year (A.H 5) was engerly ex, a cod by Muliamunad and his followers, for it,, secording to the terms of the truce of Hudaibryah they might without molestant i visit the holy city, and spend trice leg, a

the performance of the accustomed rates The number of the faithful swelled on the approach to nearly 2,000 men, and the Quraish thought it basi to retire with their forces to the heights overlooking the valley Seated on his camel al-Qaswa, which eight years be-fore had borne him in his flight from the cave of Saul a hunted fugitive, the Prophet, now surrounded by joyous crowds of disciples, the companions of his exile, approached and saluted the holy shine Eagerly did he press forward to the Ka'bah, touched with his staff the Black Stone, seven times made the encuit of the holy nonse, seven times journeyed between as-bafe and al-Marwah, saerinced the victims and fulfilled all the ceremonies of the lesser pilgrimage.

While at Makkah he negotiated an alhance with Maimunah, his eleventh and last wift His marriago gained him two most important converts—Khālid, the "Sword of God,' who before this had turned the tide of battle at Unud, and 'Amr, destined afterwards to carry to foreign lands the victorious

standards of Islam

The services of these two important converts were quickly utilised. An envoy from Muhammad to the Christian Prince of Bostia, in byin having been slain by the chief of Mutali-a village to the south-east of the Dend Son-a force of 3,000 men, under his adopted son Zaid, was sent to exact retriou tion, and to call the filending trabe to the faith On the northward march, though they learnt that an overwhelming force of Araba and Romans-the latter or whom met the Muslims for the first time—was assembling to oppose them, they resolved resolutely to push forward The result was their disastrous defeat and repulse Zaid and Ja'fai, a bintbor of 'All I'll defending the white banner of the Prophet Khalid, by a series of manonvres, succeeded in drawing off the army, and con ducting it without further loss to al-Madinah A mouth later, however, 'Amr marched unopposed through the lands of the hostile t then, recoved their submission, and restored the prestige of Islam on the Syrian fronties Mahammad deeply falt the loss of Zaid and later and exhibited the tenderost sympathy for their vicous and orphans

line detect at Mütah was followed in the wouth he ovents of the greatest moment to Muhammad Certam smouldering hostilities but een tubes inhabiting the neighbourhood of Makkah broke forth about the end of the year These were judged to be infractions of the trenty (some of these tribes being in league with the Quraish), and were eagerly serzod upon by Muhammad as justifying those designs upon Makkah which the success of his arms and the dominion he pos-sested over numberless tribes in the north, in the Hijaz, and Nijd, new made it easy for him

treatis out

Having, therefore, determined to attack his not vecity, he announced his intention to his 'all in is, and liseited his allies among the Bedouin tribe to jo n him on the maich to Makkah Although he took over; precaution to prevent his preparations becoming known, the news reached the ears of the Quraish, who sent Abū Sufyān to deprecate his angel and to ask him to abandon his purpose Humilistion and failure were the only result of this mission.

On the 1st January, a.D 680, Muhammad's march commenced and after eight days, through unfrequented roads and defiles, the army, swelled to the number of 10,000 men, halted and lighted their camp fires on the heights of Marru 'z-Zahian, a day's march from the sacred city The Prophet had been joined on his march by his uncle al-'Abbas, and on the night of his arrival Abū Sulyān again presented himself, and besought an interview On the morrow it was granted 'Has the time not yet come, O Abū Šufyān," cried Muhammad, ' for thee to acknowledge that there is but one God, and that I am his Apostle" He answered that his heart still felt some hesitancy, but seeing the threatening sword of al-'Abbas, and knowing that Makkah was at the mercy of the Prophet, he repeated the prescribed formula of belief, and was sent to prepare the city for his approach

The Prophet made his public entry into Makkah on his favourite carnel, having Abū Bakr on his right hand, Usaid on his left, and Usamah walking behind him On his way he recited the xxvmth Surah of the Qui'au, known as the "Chapter of Victory He then entered the Sacred Mosque and cucuited the Ka bah seven times touching the Black Stone as he passed with his stick Observing several pictures of angels inside the Ka'bah he ordered tuem to be removed at the same time crying out with a loud voice, "God is great! God is great!" He then fixed the Qiblah [QIBLAH] at Makkah, and ordered the destruction of the 360 idols which the Makkan temple contained, himself destroying a wooden pigeon suspended from the 100f, and regarded se one of the desties of the Quraish

On the 11th day of the mouth of Ramazan, he repaired to Mount as-Safa, where all the people of Makkan had been assembled in order to take the cath of allegiance to him 'Umar, acting as his deputy, administered the cath, whereby the people bound themselves to obey Muhammad, to abstain from theft, adulture, infanticide, lying and backhiting

adultary, infanticide, lying and backbiting During his stay at Makkah, Muhammad sont small detachments of troops into the district who destroyed the temples of al-Wize, Suwa, and Manüt, the three famous idel-temples of the neighbouring tribes. The Prophet had given strict orders that these expeditions should be carried out in a peace able manner and that only in cases of necessity should force of arms be used. Khalid ibn al Walid, however, who commanded 350 men, found himself opposed by the Jazimah tilbe, for instead of saying as they were commanded, "We are Muslima," they said, "We are Sabians", and the impetious general whose name afterwards became so delebrated in history, ordered the whole (nibo to be slain Muhammad, when he heard of this barbarity exclaimed, "Oh! my God, I am innocent of this", and he despatched a large sum of money for the widows and orphans of the slain, and severely rebuked <u>Kh</u>ālid

The Prophet left Makkah after a fortnight's residence, and at the head of 12,000 men attacked the Bani Saqif and the Bani Hawazin. Mālik ibn Ans, the chief of the Saqif, made a bold stand, and the Prophet rallied his forces with the utmost difficulty but having thrown a handful of dust in the direction of the enemy as a signal of victory, the Mushims renewed the oharge, and 700 of the tribe were left dead on the field. This victory was followed immediately by one over the Banū Hawazin, in the valley of Autas. (See Surah ix 25, 26)

The ninth year of the Hijiah is known as the year of deputations, as being the year in which the various tribes of Arabia submitted to the claim of the Prophet, and sent embassies of peace to him. It is also remarkable

for numerous minor expeditions

Hearing that the Romans were assembling in large folice on their frontier, Muhammad determined to attack them it Tabük (a city between al-Madinah and Damascus). The army sent to Tabük was the largest employed in the time of the Prophet, for it is said to have numbered 20,000 and 10,000 cavalry By the time the army had arrived at Tabük the numouned invasion had been proved unfounded. Muhammad, however, utilised a portion of the force by sending it, under the command of Khālid, to Dūmah, where he received the submission of the Jewish and Christian tribes. A treaty with John, the Christian Prince of Ailah, was made, and Ukaidai, the Christian chief of Dūmah was converted to Islām.

The gradual submission of Arabia, and the acknowledgment of the puritual and tem-poral supremacy of the Prophet throughout the entire peninsula, followed Indeed, in the complex system which he had established, the spiritual and secular functions were intimately blended, and involved in each other, and whilst in his humble home at al-Madinah he retained still the simple manners of his carlier years, which, at his time of life, he had probably no melination to alter, he exer cased all those regal and saterdotal powers which the victorious arms of his heutenants, or the voluntary submission of the most distant provinces of Arable, had caused to be universally acknowledged Tax-collectors were appointed to receive the prescribed offerings or tithes, which generally amounted to "a tenth part of the increase"

The city of at Tä'ii, trusting to its natural strength, constituted itself a centre of disaffection, but at last, driven to extremities, and seeing that all the neighbouring tribes had one by one submitted, its chief after a rain attempt to obtain some relaxation in the rules of Işlam consented to the destruction of the adored idol al-Lüt, and adopted the

new faith.

It was during the time of the next yearly pilgrimage (March a D G31), that Muham-

mad issued an important command, the icrowning stone of the system he had raised, i which shows at once the power he wielded, and the strong hold his doctrines had already taken throughout Arabia. Refusing to be present himself during the ceremonies of the pilgrimage he commissioned 'Alī to announce to the assembled multitudes in the valley of Mina, that, at the expiration of the fear sacred months, the Prophet would hold him self absolved from every obligation or league with idolaters, that after that year no un believer would be allowed to perform the prigrimage, or to visit the holy places and further, he gave directions that either within or without the sacred torritory, war was to be wagen with them that they were to be killed, besieged, and laid in wait for 'where-soever found" He ordains, however, that if they repent and pay the legal aims, they are to be dismissed freely, but as legalds "those unto whom the Scriptures have been delivered" (Jews and Christians, &c) "they are to be fought against until they pay tribute by right of subjection and are reduced low

"Such, then," says Sir William Muil, "is the declared mission of Islam, arrived at by slow, though mevitable steps, and now imprinted unchangeably upon its cannors The Jews and Christians and perhaps the Ma gians,- people of the book - are to be tole rated, but held in subjection and under tribute, but for the rest the sword is not to be sheathed till they are exterminated, or sub mit to the faith which is to be ome 'superior

to every other religion

About the middle of the year, a here; grief fell upon Muhammad, in the doath of

his little son Ibrahim

On the return of the sacred month (March A D 682), Muhammad, accompanied by all his wives, selected his victims assumed the pilgrim garb, and set out on what is called Hugara 'l-Wada', or "The Valedictory Pil grimage," to the holy places, from which every trace of the old superstition hid been removed, and which, in accordance with his orders of the previous year, no idolates was to visit Approaching the Ka bah by the gate of the Banu Shaibah, he carefully performed all the ceremonies of the 'Umrah or "lesser Pilgrimage,' and then proceeded to consum mate those of the greater On the 8th of the holy month Zu I Hijjah, he node to the Wadi Mina, some thre miles east of Wakkah, and rested there for the night Next day, passing Muzduhfuh the midway station, he reached in the evening the valley in which stands the grante hill of Arafah. From the summit he spoke to the pilgrams regarding its sacred precinots, aunounced to them the perfecting of their religion," officed up the prescribed prayers, and hurried back to Muz dalifah for the might On the 10th, proceeding to Mina, he cast the accustomed stones, slew the victims brought for sacrif e, had his head shaved and his nails pered, ordering the hair, do, to be burnt, and, the ceremonies ended, laid aside the pilgrim garb At Mina, during his three days' stay, he preached to

the pilgrims, called them to witness that he had faithfully fulfilled his mission, and urged them not to depart from the exact observerces of the religion which he had appointed Returning to Makkah, he again went through the ceremonies of the 'Umrah, made the circuit of the temple, drank of the well Zamzam, prayed in the Ka'bah, and thus, having rigolously performed all the ceremonies, that his ex imple might serve as a model for all succeeding time, he turned to al-Madinah.

The excitement and fatigue of his journey to the holy places told sensibly on his health, which for some time had shown indications of increasing infirmity In the death of Ibra-liin he had received a blow which weighed down his spirit, the poison of Khaibar still rankled in his veins, afflicted him at times with exeruciating pain, and bowed him to the grave. His life had been a hard and a stirring one, and now the important affairs of his spiritual and temporal kingdom, and the cares of his large domestic circle, demed him that quiet and seclusion for which he longed.

The news of the Prophet's failing health was scon noised abroad, and tended to encourage his rivals to increased energy of action Three different revolts, each headed by a dangerous competitor, were now on the point of breaking out The first of these was led by Mussilimah, a rival prophet, who now stated that Muhammad had distinctly nominated him as his successor [MUBAILIMAH], the second, by Aswad a wealthy and eloquent inal, with a considerable following [ASWAD] and the third by Tulashah, a famous warrior of Vajd, who claimed the prophetic office

In the Traditions it is related that Musailunch addressed a letter to Muhammad.

which ran

' Musailmab, the Prophet of God, to Muhammad the Prophet of God Peace be to you I am your associate Let the exercise of authority be divided between us Half the earth is mine, and half belongs to the Omaish But the Quraish are a greedy people, and will not be satisfied with a fair division"

To this presumptuous epistle Muhammad Luplied .

"Muhammad toe Prophet of God, to Mu sailmah the Last Peace be on those who follow the straight road The earth is God s, and Ho greath it to whom He will Those only prosper who fear the Lord'

The opposition of Musailimah was, however a formidable one, and after Muhammad s death he was slain by Khalid during the

teign of Abn Bakr

The health of Muhammad grew worse, and he now requested that he might be permitted to remain in the home of Ayishali, his beloved wife, an arrangement to which his other wives assented

The account we row give of the closing scenes of Muhammad's life, is from the graphic pen of Sir William Muir (Lafe of Mahomet, new ed, p 501 et seq), and founded on the traditional histories of al-Wandi's secretary and Ibn Hisham

"On the night of Saturday (11 Rabi'u 7-Awwal, 6th June, AD 682), the sickness assumed a very serious aspect. The fever rose to such a pitch that the hand could hardly be kept upon his skin from its burning heat His body was racked with pain, restless and meaning, he tossed about upon his bed. Alarmed at a severe paroxysm of the disease, Omm Salma, one of his wives, scroamed aloud Mahomet rebuked her —
'Quet!' he said. 'No one crieth out thus but an unbelievor' During the night, Ayesha sought to comfort him, and suggested that he should seek for consolation in the samo lessons he had so often taught to others when in sickness 'O Prophet!' she said 'if one of us had mouned thus, thou would'st surely have found fault with it 'Yes,' he replied, 'but I burn with the fever-heat of any two of you together' 'Then,' exclaimed one, thou shalt surely have a double reward 'Yes,' he answered 'I swear by Him in whose hands is my life, that there is not upon the earth a believer afflicted with any calamity or disease, but the Lord thereby causeth his sine to fall from him, even as leaves are shed in autumn from a tree' At another time he said, 'Suffering is an expiation for sin Verily, if the believer suffer but the scratch of a thorn, the Lord raiseth his rank thereby, and wipsth away from him a sin.' 'Believers, he would affirm, 'are tried according to their faith. If a man's faith be strong, so are his sufferings, if he be weak, they are propor tioned thereunto Yet in any case, the suf fering shall not be remitted until he walk upon the earth without the guilt of a single transgression cleaving unto him

"Omar, approaching the hed, placed his hand on Mahomet's forebead, and suddenly withdrew it, from the greatness of the heat 'O Prophet!' he said, 'how violent is the fever on thee!' Yea, verily,' replied Ma homet, but I have been during the might season repeating in praise of the Lord seventy Suras, and among them the seven long ones' Omar answered 'But the Lord hath forgiven thee all thy sins, the former and the latter, now, then, why not rest and take thine ease ' 'Nay,' replied Mahomet 'for wherefore should I not be a faithful servant

unto Him?

"An attendant, while Mahomet lay covered up, put his hand below the sheet, and feeling the excessive heat, made a remark similar to that of Omar Mahomet replied 'Even as this affliction prevaileth now against me, so shall my reward hereafter be enhanced' 'And who are they,' asked another 'that suffer the severest trials?' 'The prophets and the righteons,' said Mahomet, and then he made mention of one prophet having been destroyed by lice, and of another who was tried with poverty, so that he had but a ray to cover his makedness withsi, 'yet each of them rejoiced exceedingly in his affliction, even

as one of you in great spoil would rejoice'
"On the Sunday, Mahomet lay in a very week and belpless state Osama, who had delayed his departure to see what the issue of the sickness might be came in from Jorf to Removing the clothes from the visit him Prophet's face, he stooped down and kissed him, but there was no audible response Mahomet only raised his hands to heaven in the attidude of blessing, and then placed them upon Osama So he returned to the camp

"During some part of this day Mahomet complained of pain in his side and the sufforing became so great, that he fell into a state of unconsciousness Omm Salma advised that physic should be given him Asma. the sister of Meimuna, prepared a draught after an Abyssiman recipe, and they forced it into his mouth Reviving from its effects, he felt the unpleasant taste in his mouth, and cried, 'What is this that ye have done to me 'Ye have even given me physic! They confessed that they had done so, and enume rated the ingredients of which Asma had compounded it. Out upon you! he angriy exclaimed, 'this is a remedy for the pleurisy. which she hath learned in the land of Abyssinia but that is not a disease which the Lord will suffer to attack me Now shall ve all partake or the same dose Let not one remain in the house without being physicked, even as ye have physicked me, excepting only my nucle abbus So all the women arose, and they poured the physic, in presence of the dying Prophet, into each other's mouthe

"After this the conversation turning upon Abyssinia Omm Salma and Omm Habiba, who had both been explos there, spoke of the beauty of a cathedral in that country, called the Church of Maria, and of the wonderful Mahomet listened pictures on its walls quietly to them, and then said, 'These, verily, are the people who, when a good man hath lived amongst them, build over his tomb a place of worship, and they adorn it with their pictures. These, in the even of the Lord, are the worst part of all the creation. He stopped, and covered himself with the bed-clothes, then casting them off in the restlessness and perhaps dehrumn of the fever, he said. 'The Lord destroy the Jews and Christians 1 Let His anger he kindled against those that turn the tombs of their prophets into places of worship O Lord, let not my tomb be an object of worship Let there not remain any faith but that of Islam throughout the

About this time, recognising Omar and some other chief men in the room, he called out. Bring hither to me ink and paper, that I may record for you a writing which shall prevent you going astray for ever' Omai said, 'He wandereth in his mind Is not the Coran sufficient for us?' But the women wished that the writing materials should be brought, and a discussion ensued There-upon one said, What is his condition at this present moment? Come, let us see whether he speaketh deliriously or not' So they went and asked him what his wishes were regarding the writing he had spoken of , but he no longer desired to indite it . Leave me thus alone, ha said, 'for my present state is better than that ye call me to "In the course of this day, Mahomet called Ayesha to him, and said, 'Where is that gold which I gave unto thee to keep?' On her replying that it was by her, he desired that she should spend it at once in charity. Then he dozed off in a half conscious state, and some time after asked if she had done as he desired her. On her saying that she had not yet done so, he called for the money (which was apparently a portion of the title income), she placed it in his hand, and counted six golden dinars. He directed that it anould be divided among certain indigent families, and then lying down, he said, 'Now I am at peace. Verily it would not have become me to meet my Lord, and this gold in my possession'

All Sunday night the illness of Mahomet continued unabated. He was overheard praying one of the ejaculations was to this effect. One soul! Why seekest thou for refuge elsewhere than in God alone?' The morning brought some measure of relief. The fover and the pain abated, and there was an appara

rent return of strength

"The dangerous crisis of the Prophet's sickness on the preceding night having become known throughout the city, the mosque was crowded in the morning it the hour of prayer, by men and women, who came scoking anxiously for tidings. Abu Bakr, as usual, led the devotions, as Imam he stood in the place of Mahamet before the congregation, his tack turned towards them. He had ended the first Rakant, or series of prostin tions, and the people had stood up again for a second, when the curtain of Ayesha's door (to the left of the audience, and a little way behind Abn Baki) slowly moved aside and Mahomot himself appeared. As he entered the assembly, he whispered in the car of Fadhl (Fazl), son of Abhas who with a servant supported him 'The Lord yearly listh granted unto me refreshment in prayer and he looked around with a gladsome smile, market by all who at the moment caught a glimpse of his countenance That smile no doubt was he index of deep emotion in his What doubts or fears may have crossed the mind of Mahomet, as he lay on the bed of death, and felt that the time was drawing nigh when he must rendor an account to that God whose we ssenger he professed to he, tradition affords us no grounds even to conjecture The rival claims of Aswad and Muscilama had, perhaps, suggested mis givings such as those which had long ago distracted his soul. What if he, too, wore an impostor deceiving himself and deceiving others also! If any doubts and questionings of this nature had arisen in his mind, tho sight of the great congregation in attitude devout and earnest, may have caused him comfort and reassurance. That which brings forth good fruit must itself be good. The mission which had transferred gross and de-based idolaters into spiritual worshippers such as these, rosigning every faculty to the service of the one great God, and which, wherever accepted and believed in, was daily

producing the same wonderful change, that mission must be divine, and the voice from within which prompted him to undertake it must have been the voice of the Almighty. revealed through His ministering spirit. Perhaps it was a thought like this which passed at the moment through the mind of the Prophet, and lighted up his countenance with that smile of joy, diffusing gradness over the crowded courts of the mosque

"Having paused thus for a moment at the door. Mahomet, supported as before, walked softly to the front where Asu Bakr stood The people made way for him, opening their ranks as he advanced. Abu Bakr heard the rustle (for he never when at prayer turned himself or looked to the right hand or the left) and, approhending the cause which alone at that time could treate so great sensation, stepped backwards to join the constant of the Prophet But Valomet motioned him to resume the post, and taking his hand, moved forward to the pulpit. There he eat on the ground by the side of Abu Bakr, who resumed the service, and innished it in customity form

When the pravers were ended, Abu Bakr ontered into conversation with Mahomet He reposed to find him so all appearance convalescent '() Prophet,' he said, 'I perceive that by the grace of God, thou art better today even as we desire to see thee Now this day is the turn of my wife, the daughter of Khānja shall I go and visit her?' Mahomet gave him permission So he departed to her house at Al Sunh, a suburb of the

upper city

Mahomet then sat himself down for a little while in the court-yard of the mosque, near the door of Avesha's apartment and addressen the people, who, overloyed to find him agui in their midet, crowded round spoke with emotion, and with a voice still se powerful as to reach beyond the outer doors of the mosque 'By the Lord,' he said, 'as for myself, vorily, no man can lay hold of mo in any matter, I have not made lawful anything excepting what God hath made lawful not bave I prohibited aught but that which God in His book hath probibited Osama was there, when he came to bid farewell (before starting on an expedition against the Roman border), Mahomet said to him, 'Go forward with the army, and the blessing of the Lord bo with thee!' Then turning to the women who sat close by, 'O Fatura l' he exclaimed 'my daughter, and Safif, my aunt! Work ye both that which hall procure you acceptance with the Lord , for verily I have no power with him to save you in Having said this, he arose and re anvwise entered the room of Ayesha

"Mahomet, exhausted by the exertion be had undergone, lay down upon his bed and Ayesha, seeing him to be very weah raised his head from the pillow, and laid it tenderly upon her bosom. At that moment one of her relatives entered with a green tooth pick in his hand. Ayesha observed that the exe of

Mahomet rested on it, and, knowing it to be such as he liked asked whether he wished to have it. He signified assent Chewing it a little to make it soft and plable, she placed it in his hand. This pleased him, for he took up the tooth-pick and used it, rubbing his teeth with his ordinary vigour, then he put it down

"His strength now rapidly sank He seemed to be aware that death was drawing near. He called for a pitcher of water, and wetting his face, prayed thus. 'O Lord, I beseech these to assist me in the agones of death!' Then three times he ejaculated samestly, 'Gabriel, come close unto me!" At this time he began to blow upon

"At this time he began to blow upon himself, perhaps in the half-censciousness of delirium, repeating the while an ejaculatory form which he had been in the habit of praving over persons who were very sick. When he ceased, from weakness Avesha took up the task, and continued to blow upon him and recite the same prayer. Then, seeing that he was very low, sic seized his right hand and rubbed it (another practice of the Prophet where visiting the sick), repeating all the while the carnest invocation. But Maho met was too far gone to bear even this. He now wished to be in perfect quiet. Take off thy hand from me, he said, that cannot benefit me now? After a little he prayed in a whisper, 'Lord grant me pardon, and join me to the companionship on high!' Then at intervals. 'Elernity in Paradise!' 'Pardon!' 'Yes, the blessed computionship on high!' Then all was still. His head grew heavy on 'the breast of Ayesha. The Prophet of Arabia was dead.

Ayesha. The Prophet of Arabia was dead "Softly removing his head from her bosom Ayesha placed it on the pillow, and rising up joined the other women, who were beating

their faces in bitter lamentation

"The sun had but shortly passed the meridian. It was only an hour or two since Mahomet had entered the mesque cheerful, and seemingly convalescent. He now by cold in death."

As soon as the intelligence of the Prophote death was published a crowd of people as-sembled at the door of the house of 'Ayishah, exclaiming, "How can our Apostle be dead he who was to be our witness in the Day of Judgment?" ' No,' sand 'Umar, ' be as not dead, he has gone to visit his Lord as the Prophet Moses did, when, after an absence of forty days, he reappeared to his people Our Prophet will be restored to us, and those are traitors to the cause of Islam who say he is dead If they say so, let them be out in pieces" But Abu Bakr entered the house at this juncture, and after viewing the body of the Prophet with touching demonstrations of affection, he appeared at the door and addressed the crowd thus. "O Muslims, if ye adors Muhammad, know that Muhammad is dead If ye adore God Ged is alive, and cannot die Do ye forget the verse in the Days's. "Muhammad is no more than an 'Muhammad is no more than an apostle Other apostles have already passed before him?' (see Sürah iii 188), and alse

the other verse, 'Thou shalt surely die. O Muhammad, and they also shall die?'" (see Surah xxxix 31) 'Umar acknowledged his error, and the crowd was satisfied and dis-

persed

Al-'Abbas presided at the preparations for the burial, and the body was duly washed and perfumed. There was some dispute between the Quraish and the Angar as to the place of burial, but Abū Bakr silenced them, affirming that he had heard Muhammad say that a prophet should be buried on the apol where he died. A grave was accordingly dug in the ground within the house of 'Ayishah, and under the bed on which the Prophet died, This spot is now known as the Hujrah, or chamber at al-Madinah. The last rites were performed by 'Ali and the two sons of al-'Abbās. [HIJRAH]

The foregoing account of Muhammad's death is that of Sunni traditionists. The Shifahs deny almost every word of it, and give the following as an authentu narrative of the Prophet's death. The manifest object being to establish the claim of 'Ali to be Muhammad's successor. It is translated from the Shifah book entitled the Hayatu'l-Qulub (see

Meirick a translation, p 368) -

"The Prophet returned to his house and in the space of three days his sickness became severe He then tied a handage on his head, and leaning on the Commander of the Faithful (i.e 'Ali) and Fazl ibn-Abbas, went to the mesjed and ascended the member (or pulpit), and, sitting down, addressed the people thus 'The time is near when I shall be concealed from you Whoever has any claum on me, let him now declare it Verily, none can claim favour at the hand of God but by obeying Him, and none can expect to be safe without good works, or to enjoy the isvour of God without obedience Nothing but good works vill deliver from divine wrath, and verity, if I should sin, I should go to hell O Lord I have delivered thy message' He then came down from the mimber and performed short prayers with the people, and returned to the house of Ummsalmah, where he remained one or two days That cursed woman Auyeshah, having satisfied his other wives on the subject came to the Prophet and induced him by entreaties to go to her house, where his sickness became very op pressive At the hour for morning prayers Bilal shouted the agan, but the Prophet, near his departure to the holy would, heard it not Auyoshah then sent to her father, Abubekr to go to the mesjed, and lead the devotions of the people and Hafeah sent the same message to Omai As these two women were conversing about the matter before the Prophet, not seeming to suppose that he under-stood them, he interrupted them, saying, 'Quit such talk, you are like the women that tried to lead Yusuf astray' Finding that, contrary to his orders, Abubekr and Omar were in the city with seditions designs, he was very somowful, and oppressed as he was with a severe disease, he rose, and leaning on Aly and Fazi-bin Abbas, with extreme dif

Sculty went to the mesjed, lest Abubekr or Omar should perform prayers, and the people doubt who should be his successor. On arriving at the mesjed, he found that the cursed Abubekr had occupied the place of the leader of prayers, and already begin the devotions with the people. The Prophet, with his bleesed hand, signed to Abubeki to remove, and he took his place, and from weakness sat down to perform prayers, which he'r gan anew regardless of Abubekr's commencement.

"On returning to his house Muhammad summoned Abubekr Omai, and some others, and demanded if he had not ordered them to depart with the army of Asameh They replied that he had. Abubekr said that he had gone and returned again, and Omar said that he did not go, for he did not wish to hear of the Prophet's sickness from another Mu hammad then told them to go with the army of Asamah, and three trues prenounced a surse on any who should disoley. His exertions produced such exhaustion that he swooned, on which the Muselmans pleach' and his wives and children wept and lamented aloud, At length the Prophet opened his blessed syes, and said, Bring me an inkstand and a sheep's shoulder-blade, that I may write a direction which will prevent your going astray? One of the Companions of the Prophet rose to bring what he had ordered but Omar said, 'Come back, he speaks delirlously, disease has overcome hun, and the book of God is sufficient for us' It is, however, a disputed matter whether Omar and this However, they said to the Prop'tot Shall we bring what you ordered? He is plied, 'After what I have heard from you I de not need tham, but I give you a dying charge to treat my family well, and not turn from them. [The compiler observes that this tradition about the inkstand and shoulder blade is mentioned in several Sunni books ]

" During the last sickness of the Propliet while he was lying with his head in Aly s lap, and Abhas was standing before him and brushing away the flies with his cloak, he opened his eyes and asked Abbas to become his executor, pay his debts, and support his Abbas said he was an old man with a large family, and could not do it Muhammad then preferred the same to Alv, who was so much affected that he could not command utterance for some time, but as soon as he could speak, promised with the greatest devotion to parform the Prophet's request Muhammad, after being raised into a sitting positive, in which he was supported by Aly, ordered Bilal to bring his helmet, called Lool-jabern (Zu'lto oring als noimet, called Looi-jacen (Lu i-jachn), his orgat of mail, Zatil Fazzol (Zatu'l-Fuzul), his banner, Alab, his sword, Zool-fukur (Zu 'l jagar), his turbana, Sahab and Tahmeeak, his two party-coloured garments, his little staff, and his walking cans Mamshook In ralating the story, Abbas remarked that he had never before seen the partycoloured soars, which was so lustrons as nearly to blind the eyes. The Prophet now addressed Aly, saying, Jibrasel brought ms thus articla and told me to put it into the

rings of my mail, and bind it on me for a girdle.' He then called for his two pairs of Arab shoes, one pair of which had been patched. Next he ordered the shirt he wore on the night of the Marâj, or ascent to heaven, and the shirt he wore at the battle of Chod. He then called for his three caps, one of which he wore in journeying, another on festivals, and the third when sitting among his ('ompanions. He then told Bilâl to bring his two mules, Shahba and Buldul, his two she-camels, Chazba and Sahba, and his two houses, Jinah and Khyrdam.

Jinah was kept at the door of the mesjed for the uss of a messenger, and Khyidam was mounted by the Prophet at the battle of Chod, where Jibraeel cited, 'Advance, Khyrdam.' Last, he called for his ass Yafoor Muhammad new directed Abbas to take Aly's place, and support his back. He then said 'Rise, O Ala, and take these my property, while I yet live, that no one may quarrel with you about them after I am gone

When I ruse, said Aly, my feet were so cramped that it was with the utmost dif ficulty that I could move Having taken the articles and animals to my house, I returned and stood before the Prophet, who on seeing me took his ting from his right hand, pointing the way of truth and put it on my right hand tue house being full of the Banu Hashim and other Musulmans, and while from weskness his head nedued to the right and left he cried aloud, () company of Musuimans Aly to my brother, my successor, and Khaleefah among my people and sait, he will pay my debts and caucel my sugagement: O ye sons or Hashim and Abdul mutalib, and yo other Musulmans, be not hostile to Aly, and do not oppose him, lest ye be led astray, and do not envy him nor incline from him to another, lest ye become infidels He then ordered Abbas to give his place to Aly Abbas replied, 'Do you remove an old man to sent a child in his place?'. The Prophet repeated the order, and the third time Abbis rose in anger, and Aly took his place Muhammad, inding his uncle angry, said to him 'Do nothing to ause me to leave the world offended with you, and my wrath send you to hell' On hearing this, Abbûs went back to his place, and Muhammad directed Aly to lay bim down

"The Prophet said to Blial, Bring my two sons Hasan and Husan? When they were presented he pressed them to his bosom, smelt and kissed those two flowers of tha garden of prophecy. Aly, fearing they would trouble the Prophet, was about to take them away, but he said, 'Let them be, that I may smell them, and they smell me, and we prepare to mest each other, for after I am gone great calamities will befall them, but may God curse those that oause them to fear and do them injustice. O Lord, I commit them to Thee and te the worthy of the Faithful, namely, Aly-bin-Abutalib. The Prophet them dismissed the people and they went away, but Abbàs and his son Fael, and Aly bin-Abutalib, and those belonging to the house

hold of the Prophet, remained. Abbas then seed to the Prophet, If the Khalafat (Khalafat) is established among us, the Benu Hashim, assure us of it, that we may rejoice, but if you foresee that they will treat us unjustly and deprive us of the Khalafat, oummit us to your Companions. Muhammad replied, 'After I am gone they will weaken and overcome you, at which declaration all the family wept, and, moreover despaired of

the Prophet's life

"Aly continued to attend Muhammad night and day, never leaving him except from the most imperative necessity On one of these occasions, when Aly was absent, the Prophet said, 'Call my friend and brother' Auyeshan and Hafsah sent for their fathers, Abubekr and Omas, but he turned from thom and covered his face, on which they remarked, 'He does not want us, he wants Ale,' whom Fatimah called, and Muhammad pressed him to his bosom, and they mingled their perspiration together, and the Prophet communi cated to him a thousand chapt, rs of know ledge, each opening to a thousand more tradition declares that Muhammad kept Aly in his bed till his pure spirit left his body, his arm meanwhile er racing Aly"

In compiling this account of the life of Muhammad, we must express our deep obli-gations to Sir William Muir's Lafe of Mahomet (1st ed , 4 vols , 2nd ed , 1 vol , Smith, Elder and Co., London) In many cases we have given the spassima verba of his narrative, with his kind permission. The chief literature on the subject, in addition to Sir William Muu's work, is Das Leben und die Lehre des Mohammad, A Sprenger, Berlin, 1869, Specimen Historia Arabum, E. Pocock, Ozon. 1650, Ismael Abulfeda De Vita et Rebus gestie Mo hamedis, J Gagnier, Oxon 1728, Lafe of Mahomet, Washington Irving, Loudon, 1850 Lafe of Mahomed from Princip Sources, A Sprenger, Allahabad, 1851 Essigs on the Lafe of Muhammad, Syud Ahmad Khan, CSI, London, A Critical Examination of the Life and Teachings of Muhammad, Syud Ameer Ah Moulls, LL D, London 1878, Islam and sts Founder, SPCK, 1878, Ma homet et le Coran, T Barthelemy de St Hilaire 1865, The True Nature of the Imposture bully Explained, H. Prideaux, London, 1718, the first three volumes of the modern part of An Universal History, London, 1770 (specially recommended by Dr Badger), Tareki-Tabari, Zotenberg, Das Leben Mohammed's nach Ibn Ishak, bearbestet von Ibn Hischam, G Weil, 2 vols , 1864 The earliest biographers whose works are extant in Arabic, are Ibn Ishaq (A.H. 151), Ibn Hisham (A.H. 218), al-Waqidi (A.H. 207), at-Tabari (A.H. 810).]

Muhammad is referred to by name in four

places in the Qur'an . Surah in 136 " "Muhammad is but an apostle apostles have passed away before his time, what if he die, or is killed, will ye retreat upon your heels?"

Surah zzziri 40 "Muhammad is not the father of any of your men, but the Apostle of God, and the Seal of the Prophets"

Sarah givin 2 "Those who believe and do right and believe in what is revealed to Muhammad, -and it is the truth from their Lord,-He will cover for them their offences and set right their mind "

"Muhammad is the Strah zlviii 29

Apostle of God."

He is said to have been foretold by Jesus under the name of Ahmad. Sarah lai. 6 "Giving you glad tidings of an Apostle who shall come after me whose name shall be Ahmad" [AMMAD]

According to a tradition of Ibn 'Abbis, the Prophet said "My name in the Qur'en is Muhammad, and in the Injil Ahmed, and in the Taurat Ahyad (from the root , to shun"), and I am called Abyad because I shun hell-fire more than any of my people" (An Nawawi, Wustenfeld's edition, p 28)

MUHAMMAD, The Character of (1) Sir William Muir (Life of Makamet, new ed p 537 et seqq) has carefully collated from the traditions embodied by the secretary of al-Waqidi an account of the person and character of Muhammad "This account," as Sir William Muir remarks, "illustates generally the style and contents of the Muslim

biographies of their Prophet"

When Ayesha was questioned about Mehomet she used to say He was a man just such as vourselves, he laughed often and smiled much 'But how would he occupy himself at home?' 'Even as any of you occupy yourselves He would mend his clothes, and cobble his shoes He need to help me in my bousebold duties, but what he did oftenest was to sew. If he had the choice between two matters, he would choose the easiest, so as that no sin accrued therefrom He never took revenge excepting where the honour of God was concerned When angry with any person, he would say "What hath taken such a one that he should soil his forehead in the mud'"'

"His humility was shown by his riding upon asses, by his accepting the invitation even of slaves, and when mounted, by his taking another behind him. He would say 'I sit at meals as a servant doeth, and I eat like a servant for I really am a servant', and he would sit as one that was always ready to use He discouraged (supererogatory) fasting, and works of mortification When seated with his followers, he would temain long silent at a time. In the mosque at Medina they used to repeat pieces of poetry, and tell stories regarding the moderate. that occurred in the 'days of ignorance,' and laugh, and Mahomet listening to them, would smile at what they said

"Mahomet hated nothing more than lying and whenever he knew that any of his followers had erned in this respect, he would hold himself sloof from them until he was

assured of their repentance

# His Speech.

"He did not speak rapidly running his words into one another, but enunciated each syllable distinctly, so that what he said was imprinted in the memery of every one who heard him. When at public prayers, it might be known from a distance that he was reading by the metien of his beaut. He never read in a singing or chanting style, but he would draw out his voice resting at certain places. Thus, in the prefatory words of a Sera, he would pause after bismillahi, after at Rahman, and again after at Rahm

### " Garl

"He used to walk so rapidly that the people half ran behind him, and could hardly keep up with him

### a Habits in Bating

"He never ate rechning, for Gabiel had told him that such was the manner of kings, nor had he ever two men to wilk behind him. He used to est with his thumb and his two forefingers, and when he had done, he would lick them, beginning with the middle one. When offered by Gabiel the valley of Mocca full of gold, he preferred to forego it, saying that when he was hungry he could come before the Lord lowly and when full with praise

## Moderation

"A servant maid being once long in returning from an errand, Mahoinet was annoyed, and said, 'If it were not for the law of retaliation, I should have punished you with this tooth-pick' (i.e. with an mapprociably light punishment)

# " Customs at Prayer

"He used to stand for such a length of time at prayer that his legs would swell when remoistrated with, no said 'What' shall I not behave as a thisukful servant should?' He never vawned at prayer When he sneezed, he did so with a subdued voice, covering his face. At funerals he never rode he would remein allout on such occasions at it conversing with himself, so that the people used to think he was helding communication with the dead

# " Refusal to make Personal Use of Pethes

"While he accepted presents he refused to use anything that had been offered as alms neither would be allow anyone in his tainst to use what had been brought as alms, 'For' said he, 'sims are the impurity of markind (se that which cleanses their impurity). His scruples on this point were se strong that he would not eat even a data picked up on the road, lest perchance it might have dropped from a titbe load.

#### " Food Relished

"Mahomet had a special liking for sweet meats and honey He was also fond of cucumbers and of undried dates. When a lamb or a kid was home cooked Mahomot would go to the pot, take out the shoulder, and eat it. He used to eat most dates and

cooked food together What he most relished was a mess of bread cooked with meat, and a dish of dates dressed with butter and milk

"Mahomet used to have sweet (rain) water kept for his use

#### Women and Scents

"A great array of traditions are produced to prove that the Prophet was fond of women and scents, and liked these of all things in the world the best. Ayesha used to say 'The Prophet loved three things—women, scents, and food, he had his heart's desire of the two first, but not of the last'

# " Structened means at Medina

"Ayesha tells us that for months together Mahomet did not get a full meal Months used to pass,' ahe says again, 'and no fite would be lighted in Mahomet's house, either for baking bread or cooking meat' 'How, then, did to live?' 'By the "two black things" (dates and water), and by what the citizens used to send unto us, the Lord require them' Such of them as had milch catt e would send us a little milk The Prophet never enjoyed into inxury of two kinds of food the saine day, if he had flesh there was nothing also and so if he had dates, so likewise if he had bread'

at We possessed no sieves, but used to bruise the grain and blow off the husks'

# " Appearance, Habits, fc

"He used to wear two garments His rzar (under garment) hung down three or four inches below his knees. His mantle was not wrapped round him o as to cover his body, but he would draw the end of it under his shoulder

"He used to divide his time into three parts one was given to God, the second allotted to his family, the third to himself When public business began to press upon him, he give up one half of the latter portion to the service of others

"When he pointed he did so with his whole hand, sud when he was astomethed he turned his hand over (with the palm upwards). In speaking with another, he brought his hand near to the person addressed, and he would strike the palm of the left in the thumb of the right hand. Angry, he would avert his face, joyful he would look downwards. He often smilled, and, when he laughed, his teeth used to appear white as hallstones.

"In the interval allotted to others, he received all that came to him, listoned to their representations, and occupied himself in disposing of their business and in hearing what they had to tell him. He would say on such occasions 'Let those that are here give information regarding that which passeth to them that are absont, and they that cannot themselves appear to make known their necessities let others report them to me in their stead, the Lord will establish the feet of such in the Day of Judgment'

### " Seal of Prophecy

"This, says one, was a protuberance on the Prophet's back of the size and appearance of a pigeon's egg. It is said to have been the divine seal which, according to the predictions of the Soriptures, marked Mahomet as the last of the Prophets. How far Mahomet himself encouraged this idea it is impossible to say. From the traditions it would seem to have been nothing more than a mole of unusual size, and the saying of Mahomet, that 'God had placed it there,' was probably the germ of supernatural associations which grew up concerning it

# "Harr

"His hair used to be combed, it was neither curling nor smooth. He had, says one, four euried locks. His hair was ordinarily parted, but he did not care if it was not so. According to another tradition, 'The Jews and Christians used to let their hair fall down, while the heathen parted it. Now Mahomet loved to follow the people of the Book in matters concerning which he had no express command. So he used to let down his hair without parting it. Subsequently however, he fell into the habit of parting it.

### " Moustache

"Mahomet used to clip his monstache. A Magian once came to him and said 'You ought to clip your beard and allow your monstaches to grow' 'Nay,' said the Prophot, 'for my Lord hath commanded me to clip the monstaches and allow the beard to grow'

### " Dress

"Various traditions are quoted on the difficient colours he used to wear—white chiefly, but also red, yellow, and green. He sometimes put on woellen clothes. Ayesha, it is said, exhibited a piece of woollen stuff in which she swore that Mahomet died. She adds that he once had a black woollen diess, and she still remembered, as she spoke, the contrast between the Prophets fair skin and the black cloth. The odour of it, however, becoming unpleasant, he cast it off, for he loved sweet odours."

"Hs entered Mecca on the taking of the city (some say) with a black turban. He had also a black standard. The end of his turban used to hang down between his shoulders. He once received the present of a sceri for a turban, which had a figured or spotted fringe, and this he out off before wearing it. He was very fond of etriped Yemen stuffs. He used to wrap his turban many times round his head, and 'the lower edge of it used to appear like the soiled clothes of an oil-dealer'

"He once prayed in a silken dress, and then cast it aside with abhorrence, saying 'Such stuff it doth not become the pious to wear' On another occasion, as he prayed in a figured or spotted mantle, the spote attracted his notice, when he had ended, ho said 'Take away that mantle, for verily it hath distracted me in my prayers, and bring me a common one' His sleeve chieded at the wrist. The robes in which he was in the habit of receiving embassies, and his fine Hadbramaut mantle, remained with the Caliphs, when worn or rent, these garments were mended with fresh cloth, and in after times, the Caliphs used to wear them at the feativals. When he put on new clothes (sither an under-garment, a girdle, or a turban), the Prophet would offer up a prayer such as this 'Praise be to the Lord who hath clothed me with that which shall hide my nakedness and adorn me while I live. I pray Thee for the good that is in this, and I seek refuge from the evil that is in the same, and from the evil that hath been made for it.

#### " Shoes

"His servant, Anas, had charge of his shoes and of his water-pot After his master's death Anas used to show his shoes They were sites the Hadhramaut pattern, with two thongs In the year 100 or 110 AH, one went to buy shoes at Mecca, and tells us that the shoemaker offered to make them exactly after the model of Mahomet's, which he said he had seen in the possession of Fatims, granddaughter of Abbas His shoes used to be cobbled He was in the habit of praying with his shoes on On one occasion, having taken them of at prayers, all the people did likewise, but Mahomet told them there was no necessity, for he had merely taken off his own because Gabriel had apprised him that there was some dirty substance attaching to them (cleanliness being required in all the surroundings at prayer) The thongs of his shoes once broke, and they mended them for him by adding a new piece, after the service, Mahomet desired his shoes to be taken away and the thongs restored as they were, 'For said he, 'I was distracted at prayer thereby

# " Tooth-picks

"Ayesha tells us that Mahomet never lay down by night or by day, but on waking he applied the tooth pick to his teeth before he performed ablution. He used it so much as to wear away his gums. The tooth-pick was always placed conveniently for him at night, so that, when he got up in the night to pray, he might use it before his lustrations. One says that he saw him with the tooth-pick in his mouth, and that he kept saying aa, aa, is if about to venit. His tooth-picks were made of the green wood of the paim-tree. He never travelled without one

# " Articles of Toilet

"He very frequently oiled his hair, poured water on his beard, and applied antimony to his eyes.

#### " Armour

"Four sections are devoted to the description of Mahomet's armour,—his swords coats of mail, shields, lances, and hows

#### " Muscellaneous

"The Prophet used to snuff simsim (sesa mum), and wash his hands in a decoction of the wild plum-tree When he was afraid of forgetting anything, he would tie a thread on his finger or his ring

#### " Horses

"The first horse which Mahomet ever possessed was one he purchased of the Bani Fazara, for ten owckess (ounces of silver), and he called its name sabb (running water), from the easiness of its paces Mahomet was mounted on it at the battle of Ohod, when there was but one other horse from Medina on the field He had also a horse called Sabāha (Shamyah?), he raced it and it won, and he was greatly rejoiced thereat Ho had a third hoise, named Murtajis (neigher)

# . Riding Camels

"Besides Al Caswa (al-Qaswa), Mahomet had a camel called Adhba (al-'Azbā), which in speed outstripped all others. Yet one day an Arab passed it when at its fleetest pass. The Moslems were chagined at this, but Mahomet reproved them, saying, 'It is the property of the Lord, that whensoever men exalt anything, or seek to exalt it, then the Lord putteth down the same

### " Milch Camels

"Mahomet had twents mikh camels, the same that were plundered at Al Ghiba. Then mik was for the support of his family every evening they gave two large skinsful. Omm Salmah relates. Our chief food when we lived with Mahomet was milk. The camels used to be brought from Al Châba e ery evening. I had one called aris and Avesh one called Al Samra. The herdman fed them at Al Jūama, and brought them to our homes in the evening. There was also one for Mahomet.

## " Milch Flocks

"Mahomet had seven gosts which Ohim Ayman used to tend (this probably telerate an early period of his residence at Medina) His flocks grazed at Ohiod and Himma alternately, and were brought back to the bouse of that wife whose turn it was for Mahomet to be in her abode. A favourite gost naving died, the Prophet desired its skin to be taimed.

"Mahomet "ttached a peculiar blessing to the pessession of goat: "There is no house," he would say, "possessing a goat, but a bles sing abideth thoreon and there is no house possessing three goats but the angels pass the night there praying for its immates until the morning"

#### Servants

"Fourteen or fifteen persons are mentioned who served the Prophet at various times His slaves he always freed

#### Houses

"Abdallah ibn Yazid relates that he saw the houses in which the wives of the Prophet

dwelt at the time when Omar ibn Al Azîz, Governor of Medina (about A H. 100) demo-hehed them They were built of unburnt bricks, and had separate apartments made of palm-branches, daubed (or built-up) with mnd, he counted nine houses, each having separate apartments, in the space extending from the house of Ayesha and the gate of Mahomet to the house of Asma, daughter of Hosein. Observing the dwelling-place of Omm Salma, he questioned her grandson concerning it, and he told him that when the Prophet was absent on the expedition to Dama Omm Salma built up an addition to her house with a wall of unburnt bricks
When Mahomet returned, he went in to
her, and asked what new building this was She rephed, 'I purposed, O Prophet to shut out the glances of men thereby!' Mahomet answered 'O Omm Salma! verily, the most unprofitable thing that eateth up the wealth of the Bellever is building' A citizen of Medina present at the time, con firmed this account, and added that the cur tains of the door were of black hair-cloth He was present, he said, when the despatch of the Caliph Abd al Malik (A H. 86-88) was read aloud, commanding that these houses should be brought within the area of the mosque, and he never witnessed sorer weeping than there was amongs. the people that day One exclaimed 'I wish, by the Lord! that they would leave these nouses alone thus as they are, then would those that apring up hereafter in Medina, and strangers from the ends of the earth come and see what kind of building sufficed for the Prophet's own abod and the sight thereof would deter men fro extravagance and pride

"There were four houses of unburnt bricks the apartments being of palm-branches and five houses made of palm-branches built up with mid and without any separate apartments. Each was three Arabian yards in length to be any they had leather curtains for the doors. One could reach the roof with the hand.

"The house of Haritha (H isah) was next to that of Mahomet Now ienover Melomet took to himself a new wife, he added another house to the row, and Haritha was obliged successively to remove his house, and to build on the space beyond At last this was rejeated an often, that the Prophet said to those about him Vorily, it shameth me to turn Haritha over and over again out of his house"

# " Properties

"There were seven gardens which Mukheirick the Jew left to Mahomet Omar ibn Al Aziz, the Caliph said hat, when Gevernor of Medina, he ate of the fruit of these, and nevo tasted sweeter dates. Others say that these gardens formed a portion of the coninstated estates of the Ban Nadhir They were afterwards dedicated perpetually to pious purposes

'Mahomst had three other properties — I. The confiscated lands of the Bam Nadhir The produce of these was appropriated to his own wants One of the plots was called Mashruba Omm Ibrahim, the 'summer garden of (Mary) the mother of Ihrahîn, where the Prophet used to visit har "H. Fadak, the fruits of this were reserved

as a fund for undigent travellers

"III The fifth share, and the lands received by capitulation, in Kheibar. This was divided into three parts. Two were devoted for the bonesit of the Moslems generally (r r for State purposes), the proceeds of the third, Maho met assigned for the support of his own family, and what remained over he added to tamily, and what remained over he added to the fund for the use of the Moslems" (The Life of Muhomet, by William Mulr, Esq, London, 1861, vol 11, p 325)

(2) Dr A Spienger Peisan translator of the Government of India, and Principal of the Colontes Madazach man the Alleman and Principal of the Colontes Madazach man the Alleman and Principal of the Colontes Madazach man the Alleman and Principal of the Colontes Madazach man the Alleman and Principal of the Colontes Madazach man the Alleman and Principal of the Colontes Madazach man the Alleman and Principal of the Colontes Madazach man the Alleman and Principal of the Colontes Madazach man the Alleman and Principal of the Colontes Madazach man the Alleman and Principal of the Colontes Madazach man the Colontes Madazach man the Colontes Madazach man the Colontes Madazach man the Colontes Madazach man the Colontes Madazach man the Colontes Madazach man the Colontes Madazach man the Colontes Madazach man the Colontes Madazach man the Colontes Madazach man the Colontes Madazach man the Colontes Madazach man the Colontes Madazach man the Colontes Madazach man the Colontes Madazach man the Colontes Madazach man the Colontes Madazach man the Colontes Madazach man the Colontes Madazach man the Colontes Madazach man the Colontes Madazach man the Colontes Madazach man the Colontes Madazach man the Colontes Madazach man the Colontes Madazach man the Colontes Madazach man the Colontes Madazach man the Colontes Madazach man the Colontes Madazach man the Colontes Madazach man the Colontes Madazach man the Colontes Madazach man the Colontes Madazach man the Colontes Madazach man the Colontes Madazach man the Colontes Madazach man the Colontes Madazach man the Colontes Madazach man the Colontes Madazach man the Colontes Madazach man the Colontes Madazach man the Colontes Madazach man the Colontes Madazach man the Colontes Madazach man the Colontes Madazach man the Colontes Madazach man the Colontes Madazach man the Colontes Madazach man the Colontes Madazach man the Colontes Mad

Calcutta Madrasab, gives the following valu able review of the character of Muhammad, as regards his assumption of the prophetic

office -

"Up to his fortieth year, Mohammad devoutly vorshipped the gods of his fathers The predominant e of his imaginative powers, and his peculiar position, gave him a turn for religious meditation. He annually spent the month of Ramazan in seclusion in a cave of Mount Hira, where the Qorayshites used to devete themselves to ascetic exercises In this retreat he passed a certain number of nights in prayers, fasted, fed the poor, and gave himself up to meditation, and on his return to Makkah he walked seven times round the Ka'bah before he went to his own

"When he was forty years of age, the first doubts concerning idolatry arose in his mind The true believers ascribe this crisis to a divine revelation, and therefore carefully con coal the orrenmetances which may have given the first impulse It is likely that the eccon tric Zaid, whom he must have met in Mount Hira, first instilled purer notions respecting God into his mind, and induced him to read the Biblical history To abjure the gods, from whom he had hoped for salvation, caused a great struggle to Mohammad, and he became dejected and fond of solitude He spent the greater part of his time in Hira, and came only occasionally to Makkah for new provisions

"Undisturbed meditation increased his excitement, and his overstrained brains were, even in sleep, occupied with doubts and speculations In one of his visions he saw an angel, who said to him, 'Read.' He answered,
'I am not reading.' The angel laid hold of
him and squeezed him, until Mohammad succeeded in making an effort. Then he released him, and said again, 'Read' Mohammad answered, 'I am not reading' This was repeated three times, and at length the angel said. Read in the name of thy Lord, the Creator, who has created man of congented blood, -read, for thy Lord is most beneficent It is Hs who has taught by the pen (has revealed the Scriptures), it is He who has taught man what he does not know! These are the initial words of a Surah of the Quran, and the first revelation which Mohammad received If this dream was as momentous as authentic traditions make it it must have been the crisis, which caused Mohammad to seek for truth in the books of the Jews and Christians The words of the angel admit hardly any other sense After much heatstion he determines to study the tenets of another faith, which was hostile to that of his fathers. His resolve is sanctioned by a vision, and he thanks the Orestor, whom the Qurayshites always considered the greatest among their gods, for having sent a revelation to direct man

"It is certain, however that no Muselman will admit the sense which I give to these verses of the Quran and Mohammad himself. in the progress of his career, formally denied having read any part of the Scriptures before the Quran had been revealed to him. This, however, can only be true if he meant the first verses of the Quran, that is to say, those mentioned above, for in the following revelations he introduces the names of most prophets, he holds up their history as an example to the Makkians, he borrows expres sions from the Bible which he admired for their sublimity, be betrays his acquaintance with the gospels by referring to an erro-neously translated rerse of St John, for a proof of his mission, and he frequently alludes to the legends of the Rabbins and Christians Whence has the Prophet of the Gentiles obtained his knowledge of the Biblical history? He answers the question himself. It is God who has revealed it to me This assertion satisfies the believer and is a hint to the inquirer in tracing the sources of his information. He would hardly have hazarded it had he not obtained his instruction under considerable secresy The spirit of persecution at Makkah, which manifested itself against Zaid, made caution necessary for Mohammad, though originally he may have had no ulterior views, in making himself acquainted with another faith Yet with all his precautions, the Qurayshites knew enough of his history to disprove his pretensions. He himself confesses, in a Surah revealed at Makkah (Surah xxv 5), that they said that the Quran was a tissue of falsehood, that several people had assisted him, and that he preached nothing more than what was contained in the "Asatyr of the Ancients," which he used to write, from the dictation of his teachers, morning and evening Who were the men who instructed Mohammad? It is not likely that he would have dared to declare before them, that the doctrines which he had re ceived from them had been revealed to him nor is it likely that, had they been alive after the new religion had become triumphant, they would nave allowed him to take all the credit to hunself Those who exercised an influence upon Mohammad were his disciples, but we find no instance in which he apposied to buy secresy by submitting to the dictation of others I am inclined to think therefore, that his instructors died during his early ourcer, and this supposition enables as to ascertain

the names of some of them. The few speci mens of the sayings of Zaid, which have been preserved, prove that Mohammad borrowed freely from him, not only his tenets, but even his expressions, and Zaid did not long survive Mohammad's assumption of his office It is likely that Waragah, the cousin of Khadyjah, who, it would appear, brought about her marriage with Mohammad who was the first to declare that the Great Law [RAMUS] would be revaled to him, and who expressed a wish to assist him during the persecutions to which every prophet was subject, was one Waraquh died shortly before of his teachers the time when he publicly proclaimed his mission The defence of the Prophet, that the man, of whom his countrymen said that he assisted him in writing the Quran, was a foreigner (Sürah xvi 105), and unable to write eo pure Arabio as the language of the Quran was leads us to suspect that one of his chief authorities for the Biblical legends was Addas, a monk of Nineveh, who was sattled at Makkah (See Tajmu-V-Buijāni on Sürah xxv 6) And there can be no doubt that the Rabbins of the Hijaz communicated to Mohammad their legends The commentators upon the Quran inform us further, that he used to listen to Jabr and Yasar, two sword-manufacturers at Makkah, when they read the scriptures, and Ibn Ishaq sais that he had intercourse with 'Abdal Rahman a Christian of Zamemah, but we must never forget that the object of these author ties, in such matters, is not to instruct their renders but to mislead them

"It is certain, from the context, where the expression occurs, and from the commentators on the Quran, that 'Asatyr of the Ancients' is the name of a book, but we have very little information as to its origin and contents. (See the Commentaries of al-Baizawi and the Jalalan on Surab xxv) That dogmas were propounded in it, besides Biblical legends, appears from several passages of the Quran, where it is said that if contained the doctrine of the Resurrection (Sürsha xxvii 70, xlvi 16) li 18 also olean that it was known at Malkah before Moham mad, for the Qorayshites told him that they and their fathers had been acquainted with it before he taught it, and that all that he taught was contained in it (Sürah ixviii 15)
Mohammad had, in all likelihood besides, a version of portions of the scriptures, both of the genuine and some of the spocryphal works, for he refers his audience to them without reserve Tabary informs us that when Mohammad first entered on his office, even his wife Khadyjah had read the scriptures, and was acquainted with the history of the prophets (See Bal'amy's translation of Tabary in Perman )

"In spite of three passages of the Quran quoted above, the meaning of which they

clumsily pervert almost all modern Musalman writers, and many of the old ones, deny that Mohammad knew reading or writing

Good authors, however, particularly among the Shiahs, admit that he knew reading, but

they say he was not a skilful penman The only support of the opinion of the former is one passage of the Quran, Surah vn 156, in which Mohammad says that he was the Prophet of the Ummis, and an Ummi himself This word, they say, means illiterate, but others say it means a man who is not skilful in writing, and others suppose it to mean a Makkian or an Arab It is clear that they merely guess, from the context, at the mean ing of the word Ummi is derived from ummah, nation' (Latin gens, Greek ethnos), and on comparing the passages of the Quran, in which it occurs, it appears that it means gentile (Greek ethnicos) It is said in the Quran, that some laws are honest, but others think there is no harm in wronging the Ummis Imam Sadiq observes (Hiyatu l-Qulub, vol ii chapter 6, p 2) on this passage, that the Arabs are meant under Ummis, and that they are called so, though they knew writing because God had revealed no book to them and had sent them no prophet Several instances in which Mohammad did read and write are recorded by Bokhary, Nasay, and others. It is, however, certain that he wished to appear ignorant, in order to raise the elegance of the composition of the Quran into a mracle

According to one record, the doubts, in decision, and preparation of the Prophet for his office listed seven years, and so sincere and intense were his meditations on matters of religion, that they brought him to the brink of madness In the Quran we can trace three phases in the progress of the mind of Mohammad from idolatry to the formation of a new crood First, the religion of the Kahah, in which he sincerely believed, scems to have formed the principal subject of his meditations. The contemplation of nature probably assisted by instruction, led him to the knowledge of the unity of God, and there is hardly a verse in the Quran which does not shew how forcibly he was struck with this truth By satisfying the faith of his fathers, he tried to reconcile it with the belief in one God, and for some time he considered the idols round the Ka bah daughters of God, who inter ede with Him for their worshippers But he gare up this belief, chiefly because he could not reconcile himself to the idea that God should have only daughters, which was ignominious in the eyes of an Arab, and that mon should have sons, who reflect honour on a family He also connected the idolatrous worship of the black stone and the ceremo mes of the Hajj, and almost all the other pagen usages of the Haramites, with their Abraham. This idea was not his own. The ecoptics who preceded him beld the same opinion, vet it was neither ancient ner general among the pagan Arabs We find no connexion between the tenets of Moses and those of the Haramites, and though Biblical names are very frequent among the Musalmans, wo de not find one instance of their occurrence amony the pagans of the Hijaz before Mo

"It has been mentioned that the vision in which he was ordered to read, caused him hnally to renounce idolatry, we are told that after this vision an intermission of revelation, called fatrah, took place, which insted upwards of two years The meaning of fatrah is simply that, though this vision was a sevelation, he did not assume his office for two or three years. It is certain that ha composed many Surahs of the Quran during this time, and it must have been during this period that the tenete of the Jews and Chrisplans seriously occupied his mind. Before the vision he was an idolater, and after the fatrah he possessed the acquaintance with the soriptural history which we find in the Quran. Even after he had declared himself a prophet, he shewed, during the beginning of his sereer, a strong learing towards and a smoore belief in, the scriptures and Biblical legends, but in proportion to his success he separated himself from the Bible

"This is the second phase in the progress of the Prophets mind His behef in the scriptures does not imply that he ever be-longed to the Christian or Jewish Church He never could reconcile his notions of God with the doctrine of the Trinity, and with the Divinity of Christ, and he was disgusted with the monkish institutions and secturian disputes of the Christians His croed was 'He is God alone, the Eternal God, He has not begotten and is not begotten, and none is His equal (See Surah cxii) Nothing, however, can be more orreneous than to suppose that Mohammad was at any period of his early career, a delet Faith, when once extinct, cannot be revived, and it was his enthusiastic faith in inspiration that made him a prophet Disappointed with the Jewish and Christian religions, he began to form a system of faith of his own, and this is the third phase of the transition period. For some time it ecems, he had no intention to preach it publicly, but circumstances, as well as the warm conviction of the truth of his creed, at length prevailed upon him to spread it beyond the clicle of his family and friends

"The mental excitement of the Prophet was much moreased during the fatrak, and like the ardent scholar in one of Schiller's poems, who dared to lift the veil of truth, he was nearly annihilated by the light which broke in upon him He usually wandered about in the hills near Makkah, and was so long absent, that on one occasion, his wife being afraid that he was lost, sent men in scarch of him He suffered from hallucinations of his senses, and, to finish his sufferings, he soveral times contemplated suicide by throwing himself down from a precipice His friends were alarmed at his elate of mind: Some considered it as the eccentricities of a poetical genius, others thought that he was a kalun, or soothsayer, but the majority took a less charitable view (see Surah laix 40, xx 5), and declared that he was insane, and, as madness and melancholy are ascribed to supermatural influence in the East, they said that he was, in the power of Satan and his

agents, the jim. They called in excreets, and he himself doubted the soundness of his mind 'I hear a sound,' he said to his wife, 'and see a light. I am afraid there are junn in me.' And on other eccasions he said, 'I am afraid I am a kuhin.' God will never allow that such should befall thee ' said Khadyiah, for thou keepest thy engagements, and assistest thy relations According to some accounts, she added, Thou wilt be the prophet of thy nation. And, in order to remove every doubt, she took him to her cousin Waraqah, and he said te her, 'I see thou (i.e thy explanation) art correct, the cause of the excitement of thy husband is the coming to him of the great nomes, law, which is like the nomoe of Moses should be alive when he receives his mission, I would assist him, for I believe in him After this Khadyjah went to the monk, 'Addas, and he confirmed what Waraqah had said Warsqah died soon after, before Mohammad entered on his mission

"The words of Mohammad, "I am afraid I am a kahin,' require some explanation. The Arabs, previous to the promulgation of Islam, believed in kahns, soothesyers, and even in our days they have greater faith in saints and inspired persons than other equally un-civilized nations. Such a belief is so necessary a limitation of the personal freedom of the Bedomns, which knows no other bounds, that I consider it as the offspring of liberty Even the most refractory spirit sees no humi-liation in confessing his wrong-doings to a helpless seer, and in submitting to his decisions, and by doing so, if he has embroiled himself, he can return to peace with himself and with society We find, therefore, in the ancient history of Arabia, that litigations were frequently referred to celebrated kahins. These, it would appear, were eccentric persons, of great cunning, and not without genius The specimens which we have of their oracles are obecure, and usually in rhymed prose and incoherent sentences, and they are irequently preceded by a heavy oath to the truth of what they say, like some of the Surahs of the Quran It was believed that they knew what was concealed from the eyes of the common mortals, but they were looked upon with awe, for the Araba con ceived that they were possessed by, or allied with, Satan and the junn. The evil sprrits used to approach the gates of heaven by stealth to pry into the secrets which were being transacted between God and the angels, and to convey them to the kahine Existing prejudices left no alternative to Mohammad but to proclaim himself a prophet who was inspired by God and His angels, or to be considered a kahin possessed by Satan and his agents the junn

"Khadyjah and her friends advised him to adopt the former course, and, after some hestation, he followed their advice, as it would appear, with his own conviction. His puror notions of the Deitv, his moral conduct, his predilection for religious speculations, and his piety were proofs sufficiently strong to

convince an affectionate wife that the supernatural influence, under which he was, came from heaven. But, as the pagen Arabs had very imperfect notions of divine mapiration, it was necessary for him to prove to them, by the history of the prophete, that some eeers were inspired by God, and to this and, he devoted more than two-thirds of the Quran to Biblical legends, most of which he has so well adapted to his own oase, that if we substitute the name of Mohammad for Moses and Abraham, we have his own views, fate, and tendency And, in order to remove every doubt as to the cause of his excitement, Mohammad subsequently maintained, that since he had assumed his office, heaven was surrounded by a strong guard of angels, and if the jinn venture to ascond to its precinets, a flaming dart, that is to say, a shooting star, is thrown at thom, and they are procipitated to the lower regions, and, therement of his mission

"The declaration of Waraqah, and of the monk 'Addas, that the great nomes would descend upon hum, and the faith of his wife, neither conveyed full conviction nor gave they sufficient courage to Mohammad to declare himself publicly the messenger of God, on the centrary, they increased the morbid state of his mind. A fatalist, as he was, it was a hallucination and a fit which decided him to follow their advice One day, whilst he was wandering about in the hills near Makkah, with the intention to destroy himself, he heard a voice, and, on raising his head, he beheld Gubriel, between heavon and earth, and the angel assured him that he was the prophet of God. This hallucing tion is one of the few clearly stated miraoles to which he appeals in the Quran Not even an allusion is made, in that book, to his fits, during which his followers believe that he received the revelations. This boars out the account of Waqidy, which I have followed, and proves that it was rather the exalted stats of his mind, than his fits, which caused his friends to believe in his mission. Frightened by this apparition, he retuned home, and, feeling unwell, he called for covering He had a fit and they poured cold water upon him, and when he was recovering from it, he received the revelation, O thou covered, arise and preach, and magnify thy Lord, and cleanse thy garment, and fly overy abomination', and henceforth, we are told, he received revelations without intermission, that is to say, the fatrah was at an end, and he assumed his office

"This crisis of Mohammad's struggles bears a strange resemblance to the opening scene of Gosthe's Faust He paints, in that admirable drama, the struggles of mind which attend the transition, in men of genue, from the ideal to the real-from youth to manhood. Both in Mohammad and in Faust the anguish of the mind, distracted by doubts, is dispelled by the song of angels, which rises from their own bosoms, and is the voice of the consciousness of their sincority and warmth in seeking for truth, and in both, after this crisis, the enthusiasm ebbs gra-dually down to calm design, and they now blasphemously sacrifice their faith in God to self aggrandisement. In this respect the resemblance of the second part of Faust to Mohammad's career at Madinah is complete. As the period of transition in the life of the Prophet has hitherto been completely unknown in Europe, Goethe's general picture of this period, in the life of enthusiasts, is like a prediction in reference to the individual

case of Mchammad.

"Some authors consider the fits of the Prophet as the principal evidence of his mission, and it is therefore necessary to say a few words on them. They were preceded by a great depression of spirits he was despendent, and his face was clouded, and they were ushered in by coldness of the extremities and shivering. He shock, as if he were suffering of agus, and called out for covering His mind was in a most painfully excited state. He hoard a tinkling in his cars, as if bells wers ringing, or a humming, as if bees were swarming round his head, and his lips quivered, but this motion was under the control of volition. If the attack proceeded beyond this stage, his oyes became fixed and staing, and the motions of his head became convulsive and automatic At length, per spiration broke out, which covered his face in largo drops, and with this ended the attack Sometimes, however, if he had a violent fit, he fell comatose to the ground, tike a person who is intoxicated, and (at least at a latter period of his life his face was flushed, and his respiration etertorous, and he rev'ained in that state for some tims The bystanders sprinkled water in his face, but he hunself fanoied that he would derive a great banefit from being cupped on the head Thus is all the information which I have been able to collect soncerning the fits of Mohammad. It will be observed that wo have no distinct account of a paroxyam between the one which he had in his infancy, and the one after which he assumed his office It is likely that up to his forty-fourth year they were not habitual. The alarm of the nurse, under whose care he had been two yours before he had the former of these two lits, shows that it was the first, and the age and circumstances under which he had it, render it likely that it was solitary, and caused by the heat of the sun and gastrio irritation. The fit after which he assumed his office was undoubtedly brought on by long-oontinued and increasing mental sxortement, and by his ascetio oxercises We know that he used frequently to fast, and that he sometimes devoted the greater part of the night to prayer The bias of the Musalmans is to gloss over the aberration of mind, and the intention to commit suicide, of their prophet Most of his biographers pass over the transi-tion period in silence We may, theisefore, be justified in stretching the scanty information which we can glean from them to the utmost extent, and in supposing that he was for

some time a complete manuac, and that the fit after which he assumed his office was a paroxysm of cataleptic meanity. This disease is sometimes accompanied by such interesting psychical phenomena, that even in modern times it has given rise to many superstitious opinions After this paroxyam the fits became habitual, though the moral excitement cooled down, and they assumed more and more an epileptic character " (The Life of Mohammad from Original Sources, by A Sprenger, MD, part 1, Allahabad, 1851, p 949)

(8) Dr Marcus Dodds, in his Mohammed,

Buddha, and Uhrest," says

"But is Mohammed in no sense e prophet? Certainly he had two of the most important characteristics of the prophetso order. He saw truth about God which his fellow-men did not see, and he had an nresistible inward impulse to publish this truth. In respect of this latter qualification, Mohammed may stand comparison with the most courageous of the beloic prophets of Israel truth's sake he risked his life, he suffered daily persecution for years, and eventually banishment, the loss of property, of the goodwill of his fellow-citizens, and of the confidence of his friends, he suffered, in short, as much as any man can suffer short of death, which he only escaped by flight, and yet he unfinchingly proclaimed his message No bube, threat, or inducement, could stience him 'Though they array against me the sun on the right-hand and the moon on the left, I cannot i enounce my purpose And it was this persistency, this belief in his call, to proclaim the unity of God which was

the making of Islam "Other men have been monothersts in the midst of idolaters, but no other man has founded a strong and enduring monotherstic religion The distinction in his case was his resolution that other men should believe. If we ask what it was that made Mchammed aggressive and proselytizing, where other men had been content to cherish a solitary faith, we must answer that it was nothing else than the depth and force of his own conviction of the truth To himself the difference between one God and many, between the unser! Creator and these ugiv lumps of stone or wood, was simply infinite The one creed was death and darkness to him, the other life and light. It is useless seeking for motives in such a case—for ends to serve and sellish reasons for his speaking, the impossibility with Mohammed was to keep silence His acceptance of the office of teacher of his people was anything but the ill advised and sudden ampulse of a light minded vanity or His own convictions had been ambition reached only after long years of lonely mental agony, and of a doubt and distraction bordering on madness. Who can doubt the dering on madness. earnesiness of that search after truth and the living God, that drove the affluent merchant from his comfertable home and his fond wife, to make his abode for months at a time in the dismal cave on Mount Hua? If we respect

the shrinking of Isalah or Jeremiah from the heavy task of proclaiming unwelcome truth, we must also respect the keen sensutiveness of Mchammed, who was so burdened by this same responsibility, and so persuaded of his incompetency for the task, that at times he thought his new feelings and thoughts were a snare of the Devil, and at times he would fain have rid himself of all further struggle by casting himself from a friendly precipies His rolling his head in his mentle, the sound of the ringing of bells in his ears, his sobbing like a young camel, the sudden grey hairs which he himself ascribed to the terrific Suras—what were all these but so many physical signs of nervous organization over-

strained by anxiety and thought?

"His giving himself out as a prophet of God was, in the tirst instance, not only smcere, but probably correct in the sense in which he himself understood it. He felt that he had thoughts of God which it deeply concerned all around him to receive, and he knew that these thoughts were given him by God, although not, as we shall see, a revela-tion strictly so called His mistake by no means lay in his supposing himself to be called upon by God to speak for Hum and introduce a better religion, but it lay in his gradually coming to insist quite as much on men s accepting him as a prophet as on their accepting the great truth he presched He was a prophet to his countrymen in so far as he proclaimed the unity of God, but this was no sufficient ground for his claiming to be their guide in all matters of religion, still less for his assuming the lordship over them in all matters civil as well. The modesty and humility apparent in him, so long as his mind was possessed with objective truth, gradually gives way to the presumptuousness and arrogance of a mind turned more to a To put the sense of its own importance second article of the Mohammedan creed on the same level as the first, to make it as essential that men should believe in the mission of Mohammed as in the unity of God. was an ignerant, incongruous, and false com-bination. Had Mohammed known his own ignorance as well as his knowledge, the world would have had one religion the less, and Christianity would have had one more reformer" (Mohammed, Buddha, and Christ, p 17)

(4) Thomas Carlyle, in his lecture, "The

Hero as Prophet," says -

"Mahomet himself, after all that can be said about him was not a sensual man. shall err widely if we consider this man as a common voluptuary, intent mainly on base enjoyments—nay on enjoyments of any kind His household was of the fragalest, his common diet barley-bread and water, sometimes for months there was not a fire once lighted on his hearth. They record with just pride that he would mend his own shoes, patch his own closk A poor hard toding all provided man, careless of what vulgar men toil for Not a bad man I should say, something better in him than bunger of any sort-or these wild Arab men fighting and jostling three and twenty years at his hand, in close contact with him always, would not have reverenced him so! These were wild men, barsting ever and anon into quarrel, inte all kinds of fierce sincerity, without right, worth, and manhood, no man could have commanded them. They called him Prophet, you say? Why, he stood there face to face with them bere, not enshrined in any mystery, visibly cleating his own closk, cobbling his own shoes, fighting, counselling, ordering in the midst of them, they must have seen what kind of a man ho was, let him be called what you like! No emperor with his tiaras was obayed as this man in a cloak of his own clouting During three and twenty years of rough actual trial, I find something of a veritable Here necessary for that of itself

'His last words are a prayer, broken ejaculations of a heart struggling-up in them bling hope towards its Maker. We cannot say his religion made him worse, it made him better, good, not had Generous things are recorded of him, when he lost his daughter, the thing he answers is, in his own dislect, everyway sincero, and yot equivalent to that of Christians 'The Lord giveth and the Lord taketh away, blessed he the name of the Lord He answered in like manner of Said, his emancipated well-beloved slave, the second of the believers Said had fallen in the war of Tabue, the first of Mahomot's fightings with the Greeks Mahomet said it was well Said had done his Master a work, Said had now gone to he Master it was all well with Haid Yet Said's daughter found him neeping over the hody, the old gray-baired mail molting in trare! What do I see? said she You see a friend veeping over his trend. He went out for the last time into the mosque two days before his death asked, If he had injured any man? Let his own back bear the stripes If he owed any man A voice answered, Yes me three diachms borrowed on such an occasion' Makomer ordered them to be paid 'Better be in shame now,' said he 'than at the Day of Judgment You remember Kadijah, and the 'No by Allah ' Traits of this kind show us the genuine man, the brother of us all, brought visible through twelve centuries, the veritable son of our common Mother" (Lectures on Herocs, p 66 )

(5) The Rev Dr Badger remarks - "With respect to the private as distinct from the public character of Muhammad. from the time of his vettlement at al Madicah, it does not appear to have deteriorated except in one particular, from what it had bee i prior to the flight from Mecca. Ho was still frugal m his habits, generous and liberal, faithful to his associates, treasured up the loving me mery of absent and departed friends, and awarted his lest summons with fortifude and aubmission That he entertained an excessive passion for women, was lustful, if you will, cannot be denied, but the fourteen wives whom frem first to last he married and his eleven (? two see MI HAMMAD's

wives) concubines, figure favourably by the side of David's six wives and numerous con cubines (2 Sam v 13, 1 Chron di 1-9; xiv 3), Solomon's 700 wives and 300 conculunes (1 Kings xi 3), and Rehohosms eighteen wives and sixty conombines (2 Chron xi 21), a plurality expressly forbidden to the sove reign of Israel, who was commanded not to multiply wives to himself (Deut xvii 17)

"It is not so much his polygamy, considering all the circumstances of the case, which justly lays Muhammad open to reproach, but his having deliberately infringed one of his own alleged divino revelations, which restricted the number of wives to four and no more (Sura iv 3), also for having in the first instance dallied with Zamab, the wife of his freedmen and adopted son Zaid-ibn Harlthah, who complacently divorced her in order that she might espouse the Prophet In this case moreover as has nheady been related, he adduced the authority of God as sanctioning on his behoof first, and thenceforth in the behoof of all Muslims, the mar riage of a man with the diverced wife of his idepted son, which up to that rime had been considered incestrious Whatever apology may be adduced for Muhammad in this matter of polygamy, there is no valid plea to justify his improbity and impiety in the case of Zamab"

(6) Sn William Mair says -I would warn the reader against seeking to portray in his mind a character in all its parts consistent with itself to the character of Mahomet The truth 1-, that the trangest inconsistencies blended together (according to the went of human nature) throughout the life of the Prophet The student of the lustery will trace for himself how the pure and lifty aspirations of Mahomet were first tinged and then gradually debased by a half unconscious se'l deception and how in this process truth merged into falsebood, smeetity into guile those opposite principles often co-existing even as active agencies in his conduct. The reader will observe that sin ultaneously with the anxious desire to extinguish idelativ, and to promote religion and virtue in the world, the e was nartured by the Prophet an his own heart a licentions self indulgence, till in the end assuming to be the involvate of Heaven he justified himself by 'revelations' from God in the most flagrant breaches of morality He will remark that while Mahomet cherished a kind and tender disposition, 'weeping with them that wept,' and binding to his person the hearts of his fol lowers by the ready and self-denying offices of love and friendship, he could yet take pleasure in cruel and perhdious assassination, could glost over the massacre of an entire tribe, and savagel consign the innucent babe to the fires of hell Inconsistencies such as these continually present themselves from the period of Mahomet's arrival at Medina, and It is by the study of these inconsistencies that his character must be rightly comprehended The key to many difficulties of this description may be found. I believe, in

the chapter on the belief of Mahamet in his own inspiration' When once he had dared to forge the name of the Most High God as the seal and authority of his own words and actions, the germ was laid from which the errors of his after life freely and fatally developed themselves" (Life of Muhomet, new

ed p 535)
(7) Mr Boaworth Smith, in his Mohammed

and Mohammedanism, says -

"Mohammed did not, indeed, himself conquer a world like Alexander, or Casar, or Napoleon He did not himself weld together into a homogeneous whole a vast system of states like Charles the Great He was not a philosophic king, like Marcus Aurelius, nor philosopher like Aristotle or like Bacon, ruling by pure reason the world of thought for centuries with a more than kingly power, be was not a legislator for all mankind, nor even the highest part of it, like Justiman, nor did he cheaply carn the title of the Great br heing the first among rulers to turn, like Constantine, from the setting to the using sun He was not a universal philanthropist like the greatest of the Stoics

"Nor was he the apostle of the hignest form of religion and eivilisation combined like Gregory or Bonitace like Leo or Alfred the Great He was less, indeed, than most of these in one or two of the elements that go to make up human greatness, but he was also greater Half Christian and halt Pagen half civilised and half barbacian, it was given to him in a marvellous degree to unite the neculiar excellences of the one with the poculiar excellences of the other 'I have seen, said the ambassador sent by the triumphant

Quraish to the dospised exile at Medina- I

have seen the Person Chosroes and the Greek Herachus sitting upon their thrones

but never did I see a mou ruling his equals as does Mohammed

· Head of the State as well as of the Church, he was ( mear and Pope in one but he was Pape without the Pape's pretensions, Cassar without the legions of Casar Without a standing army, without a body guard, without a pilare withert a fixed revenue, if ever any must had tue right to say that he ruled by a right divine, it was Mohammed, for he had all the power without its instruments and without its supports

"By a fortune apsolutely unique in history Mohammed is a three-fold founder-of a nation of an empire and of a religiou Illitorate lumiself, scancely able to read or write, he was yet the author of a book which is a poem, a code of laws a Book of Common Prayer, and a Bible in one and is reverenced to this day by a srath of the whole human race as a meracle of purity of style of wis dom, and of truth. It was the one muscle claimed by Mohammed—his standing iniraclo be called it, and a miracle indeed it is But looking at the circumstances of the time at the unbounded reverence of his followers, and comparing him with the Fathers of the ! Church or with medieval saints, to my mind

the most musculous thing about Mohammed is, that he never claimed the power of working miracles Whatever he had said he could do, his disciples would straightway have seen hm do They could not help attributing to him miraculous acts which he never did, and which he always denied he could do What more crowning proof of his sincerity is needed? Monammed to the end of his life claimed for himself that title only with which he had begun, and which the highest philo-sophy and the truest Christianit will one day I venture to believe, agree in yielding to him that of a Prophet, a very Prophet of Goo" (Mohammed and Mohammedanium. p J40

(8) Major Robert Durie Osborn, in his I-lan under the Arabs, save - "He (Muhammad) was brought face to

face with the question which every spiritual reformer his to meet and consider against which so many noble spirits have gone to ruin Will not the end justify the means? Here am I a faithful servant of God, eager only to enthrone Hun in the hearts of men and at the very goal and termination of my labours I am thwarted by this incapacity to work a miracle It is true, as these infidels allege, that the older prophets did possess this power, and I unless the very reason and porpose of my existence is to be made a blank must also do something worderful But what kind of miracle? In his despair, Muhammad declared that the Quran itself was that constantly recurring miracle they were accking after Had hoy ever heard these stories of Noah Lot, Abraham Joseph Zacharias Jesus, and others? No neither had he They were transcripts made from the 'preserved Table that stood before the throne of God The archangel Gabriel had revealed them to Muhammad, written in pure Arable, for the spiritual edification of the Quraish Thus in the twelfth Surah, where he details at great length an exceedingly ridicu lous history of Joseph he commences the narralive with these words, as spoken by God -

There are signs of the clear Book

Ao Arabic Qur an have we sent it down. that ye might understand it '

and at the close of the Sainh, we are told -This is one of the scaret histories which we reveal unto thee Thou wast not present with Joseph's breth en when they conceived their design and laid their plot but the greater part of men, though thou long for it, will not believe. Thou shatt not ask of them any recompense for this message It is simply an instruction for all mankind

And, again, in the LXVIIth Surah, he declares respecting the Qur'an -

It is a missive from the Lord of the abiro #

But it Muhammad had fabricated conoerning us any sayings

We had surely seized him by the right Band.

And had cut through the vem of his neck

"It would be easy to multiply extracts of similar purport, but the above will suffice by way of illustration. There are modern biographers of the Prophet who would have us believe that he was not conscious of falsehood when making these assertions He was under a hallucination, of course, but he be lieved what he said This to me is incredible The legends in the Qur'an are derived chiefly from Talmudic courses Muhammad must have learned them from some Jew resident in or near Mekka To work them up into the form of rhymed Surahs, to put his own peculiar doctrines in the mouth of Jewish patriarchs, the Virgin Mair, and the infant Jesus (who talks like a good Mosiem the moment after his birth), must have required time, thought, and labour It is not possible that the man who had done this could have forgotten all about it, and believed that these legends had been brought to him ready propared by an angelic visitor Muhammad was guilty of filsehood under circumstances where he deemed the end justified the means" (Islam under the Arabs, p 21)

(9) The character of Muhammad is a historic problem, and many have been the conjectures as to his motives and designs. Was he an impostor, a fanatic, or an honest man—"a very prophet of God"? And the problem might have for ever remained unsolved, had not the Prophet himself appealed to the Old and New Testaments in proof of his mission. This is the crucial test established by the Prophet himself. He claims to be seighed in the balance with the diving Josus.

Objection has often been made to the manner in which Christian divines have attacked the private character of Muliaminad Why reject the prophetic mission of Muhammad on account of his private vices when you n David, or a Solomon? Michigaries should not, as a rule, attack the character of Ma hammad in dealing with Islam it rouses opposition, and is an offensive line of argument Still, in forming an estimate of his prophetic claims, we maintain that the chie ractes of Muhammad is an important consi deration We readily admit that be men have sometimes been, like Balaam and others, the divinely appointed organs of inspiration, but in the case of Muhammad, his professed inspiration sanctioned and encouraged his own vices. That which ought to have been the fountain of purity was, in fact, the cover of the Prophet's depravity But how different it is in the case of the time prephet David where in the words of inspiration he lays bare to public gaze the enormity of his own crimes The deep contrition of his inmost soul is manifest in every line-" [ acknowledge my transgression, and my sin is ever before me against Theo. Thee only, have I suned, and done this evil in Thy aight '

The best defenders of the Arabian Prophet are obliged to admit that the matter of Zamab, the wife of Zaid, and again, of Mary, the Copuc slave, are "an indelible stum"

upon his memory, that "he ie once or twice untrue to the kind and forgiving disposition of his best nature, that he is once or twice unrelenting in the punishment of his personal enemies, and that he is guilty even more than once of comming at the assasination of inveterate opponents", but they give no satisfactory explanation or apology for all this being done under the supposed sanction of God in the Qur'an

In forming an estimate of Muhammad's prophetical pretensione, it must be remembered that he did not claim to be the founder of a new religion, but merely of a new covenant. He is the last and greatest of all God's prophets. He is sent to convert the world to the one true religion which God claims to supersede that of the Lord Jesus And it is here that we take our stand givo linhammad credit as a warrior, as a legis-lator, as a poet, as a man of uncommon genius raising himself amidst great opposition to the pinnacle of renown, we admit that he is without doubt, one of the greatest heroes the world has ever seen, but when we consider his claims to supersede the mission of the divine Jesus, we strip him of his borrowed plumes, and reduce him to the condition of an impostor! For whilet he has adopted and arowed his belief in the sacred books of the lew and the Christian, and has given them all the stamp and currency which his authority and influence could impart, he has attempted to rob Christianity of every distinctive truth which it possesses—its divine Saviour, its Heavenly Comforter, its two Sacraments, its pure code of social morals, its spirit of love and truth-and has written hie own refutation and condemnation with hie own hand, by professing to confirm the divine oracles which sup the very foundations of his religious system. We follow the Prophet in his selfasserted mission from the cave of Hira' to the closing ecene, when he dies in the midst of the lamentations of his harim, and the contentions of his friends—the visions of Gabriel, the period of mental depression the contemplated suicide, the assumption of the prophetic office, his struggles with Makken unbelief, his flight to al-Madinsh, his trumphant ontry into Makkah—and whilst we wonder at the genus of the hero we pause at every stage and inquire, "Is this the Apovile of God, whose mission is to claim universal dominion, to the suppression not merely of idolatry, but of Christianity itself? Then it is that the divine and holy character of Jesus rises to our view, and the inquiring mind sickons at the thought of the beloved, the pure, the lowly Jesue giving place to that of the ambitrous, the sensual, the time-serving hero of Arabia In the study of Islam, the character of Muhammad needs an apology or a defence at every stage, but in the contemplation of the Christian system, whilet we everywhere read of Jesus and see the reflection of His mage in

everything we read the heart revels in the contemplation, the inner pulsations of our spiritual life bound within us at the study of

a character so divine, so pure.

We are not insensible to the beauties of the Qur'an as a literary production (although they have, without doubt, been overrated), but as we admire its conceptions of the Divine nature, its deep and fervent trust in the power of God, its frequent deep morai earnestness, and its sententious wisdom, we would gladly rid ourselves of our recollec-tions of the Prophet, his licentious harim, his sanguinary battle-fields, his ambitious schemes, whilst as we peruse the Christian Scriptures, we find the grand central charm in the divine character of its Founder It is the divine character of Jesus which gives fragrance to His words, it is the divine form of Jesus which shines through all He says or does, it is the divine life of Jesus which is the great central point in Gospel history How, then, we ask, can the creed of Muham-mad, the son of 'Abdu 'llah, supersede and abrogate that of Jesus, the Son of God? And it is a remarkable coincidence that, whilst the founder of Islam died feeling that he had but imperfectly fulfilled his mission, the Founder of Christianity died in the full consciousness that His work was done-"It is finished." It was in professing to produce a revelation which should supersede that of Jesus, that Muhammad set the seal of his own refuta-(Hughes, Notes on Muhammadanism, p. 2.)

MUHAMMAD (محمد) The title of the xivinth Surah of the Quran, in the second verse of which the word occurs "Beheve in what hath been revealed to Muhammad."

The name Muhammad occurs only in three more places in the Qur'an -

Surah in 138 "Muhammad is but an apostle of God"

Surah xxxii 40 "Muhammad is not the father of any of your men, but the Apostle of God, and the Seal of the Prophets'

Surah xlvm 29 "Muhammad is the

Apostle of God."

MUHAMMAD, The Wives of Arabic al-azwaju 'l-muţahharat (z)," cording to the Traditions, Muhammad took to himself sleven lawful wives, and two con enbines (See Majma'u 'l-Bihar, p 528)

(1) Khadijah (Luch), a Quraish lady, the daughter of Khuwailid ibn Asad. She was a rich widow lady, who had been twice mai ried. She was married to Muhammad when he was 25 years old, and she was 40 years, and remained his only wife for twenty-five years, until she died (A D 619), aged 65, Muhammad being 50 years old. She hore Muhammad two sons, al-Qāşun and 'Abdu Tlāh, surranmed at-Tāhu and at-Tayıb, and four daughters, Zamab, Ruqaiyah, Fatimah, and Ummu Kulsum Of these children, only

Fagimah (the wife of 'Alı) survived Muham-

(2) Saudah (1994), daughter of Zama'ah, the widow of as-Sakrān (a Quraish and one of the Companions) Married about two months after the death of Khadijah

(8) 'Ayıshah (daste), the daughter of Abu Bakr She was betrethed when she was only 7 years old, and was married at 10, about the uinth month after the flight to al-Madinah

(4) Juwarryah (a), a widow, the daughter of al-Haris ibn Abi Zirar, the chief of the Banii Mustaliq Muhammad ransomed her from a ortizen who had fixed her ransom at nine ounces of gold. It is related that 'Ayishah said, " No woman was ever a greater

blessing to her people than this Juwairiyah."

(5) Hafsah (Lab.), the daughter of 'Umar She was the widow of Khunais, an early convert to Islam Muhammad marned her about six months after her former husband's death.

(6) Zamab, the daughter of Khuzamah (days cut -ug)), the widow of Muham-mad's commi 'Ubaidah, who was killed at the battle of Badr She was called the " Mother of the Poor," Ummu 'l-Masaken, on account of her care of destitute converts. She died before Muhammad

(7) Ummu Salemah (all pl), the widow of Aba Salimah, one of the Refugees, who was wounded at the battle of Uhud, and after-

wards died of his wounds

(8) Zamab the daughter of Jahah ( , ) بنت جيش), the wife of Muhammad's adopted son Zaid Zaid divorced her to please the Prophet She was (boing the wife of an adopted son) unlawful to him, but Sürah axxiii 36 was produced to settle the difhoulty

(امفية), daughter of Hay: ibn Akhtab, the widow of Kinansh, the Khaibar chief, who was ornelly put to death. It was said that Muhammad wished to divorce her, but she begged that her turn might be given

to 'Aylshah

(10) Ummu Habibah ( the widow of Abu Sufyan and the widow of 'Ubaidu 'llah, one of the "Four Enquirers," who, after emigrating as a Muslim to Abys sima, had embraced Christianity there, and died in the profession of that faith

(11) Mammah (diseas), the daughter of al-Haris and widowed kinswoman of Muhammad, and the sister-in-law of al-Abbas She is said to have been 51 years of age when she

married Muhammad

Muhammad's concubines were

(مارية القبطية) Mary the Copt Christian slave-girl sent to Muhammad by al-Muqauque, the Roman Governor in Egypt She became the mother of a son by Muhammad, named Ibrāhim, who died young

(2) Rihanah (diles), a Jewess, whose husband had perished in the massacre of the Banu Quraisah She declined the summons te conversion, and continued a Jew, but it is said she embraced Islam before her death

At the time of Muhammad's death, he had nine wives and two concubines living, (Sa hahu'l-Bukhari, p 798), Khadijah and Zainab bint Khuzaimah having died before him According to the Shi'ahs, Muhammad had,

According to the Shi'shs, Muhammad had, in all, twenty-two wives Eight of these never consummated the marriage Their names are 'Aliyah bint Zabyān, Fatilah bint Qaia, Fāṭimah bint Zabhāf, Asmā' bint Kana'ān, Mulaikah bint Suwaid, Lallah bint Kana'ān, Mulaikah bint Suwaid, Lallah bint Kana'ān, Mulaikah bint Suwaid, Lallah bint Kana'ān, Mulaikah bint Silah Twelve were duly marriod Their names are Khadijah, Baudah, Rind (or Ummu Sahmah), Ayishah, Hafaah, Zainab bint Jahah, Ramalah bint Abī Sufyan (or Ummu Hab bah), Maimōrah, Zainab bint 'Umais, Juwairiyah bint al-Hāris of the Banu Mustaliq, Şafiyah, Khaulah bint hakīm, and Ummieni, a sister to Alī Two were bondwomen Mariyatu 'l-Qibkiyah and Rihanah (See Janačiu'l Khulūd, p 14)

MUHAMMAD, The Children of According to the Majmau 1-Bihār, p. 538, Muhammad had sevon children. Two sons and four daughters by Khadijah, and one son

by Mary, his Coptic slave

The two sons by Khadijah were al Qasim and 'Abdu 'llah (called also at-Tähir and at Tavib), and the four daughters were Zamab, Ruqaival Fāṭimah, and Ummu Kulsum The sor by his bondwoman Mary was Ibra him All these children died before Muham mad, with the exception of Fāṭimah, who married 'Alī, the fourth Khalifah, and from whom are descended the Saijids [SAITID.]

Zanah married 'Abu 'l 'As bau 'l-Rabi' Ruqaiyah married 'Utbah ibn Abu Lahab, by whom she was divorced She afterwards married 'Usman, the third Khahfah

MUHAMMAD'S GRAVE [HUJ-

MUHAMMADAN Arabic Muhammadi (1544) A name seidon used in Muhammad, who call themselves either Muhammad, who call themselves either Muhammad, who call themselves either Muhammad Muslims, or Mussimians It is however, sometimes used in Indian papers and other popular publications, and it is not, as many European sololars suppose, an offensive term to Muslims

MUHAMMADANISM The religion of Muhammad is called by its followers al-Islam (al. 11), a word which implies the entire surrender of the will of man to God [Blam] Its adherents speak of themselver as Muslims pl Muslimin or Mumin, pl Muslimin a Mumin being a "believer" In Persian these terms are rendered by the word Musalman, pl Musalmanan

The principles of Islam were first enunciated in portions of the Qur'an, as they were revealed piecemeal by Muhammad, together with such verbal explanations as were given by him to his followers, but when the final recension of the Qur'an was produced by the Khalifah Usman, about twenty-two years after Muhammad's death, the Muslims postaged a complete book, which they regarded

as the inspired and infallible word of God. [QUR'AN] But as an interpretation of its precepts, and as a supplement to its teachings, there also existed, side by side with the Quran, the sayings, and practice of Muhammad, called the Ahadis and Sunnah traditions of what the Prophet "did and said." gradually laid the foundations of what is now called Islam For whilst it is a canon in Islam that nothing can be received or taught which is contrary to the literal injunctions of the Qur'an, it is to the Traditions rather than to the Qur'an that we must refer for Muhammadan law on the subject of faith, knowledge, purification, prayer, almegiving, fasting, marriage, barter, inheritance, putushments, late, duties of magistrates, religrous warfais, lawful food, death, Day of Judgment, &c, and each collection of traditions has sectione devoted to these subjects. so that it is upon these traditional sayings, quite as much as upon the Quran itielf, that the religious and civil law of the Muslims is hased, both Shi'ah and Sunni appealing alike to Tradition in support of their views

When the Prophet was alive, men could go direct to him with their doubts and difficulties and an infallible authority was always present to give "inspired" directions. But after the deaths of all those who knew Muhammad porsonally it became absolutely necessary to systematise the great mass of traditional sayings then affoat amongst Muslims and thus various schools of jurispradence were formed, the concurrent opinion of those learned regarding matters of dispute in Muslim law being called Ipma [LIMA]. Upon this naturally followed the system of analogical reasoning called Qiyas [QIYAS], thus constituting the four "pillare" or foundations of Islain, known as the Quras, Haaig.

Ijma, and Qeyas

Islam, whether it be Shī'sh, Sunni, or We'hāh, is founded upon these four authorities, and it is not true, as is so frequently asserted, that the Shi'ahs reject the Traditions They merely accept different collections of Ahādis to those received by the Sunnis and Wahhāhā Nor do the Wahhāhā is ieject lymā' and Qiyās, but they assert that Imā' was only possible in the earhest stages of Islam

A study of the present work will show what an elaborate system of dogma Muhammadanism is. This system of dogma, together with the liturgical form of worship, has been formulated from the traditional sayings of Muhammad rather than from the Qur'an itself. For example, the daily ritual, with its purifications, which are such a prominent feature in Islam, is entirely founded on the Traditions [PRAYER] Circumoision is not once mentioned in the Qur'an

The Din, or religion of the Mushim, is divided into Iman, or "Faith" and "imal, or "Fractice"

Faith consists in the acceptance of six

1 The Unity of God. 2 The Angels

3 The Inspired Books.

- 4. The Inspired Prophets. 5 The Day of Judgment
- 6. The Decrees of God.

Practical Religion consists in the obser-VALUE Of-

- 1 The recital of the Oreed--" There is no desty but God, and Muhammad is the Prophet of God "
  - 2 The five stated periods of prayer
- 8 The thirty days fast in the month Ramaşân.
  - 4 The payment of Zakat, or the legal aims 5 The Haji, or Pilgrunage to Makkah
- A belief in these six articles of faith and the observance of these five practical duties, constitute Islam. He who thus believes and acts is called a Mu'mus, or " behever", but he who rejects any article of faith or practice is " Kaffr, or " infidel."

Muhammadan theology, which is very ex

tensive, is divided into-

The Qur'an and its commentaries
The Traditions and their commentaries

8 Usul, or expositions on the principles of exegesia.

'Aga'ed, or expositions of scholastic theology founded on the six articles of faith.

b Figh, or works on both civil and reli-

gious law [THEOLOGY.]

Muhammadamsm 18, therefore, a system which affords a large field for patient study and research, and much of its present energy and vitality is to be attributed to the fact that, mall parts of Islam, there are m the various mosques students who devote their whole hves to the study of Muslim divinity

The two leading principles of Islam are those expressed in its well-known creed, or kaismah, namely, a belief in the absolute unity of the Divine Being, and in the mis-sion of Muhammad as the Messenger of the

Almighty [KALTMAN]
"The faith," says Gibbon, "which he (Muhammad) preached to his family and nation

is compounded of an eternal truth and a necessary flotion. That there is only one God, and that Muhammad is the Apostle of God." (Roman Empire, vol. vi. p. 222.)

"Mohammad's conception of God," says Mr Stanley Lane-Poole, "has, I think, been misunderstood, and its effect upor the people consequently under-estimated The God of Islam is ommonly represented as a pitiless tyrant, who plays with humanity as on a chessboard, and works out his game without regard to the sacrifice of the pieces, and there There is is a certain truth in the figure more in Islam of the potter who shapes the clay than of the father pitying his children. Mohammad conceived of God as the Scinitic mind has always preferred to think of Him his God is the All-Mighty, the All-Knowing, the All-Just. Irresistible Power is the first attribute he thinks of the Lord of the Worlds, the Author of the Heavens and the Earth, who hath created Lafe and Death, in whose hand is Dominion, who maketh the Dawn to appear and causeth the Night to cover the Day, the Great, Ali-Powerful Lord of the Glorious Throne, the thunder pro-

claimeth His perfection, the whole earth is His handful, and the heavens shall be folded together in His right hand. And with the Power He conceives the Knowledge that directs it to right ends God is the Wiss; the Just, the True, the Swift in reckoning, who knoweth every ant's weight of good and of ill that each man hath done, and who suffereth not the reward of the faithful to

" God 1 There is no God but He, the Ever-Laving, the Ever-Subsisting Stumber seizeth Him not nor sleep, To Him belongeth whatsoever is in the Heavens and whatsoever is in the Earth Who is he that shall interoede with Him, save by his permission? He knoweth the things that have gone before and the things that fellow after, and men shall not compass aught of His knowledge, save what He willeth. His throne comprehendeth the Heavens and the Earth, and the care of them ourdeneth Him not. And He is the High, the Great'-Kur-an, 11 256

"But with this Power there is also the gentleness that belongs only to great strength. God is the Guardian over His servants, the Shelterer of the orphan, the Guider of the erring, the Deliverer from every affliction, in His hand is Good, and He is the Generous Lord, the Gracious, the Hearer, the Near-at-Hand Every soorah of the Kur-an begins with the words, 'In the Name of God, the Compassionate, the Merciful,' and Mohammad was never tired of telling the people how God was Very-Forgiving, that His love for man was more tender than the mother-bird for her young

"It is too often forgotten bon much there is in the Kur-an of the loving kindness of Gcd, but it must be allowed that these are not the main thoughts in Mohammad's teaching It is the doctrine of the Might of God that most held his imagination, and that has unpressed itself most strongly upon Muslims of all ages The fear rather than the love of God is the spur of Islam There can be no question which is the higher incentive to good, but it is nearly certain that the love of God as an idea absolutely foreign to most of the races that have accepted Islam, and to preach such a doctrine would have been to mistake the learning of the Semitic mind.

"The leading doctrine of Mohammad, then, is the belief in One All-Powerful God is the self-surrender of every man to the will of Gou Its danger bes in the stress laid on the power of God, which has brought about the stifling effects of fatalism Mohammad taught the foreknowledge of God, but he did not lay down precisely the doctrine of Pre-He found it as all have found destination. it, a stumtling-block in the way of man's progress. It perplexed him, and he spoke of it, but often contradicted himself, and he would become angry if the subject were meeted in his presence. Sit not with a disputer about fate, he said, 'nor begin a conversation with him.' Mohammad vaguely recognised that little margin of Free Will which makes life not wholly mechanical

Thus doctrine of one Supreme God, to whose will it is the duty of every man to surrender himself, is the kernel of Islam, the truth for which Mohammad lived and suf fered and triumphed. But it was no new teaching, as he himself was constantly saying. His was only the last of revelations Many prophets—Abraham, Moses, and Christ—had taught the same faith before but people had hearkened littic to their words so Mohammad was sent not different from them, only a messenger yet the last and greatest of them, the 'seal of prophecy,' the 'most availant of the creation of God.' This most excellent of the creation of God.' is the second dogma of Islam Mohammad is the Apostle of God It is well worthy of notice that it is not said, 'Mohammad is the only apostle of God' Islam is more tolerant in this matter than other religions. Its prophat 1: not the sole commissioner of the Most High, nor is his teaching the only true teach ing the world has ever received Many other messengers had been sent by God to guide men to the right and these taught the same religion that was in the mouth of the proacher of Islam Hence Mushme reverence Moses and Christ only next to Mohammad All they olaum for their founder is that ne was the last and best of the messengers of the one God" (Introduction to Lane's Selections, 2nd ed,

p Exix et segq)
Islam does not profess to be a new religion, formulated by Muhammad (nor indeed is it), but a continuation of the religious principles established by Adam, by Nach, by Abraham by Mosen, and by Jesus, as well as by other inspired teachers, for it is said that God sent not fewer than 818 apostles into the world to reclaim it from superstition and infidelity The revelations of these great prophets are generally supposed to have been lost, but God, it is asserted, had retained all that is necessary for man s guidance in the Quran, although, as a matter of fact, a very large proportion of the ethical davoti mal, and dogmatic teaching in Islam, crows from the traditional saying of Muhammed and not from the Qur'an itself [TRADILIONS]

In reading the different articles in the preent work, the reader cannot fail to be similar with the great indebtedness of Muhaminad to the Jewish religion for the chiof elements of Les system Mr Emannel Deutsch has tauly remarked "that binhammadanism owes more to Judaism than either to Heathemem or to Christianity It is not merely parallelisms, reminiscences, allusions, technical terms, and the like of Judaism, its lore and dogme and celemony its Halacka, and its Haqqadai its Law and Legend, which we find in the Qur an , but we think Islam neither more nor less than Judamm-as adapted to Arabin-plus the Apostleship of Jesus and Muhammad Nay we verily believe that a great deal of such Christianity as has found its way into the Qur'an, has found it shrough Jewish channels

tannels (Laterary Remains, p 64)
Its conception of God, its prophets, its seven heavens and seven hells, its law of marriage and divorce, its law of oaths, its puri

fications and utual, its festivals, are all of marked Jawish origin, and prove that Tal-mudic Judaism forms the kernel of Muhammadenism, which even according to the madanism, which even according to the words of the founder, professed to be the "religion of Abraham." See Surah m 60 "Abraham was neither a Jew nor Christian, but he was a Hanif, a Mnehm." Nevertheless, Muhammad, although he professed to the her levelation from Abraham. tale his legislation from Abraham, moorporated into his system a vast amount of the law of Mosos

The sects of Islam have become numerous, indeed, the Prophet is related to have predicted that his followers would be divided into seventy three. They have far exceeded the limits of that prophecy, for, according to 'Abdu 'l-Qadır al Jılanı, there are at least 150 The chief sect is the Sunni, which is divided into four schools of interpretation, known after their respective founders, Hanafi, Shaff-i, Malaki, Hanbali The Shi'ahs who separated from the so called orthodox Sunnis on the question of the khalifate, maintaining that 'Ali and not Abu Bakı was the rightful successor to Muhainmad, iro divided also into numerous sects [SHPAH] The Wahhabis are a comparatively modern sect who are the Puritane of Islam, maintaining that Islam has very far departed from the original teaching of Muhammad, as expressed in the Traditions They consequently reject very many of the so-called lithad of the Sunnis. and take the hteral meaning of the Tradi tional sayings of the Prophet as the best exposition of the Qur'an

The Shi'ah sect is almost entirely contined to Parsia, although there are a few thousand in Lucknow and other parts of Lidia Sunnis, the Hanefis are found chuefly in Turkey, Arabia India, and Central Asia, the Shan'is in Egypt and the Malakis in Mar-rocco and Tunis The Hanbali are a small sect found in Arabia Wahhabiism, as will be seen upon reference to the article on the subject, is a principle of reform which has extended itself to all parts of Islam. It is scarcely to be called a sect, but a school of

thought in Sumi Islam

time bundred and seventy millions of the numan race are said to profess the religion of Munsumad, and, according to the late Mr. Keth Johnstone's computations, they are dis-

tributed as follows—In Europe, 5,974 000, in Africa, 50,416,000, in Asia, 112,739,000

Mr W S Blunt divides 175 millions as follows—Turkey, Syna, and Train, 22 millions hons, Egypt, 5 millions North Africa 18 millions, Arabia, 111 millions, Central Africa, 111 millions, Persia, 8 millions, India, 40 millions, Malays (Java), 80 millions, China 15 milbens, Central Asia, 11 millions, Afghanistan, 3 millions. No sensus having been taken of any of these countries except India, the numbers are merely an approxi mation Out of this supposed population of Islām, 93,250 pilgrims were present at Mak-kah in the year 1880 (Blunt's Future of Islam, p 10)

In some parts of the world-in Africa for

example — Muhammadanism is spreading; and even in Borneo, and in other islands of the Indian Archipelage, we are told that it has supplanted Hinduism. In Contral Asia, within the last twenty years, numerous villages of Shiaposh Kafirs have been forduly converted to Islam, and in Santalis and other parts of India, the converts to Islam from the aborigmal tribes are not meansderable

But, although Muhammadanism has, perhaps, gained in numerical strength within the last few years, no candid Muslim will dany that it has lost, and is still losing, its vital power. Indeed, "this want of faith and decline in vitality" are regarded as the signs of the last days by many a devout Muslim.

In no Muhammadan state is Muslim law administered in its strict integrity, and even in the Sultans own dominion, some of the most sacred principles of the Prophot's religion are set at naught by the civil power, and, as far as we can accertain (and we speak after a good deal of personal research), the prevalence of downright infide-lity amongst educated Muslims is unmistakable "No intelligent men believe in the teaching of the Muslim divines," said a highly educated Muhammadan Egyptian net long ago, "for our religion is not in keeping with the progress of thought" The truth is the Arabian Prophet over-legislated, and, as we now see in Turkey, it is impossible for civilised Muliammadans to be tied hand and foot by laws and social customs which were mended for Arabian society as it existed 1,200 years ago, whilst, on the contrary, Chustianity legislates in spirit, and can therefore be adapted to the spiritual and social necessities of mankind in the various stages of human thought and civilisation.

Mr Palgrave, in his Central and Eastern

Arabia, remarks -

"Islam is in its essence stationary, and was framed thus to remain Sterile like its God, lifeless like its first principle and supreme original in all that constitutes true life—for life is love, participation, and progress, and of shese, the Coramo Deity has none—it justly repudiates all change, all advance, all development. To borrow the forcible words of Lord Houghton, the written book is there, whatever savours of vitality is by that alone convicted of heresy and defection.

"But Christianity with its living and loving God, Begetter and Begotten, Spirit and Movement, nay more, a Creator made creature, the Maker and the made existing in One, a Divinity communicating itself by uninterrupted gradation and degree, from the mest intimate union far off to the faintest irradiation, through all that it has made for love and governs in love; One who calls His creatures not slaves, not servents, but friends, may sons, may gods—to sum up, a religion in whose seal and secret 'God in man is one with men in God,' must also be necessarily a religion of vitality, of progress, of advancement. The contrast between it and Islam is that of movement with declares, of participation with sterility.

of development with barrenness, of life with petrifaction. The first vital principle and the animating spirit of its birth must indeed abide ever the same, but the outer form must change with the changing days, and new offshoots of fresh sap and greenness be centified within, else were the vine withered and the branches dead

"I have no intention here—it would be extremely out of place—of entering on the mass or controversy, or discussing whether any dogmatic attempt to reproduce the religious phase of a former age is likely to succeed. I only say that life supposes movement and growth, and both imply change, that to censure a hving thing for growing and changing is abourd, and that to attempt to hinder it from so doing by punning it down on a written label, or nating it to a Procrustean framework, is tantamount

to killing it altogether

'Now Christianity is living, and because hving must grow, must advance, must change, and was meant to do so, onwards and forwards is a condition of its very existence, and I cannot but think that those who do not recongrize this, show themselves so far ignorant of its tine nature and essence. On the other hand, Islam is lifeless, and because lifeless cannot grow, cannot advance, cannot change, and was never intended so to do Stand still' is its motto and its most essential condition" (Central and Eastern Arabia vol 1 p 872)

Mr Stanley Lane Poole, in his Introduction

to Lane's Selections, says -

"Islam is unfortunately a social system as well as a religion, and herein lies the great difficulty of fairly estimating its good and its bad influence on the world. It is but in the nature of things that the teacher who lays down the law of the relation of man to God should also endeavour to appoint the proper relation between man and his neighbour

"Mohammed not only promulgated a religion, he laid down a complete social system, containing minute regulations for a man's conduct in all circumstances of life, with due rewards or penalties according to his fulfilment of these rules. As a religion, Islam is great it has taught men to worship one God with a pure worship who formerly worshipped many gods impurely. As a social system, islam is a complete failure it has misunderstood the relations of the sexes, upon which the whole character of a nation's life hangs, and, by degrading women, has degraded each successive generation of their children down an increasing scale of infamy and corruption, until it seems almost impossible to reach a lower level of vice."

Mr. W E. H. Lecky remarks —
"In the first place, then, it must be observed that the enthusiasm by which Mahometanism conquered the world was mainly a military enthusiasm. Mon were drawn to it at once, and without conditions, by the splen-

dour of the achievements of its disciples, and it declared an absolute war against all the Its history, therereligions it encountered fore, exhibits nothing of the process of gradual absorption, persuasion, compromise, and assimilation, that are exhibited in the dealings of Christianity with the narbarians the next place, one of the great characteristics of the Korau is the extreme care and skill with which it labours to assist men in realising the unseen Descriptions, the most minutely detailed, and at the same time the most vivid, are mingled with powerful appeals to those sensual passions by which the imagination in all countries, but especially in those in which Mahometrnian has taken root, is most forcibly influenced In no other religion that prohibits idols is the strain upon the imagination so slight " (History of the Rise and Influence of Rationalism, vol 1.

"This great religion which so one rivalled "This great religion which so one rivalled indeed spread the deepest and most justifiable pamic through Christendom Without any of those aids to the imagination which pictures and images can furnish, without any elaborate sacerdotal organization, preaching the purest Monothersm among agnorant and barbarous men, and inculcating, on the whole, an oxtremely high and noble system of morals, it spread with a rapidity, and it acquired a hold over the minds of its votaries, which it is probable that no other religion has altogether equalled. It borrowed from Christianity that doctrine of salvation by belief which is poihaps the most powerful impulse that can be applied to the characters of masses of men, and it elaborated so minutely the charms of its sensual heavens and the terrors of its material hell, as to cause the alternative to appeal with unrivilled force to the gross imaginations of the people. It possessed a book which, however inferior to that of the opposing religion has nevertheless been the consolation and the support of millions in many ages It taught a fatalism which, in its first age, norved its adherents with a matchless military courage, and which, though in later days it has often paralysed their active energies, has also rarely failed to support them under the pressure of meyitable caramity But above all, it discovered the great though fatal scoret, of uniting indissolubly the passion of the soldier with the passion of the devotee Making the conquest of the infidel the first of duties, and proposing heaven as the certain reward of the valuant soldier, it created a blondod enthusiasm that soon overpowered the divided counsels and the voluntuous governments of the East, and within a century of the death of Muhammad, his followers had almost extrepated Chiistianity from its original homo, founded great monarchies in Asia and A rick, planted a noble, though transient and exotic, civilisation in Spain, menaced the capital of the Eastern empire, and but for the assue of a sugle battle, they would probably have ex-tended their sceptre over the energenc and

progressive laces of Central Europe The battle of Poictiors, and it is now useless to speculate what might have been the consequences, nad Vuhammadanism unfurled its triumphant banner among those Tentonic tribes, who have so often changed their creed, and on whom the course of civilisation has (Hist of European so largely depended"

Morals, vol. 11, 1, 260)
"The infraence of Chatholicism was seconded by Muhammadanism, which on this (suicide), as on many other points, horrowed its teaching from the Christian Church, and even intensified t, for suicide, which is never expressly condemned in the Bible, is more than once forbidden in the Qui an, and the Christian duty of resignation was exaggerated by the Moslem into a complete fatalism Under the empire of Catholicism and Muhammadenism, spicide, during many centuries, almost absolutely ceased in all the civilised, active and progressive part of mankind When we recollect how warmly it was applanded, or how family it was condemned in the civilisations of Greece and Rome when we remember, too, that there was scarcely a barbarous time from Denmark to Spain who did not habitually practise it, we may realise the complete revolution which was effected in this sphere by the influence of Chiistianity" (Hist of European Moi als. vol. ii p 56 j

Major Durie Osborn siys -

"When Islam penetrates to countries lower in the scale of humanity than were the Arabs of Muhammad's day, it suffices to elevate them to that level But it does so at a tremendous cost. It reproduces in its new converts the characteristics of its first-their impenetrable self-esteem, their unintelligent scorn, and blind hatred of all other creeds And thus the capacity for all further advance as destroyed, the mind is obdurately shut to the entrance of any purer light. But it is a grievous error to confound that transment gleam of culture which illuminated Baghdad under the first Abbasido khalifs with the legitimate fruits of Islam When the Arabs conquered Syria and Persia, they brought with them no new knowledge to take the place of that which had preceded them Mere Bedowns of the desert, they found themselves all at once the masters of vast countries, with everything to loarn They were compelled to put themselves to school under the very people they had vanquished. Thus the Persians and Syrians, conquered though they were and tubutary, from the ignorance of their masters, retained in their hands the control of the administrative ma chinery The Abbaside khalifs were borne into power by means of a Persian revolution, headed by a Persian slave. Then began the endeavour to root the old Greek philosophy, and the deep and beautiful thoughts of Zorouster, on the hard and barren soil of Muhammadanism It was an impossible attempt to make a frail exotic flourish on uncongenial soil It has imparted, indeed, a deceptive

lustre to this period of Muhammadan history, but the orthodox Muhammadans knew that their faith and the wisdom of the Greeks could not amalgamate, and they fought fiercely against the innovators Successive storms of barbarians sweeping down from the north of Asia, tore up the fiagile plant by the roots, and scattered its blossoms to the winds. The new comers embraced the creed of the Koran in its primitive simplicity, they hated and repudiated the refinements which the Persians would fain have engratted on it And they won the day The present condition of Central Assa is the legitimate fruit of Islam, not the glories of Baghdad, which were but the afterglow of the thought and culture which sank with the fall of the Sassandes, and the expulsion of the Byzantine emperors. So also in Moorish Spain The blossom and the fruitage which Muhammadanism seemed to put forth there were, in fact, due to influences alien to Islam—to the intimate contact, namely, with Jewish and Christian thought, for when the Moors were driven back into northern Africa, all that blossom and fruitage withered away, and Northern Africa sank into the intellectual darkness and political anarchy in which it lies at the piesent time There are to be found in Muhammadan history all the elements of greatness -faith, courage, endurance, self-sacrafice, but, closed within the narrow walls of a rude theology and barbarous polity, from which the especity to grow and the liberty to modify have been sternly cut on they work no deliverance upon the carth. They are strong only for destruction. When that work is over, they either prey upon each other, or beat themselves to death against the bats of their prison-house No permanent dwell ing-place can be erected on a foundation of sand, and no-durable or humanismy polity upon a foundation of fatalism, despotism, polygamy and slavery When Muhammadan states cease to be racked by revolutions, they succumb to the poison diffused by a corrupt moral atmosphere A Darwesh, ejaculating 'Allah !' and revolving in a series of rapid gyrations until he drops senseless, is an exact image of the course of their history under the Arabs, p 98)
Lucutenant-Colonel W b

Butter, C.B.

remarks

"The Goth might image staly but the Goth came forth purified from the flames which he himself had kindled The Saxon swept Britain, but the music of the Celtic heart softened his rough nature, and would him into lass churlish habits Visiwooed him into less churlish habits goth and Frank, Heruli and Vandal, blotted out their verocity in the very light of the civilisation they had striven to extinguish Even the Hun, wildest Tartar from the Soythian waste, was touched and softened in his wicker encampment amid Pannonian plans, but the Turk—wherever his scymitar reached—degraded, dehied, and defamed, blasting into sternal decay Greek, Roman and Latin civilisation, until, when all had gone, he set down, satisfed with savagery, to doze for two hundred years into hopeless decrepitude" (Good Words for September 1880) Laterature on the subject of Muhammadanism -Muhamedis Impostura. W Bodwell. London 1615 A Lytell Treatyse of the Turkes Law lled Alcoran W De Worde Lancalled Alcoran don No date, Mahomet Unmarked. W Bedwell London 1642 The Alcoran of Mahomet Alex. Ross London 1649 Religion and Manners of Mahome-Joseph Pitts Exon 1704 History of the Suracens. S Ockley London 1708 Four Treatness by Reland and others London 1712 The True Nature of the Imposture 1718 Dean Pridesux. London Translated into Latin Abulfeda. J Gagnier London 1728 Muhammadanism Explained, Joseph Morgan. London

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| Das Leben und die Lehre des Moham-<br>mad. A Sprenger Berlin       | 1889 |

L'Islamiène d'apres le Coran, Garcin un Tassy Paris 1874 Essai sur l'Histoire de l'Islamiène R Dozy 1879

MUHARRAM (A) Let "That which is forbidden." Anything sacred (1) The first month of the Muhammadan year [MONTHS] (2) The first ten days of the month, observed in commemoration of the martyrdom of al-Husain the second son of Fätimah, the Prophets daughter by 'Ali [AL-HUSAIM] These days of lamentation are only observed by the Shi'ah Muslims but the tenth day of Muhariam is observed by the Sumis in commemoration of its having been the day on which dam and Eve, heaven and hell, the pen, fate, life and death, were created. [ASHURA']

The veremonies of the Muharram differ much in different places and countries. The following it a graphic description of the observance of the Muharram at Ispahan in the year 1811, which has been taken, with some slight alterations from Morier's Second

Journey through Persia -

The tragical termination of al-Husain's life, commencing with his flight from al-Madinib and terminating with his death on the plain of Karbala', has been drawn up in the form of a drame, consisting of soveral parts, of which one is performed by actors on each successive day of the mourning. The last successive day of the mourning part, which is appointed for the Roz-i-Qatl, comprises the events of the day on which he met his death, and is acted with great pomp before the King in the largest square of the The subject, which is full of affecting incidents, would of itself excite great interest in the breasts of a Christian audience, but allied as it is with all the religious and national feelings of the Persians, it awakens their strongest passions. Al-Husain would be a hero in our eyes, in theirs he is a martyr. The violatitudes of his life, his dangers in the desert, his fortitude, his in vincible sourage, and his devotedness at the hour of his death, are all circumstances upon which the Persians dwell with rapture, and which excite in them an enthusiasm not to be duminished by lapse of time The celebration of this mourning keeps up in their minds the remembrance of those who destroyed him, and consequently their hatred for all Musalmans who do not partake of their feelings They execute Yazid and ourse Umar with such rancour, that it is necessary to have witnessed the scenes that are exhibited in

their cities to judge of the degree of fanaticism which possesses them at this time I have seen some of the most violent of them, as they vocaferated, "O Husain!" walk about the streets almost naked, with only their loins covered, and their bodies streaming with blood by the voluntary cuts which they have given to themselves, either as acts of love, anguish, or mortification Such must have been the entrings of which we read in Holy Writ, which were forbidden to the Israelites by Moses (Lev xix 28, Deut xiv 1), and these "atravagances, I conjecture, must resemble the practices of the prests of Bank, who could aloud and out themselves after thus menner with knives and lancets, till the blood gushed out upon them 1 Kings zvni. 28, see also Jeremiah zvn 5, 6, and 7

were made The preparations which throughout the city consisted in erecting large tents that are there called takeyah, in the streets and open places in fitting them up with black lines and furnishing them with objects emblematical of the mourning These tents are erected either at the joint expense of the district, or by men of consequence, as an act of devotion and all ranks of people have a free access to them. The expense of a takegah consists in the hire of a mulia, or priest, of actors and their clothes, and in the purchase of lights Many there are who seize this opportunity of atoning for past size, or of rendering thanks to heaven for some blessing, by adding charity to the good set of erecting a caleryah, and distribute gratuitous food to those who attend it

Our neighbour Mohammad Khān had a takiyah in his house, to which all the people of the district flooked in great numbers During the vince of this assemblage we heard a constant noise of drums cymbals, and trumpers. We remarked that besides the taknyak in different open places and streets of the town, a wooden pulpit, without any appendage, was erected, upon which a mulia, or priest, was mounted, preaching to the people who were collected around him A European ambassadur, who is said to have intrigued with Yazid in favour of al-Husain, was brought forward to be an actor in one of the parts of the tragedy, and the populace were in consequence inclined to look favourably upon us Notwithstanding the excitation of the public mind, we did not cesse to take our usual rides, and we generally passed unmo-lested through the middle of congregations, during the time of their devotions. Such little scruples have they at our seeing their religious ceremomes, that on the eighth night of the Muharram the Grand Vixier invited the whole of the embasey to attend his taktyak. On entering the room we found a large assembly of Persian; olad in darkcoloured olothes, which, accompanied with their black caps, their black beards, and their dismal faces, really looked as if they were afflicting their souls They neither wore their dagggers, nor any parts of their dress which they look upon as ornamental. A mulls of high consideration sat next to the Grand Vizier, and kept him in semons conversation, whilst the remaining part of the society communicated with each other in whispers. After we had est some time, the windows of the room in which we were seated were thrown open, and we then discovered a priest placed on a high chair, under the covering of a tent, surrounded by a crowd of the pepulace, the whole of the some being lighted up with candles. He commenced by an exordium, in which he reminded them of the great value of each tear shed for the saks of the Imam al-Husain, which would be an atonement for a past life of wickedness and also informed them with much solomnity, that whatsoever soul it be that shall not be afflicted in the same day, shall be out off from among the people. He then began to read from a book, with a sort of nasal chaunt, that part of the tragic history of al-Hussin appointed for the day, which soon produced its effect upon his audience, for he scarcely had turned over three leaves, before the Grand Vizier com-

menced to shake his head to and fro, to utter in a most piteous voice the usual Persian exclamation of grief, "Wah! Wah! Wah! "both of which acts were followed in a more or less violent manner by the rest of the andieuce The chaunting of the mulia lasted nearly an hour, and some parts of his story were indeed pathetic, and well calculated to rouse the feelings of a superstituous and lively people In one part of it, all the company stood up, and I observed that the Grand Vizier turned himself towards the wall, with his hand extended before him, and prayed. After the mulls had finished, a company of actors appeared, some dressed as women, who chaunted forth their parts from slips of paper, in a sort of recitative, that was not unpleasing even to our ears. In the very tragical parts, most of them appeared to cry very unaffectedly, and as I sat near the Grand Vizier, and to his neighbour the priest, I was witness to many real tears that fell from them In some of these mournful assemblies, it is the custom for a mulla to



A MUHARRAM PROCESSION IN INDIA (By a Native Artist)

go about to each person at the height of his grief, with a piece of cotton in his hand, with which he carefully collects the falling tosrs, and which he then squeezes into a bottle, preserving them with the greatest causen. This practically illustrates that passage in the 56th Psalm, verse 8, "Put thou my tears into thy bottle." Some Persians believe that in the agony of death, when all medicines have failed, a drop of tears so collected, put into the month of a dying man, has been known to revive him, and it is for such use, that they are collected

On the Roz-1 Qatl, or day of martyrdom, the tenth day, the Ambassador was invited by the King to he present at the termination of the ceremomes, in which the death of al-Husain was to be represented. We set off after breakfast, and placed ourselves in a small tent, that was pitched for our accommedation over an arched gateway, which was situated close to the room in which His

Majesty was to be seated.

We looked upon the great square which is

m front of the palace, at the entrance of which we perocived a circle of Cajars, or people of the King's own tribe, who were standing barefooted, and beating thoir breasts in cadence to the chaunting of one who stood in the centre, and with whom they now and then joined their voices in chorus Smiting the breast is a universal act throughout the mourning, and the breast is made bare for that purpose, by unbuttoning the top of the shirt. The King, in order to show his hum: lity, ordered the Cajars, among whom were many of his own relations, to walk about without either shoes or stockings, to super intend the order of the different ceremonies about to be performed, and they were to be seen stepping tenderly over the stones, with sticks in their hands, doing the duties of menials, now keeping back a crowd, then dealing out blows with their sticks, and settling the order of the processions

Part of the square was partitioned off by an enclosure, which was to represent the town of Karbala', near which al-Husain was put to death, and close to this were two small tents, which were to represent his encampment in the deaert with his family. A wooden platform covered with carpets, upon which the actors were to perform, completed all the scenery used on the occasion

A short time after we had reached our tent, the King appeared, and although we could not see him, yet we were seen apprised of his presence by all the people standing up, and by the bewing of his officers. The procession then commenced as follows.—First came a stout man, naked from the waist upwards, balancing in his girdle a long thick pole, surmounted by an ornament made of tim, curiously wrought with devices from the Quran, in height altogether about thirty feet. Then another, naked like the former, balanced an ornamental pole in his girdle still more ponderous, though not so high, upon which

a young darvesh resting his feet upon the bearer's girdle had placed himself, chaunting verses with all his might in praise of the King After him a person of more strength and more nakedness, a water carrier, walked forwards, bearing an immense leather sack filled with water alung over his back. This personage, we were told, was emblematical of the great thirst which al-Husain suffered in the desert.

A litter in the shape of a sarcophagus, which was called *Qabr-i-Husam*, or the tomb of al-Husain (a *Tā'ziyah*) succeeded, borne on the shoulders of eight men. On its front was a large oval orisment entirely covered with precious stones, and just above it a great diamond star. On a small projection were two tapers placed on candlesticks enriched with jewels. The top and sides were covered with Cashmere shawls, and on



THE MUHARRAM CREEMONIES IN THE IMAMBARAH OR TAKIAH IN INDIA.

(By a Nature Armst.)

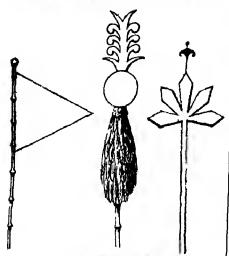
the summit rested a turban, intended to represent the head-dress of the Khahifah. On each side walked two men bearing poles, from which a variety of beautiful shawls were suspended. At the top of which were representations of al-Husain's hand studded with jewellery

After this came four led herses, capacisened in the richest manner. The fronts of their heads were ornamented with plates, entirely covered with diamonds, that smitted a thousand heautiful rays. Their bodies were dressed with shawis and gold stuffs, and on their saddles were placed some objects emblematical of the death of al-Rusain. When all these had passed, they arranged themselves in a row to the right of the King's apartment.

After a short pansa, a budy of fierce-looking men with only a loose white sheet

thrown over their naked bodies, marched forwards. They were all begrimed with blood, and each brandishing a sword, they sang a sort of a hymn, the tones of which were very wild. These represented the sixty-two relations, or the Martyrs, as the Persians call them, who accompanied al-Husain, and were slain in defending him Close after them was led a white horse, covered with artificial wounds, with arrows stuck all about him. and caparisoned in black, representing the horse up m which al-Husain was mounted when he was killed. A band of about fifty men, striking two pieces of wood together in their hands, completed the procession. They arranged themselves in rows before the King, and marshalled by a maitre de ballet, who stood in the middle to regulate their movements, they performed a dance clapping their hands in the best pos

The mastre de ballet all this time sang in recitative, to which the dancers joined at different intervals with loud shouts and reiterated alapping of their pieces of wood.



MUHARRAM STANDARDS.

The two processions were succeeded by the tragedians Al-Husain came forward followed by his wives, sisters, and first relatives. They performed many long and



HUSAIN'S HAND AND STANDARD

dious acts, but as our distance from the age was too great to hear the many affectg things which they no doubt said to each her no will proceed at once to where the

unfortunate al Husam lay extended on the ground, ready to receive the death-stroke from a ruffien dressed in armout, who acted the part of executioner At this moment a buist of lamentation issued from the multitude, and heavy sobs and real tears rame from almost every one of those who were near enough to come under our mapection, The indignation of the populace wanted some object upon which to vont itself, and it fell npon those of the actors who had performed the part of Yazid's soldiers. No sooner was al-Husein killed, than they were driven off the ground by a volley of stones, followed by shouts of abuse We were informed that it is so difficult to procure performers to fill these characters, that on the present occasion a party of Russian prisoners wore pressed into the army of Yazid, and they made as speedy an exit after the catastrophe as it was in their power

Karbala'

The scene terminated by the burning of boveral reed huts had been constructed behind the enclosure before mentioned, which of a sudden were set on fire The tomb of al-Husain was seen covered with black cloth, and upon it sat a figure disguised in a tiger's skin, which was intended to represent the miraculous lion, recorded to have kept watch over his remains after he had been buried. The most extraordinary part of the whole exhibition was the representation of the dead bodies of the martyrs who having been decapitated, were all placed in a low, each body with a head close to it. To effect this, several Persians buried themselves alive, leaving the head out just above ground, whilst others put then heads under ground, leaving out the body The heads and bodies were placed in such relative positions to each other, as to make it appear that they had been severed This is done by way of penance, but in hot weather, the violence of the exertion has been known to produce death. The abole ceremony was terminated by a khuthah on oration in praise of al-linearn (Mosse & Second fourney through Hussin Penna)

"The martyldom of Hasan and Hussin is celebrated by the Shinhs all over Inda. during tue first ten days of the month of Mo hurrum Attached to every Shish's house is an Imambarrah, a hall or inclosure built expressly for the celebration of the annivorsary of the death of Husain. The enclosure is generally arcaded along its side, and in most instances it is covered in with a doined roof Against the side of the Imambarrah, directed towards Mecca, is set the tabut—also called tazia (ta'ziyah), or model of the tombs at Ker hela In the houses of the wealthier Shinks, these tabuts are fixtures, and are beautifully fashioned of silver and gold, or of Ivory and ebony, embellished all over with inlaid work. The poorer Shiahs provide themselves with a tabut made for the occasion of lath and plaster, trioked out in mica and tinsel A week before the new moon of the Mohurrum, they enclose a space, called the tabut khana in which the tubut is prepared, and

the very moment the new moon is seen, a spade is struck into the ground before "the enclosure of the tombs," where a pit is after-wards dug, in which a bonfire is lighted, and kept burning through all the ten days of the Those who cannot Mohurrum solemnities afford to erect a tabut khana, or even to put up a little tabut or taxiah in their dwellinghouse, always bave a Mohurrum fire lighted, if it consist only of a night light floating at the bottom of an earthen pot or basin sunk in the ground It is doubtful whether this custom refers to the trench of fire Husain set blazing behind his camp, or is a survival from the older Ashuia (ten days) festival, which is said to have been instituted in commemoration of the deliverance of the Hebrew Arabs from Pharaoh and his host at the Red Sea, or from the yet more ancient Bael tire But, in India, these Mohurrum fires, especially among the more ignorant populace, Hindus as well as Mohammedans, are regarded with the most superstitious reverence, and have a greater hold on them even than the tabuts All day long the passers by stop before the



A MUHAHRAM TABLE (A F Hole)

fires and make their vows over them, and all might long the crowds dance round them, and leap through the flames and scatter about the burning brands snatched from them tabut is lighted up like an altar, with innumerable green wax candles, and nothing can be more brilliant than the appearance of an Imambarrah of white stone, or polished white stucco, picked out in green, lighted up with glass chandeliers, sconces, and oil-lamps, arranged along the leading architectural lines of the building, with its tabut on we side, dazzing to bindness Before the fubut are placed the "properties" to be used by the celebrants in the "Passion Play," the bows and arrows, the sword and spear, and the banners of Husain, &c, and in front of it is set a movable pulpit, also made of the richest materials, and covered with meh hee cades in green and gold Such is the theatre in which twice daily during the flist ten days of the month of Mohurrum, the deaths of the first martyrs of Islam are yearly commemorated in India. Each day has its special selementy, corresponding with the succession of events during the ten days that Husain was encamped on the fatal plain of Kerbela, but the prescribed order of the services in the daily development of the great Shiah function of the Mohurrum would appear not to

be always strictly observed in Bombay''
(PelMy's Miracle Play of Hasan and Husain,
Preface, p xvii)

The drama, or "Miracle Play" which is recited in Persia during the Muharram, has been re idered into English by Colonel Sir Lewis Pi lly, K.C.B. (Allen & Co., 1879), from which we take the death scene of al-Husain on the bat tle-field of Karbala, a scene which, the historian Gibbon (Decline and Fall, vol. iz. ch. \$41) says, "in a distant age and olimate, will awaken the sympathy of the coldest reader."

"Human—I am soro dastressed at the unkind treatment received at the hands of the cruel heavens. Patiful tyranny is exercised towards me by a cruel, unbelieving army? All the sorrows and troubles of this world have everwhelifed me? I am become a butt for the arrow of affliction and trouble. I am a holy bird stript of its quilts and feathers by the hand of the archor of tyranny, and am become. O friends, utterly disabled and vuable to fly to my sacred nest. They are going to kill me merchessly, for no other crime or guilt except that I happen to be a prophet's grandson.

" Shimar (challenging him) - O Husain, way dust thou not appear in the field? Why dost not thy majesty show thy face in battle? How long art thou going to sit still without displaying the valour in an ? Why dost thou not put on thy tobe of martyrdom and come forth? If thou art indeed so magnanimous as not to fear death, if then carest not about the whistling sounds of the arrows when let fly from the bow, mount thou, quickly, the swift horse named Zu'l janah, and deliver thy soul from so many troubles Lea, come to the field of battle be it as it bater soon among thy women, and mal with terms bid them a last farewell, come forth to war, and show us thy great fortitude

'Husum (talking to himself)—Although the accursed tellow, Shimar, will put me to death in an hour's time, yet the repreachful language of the enemy seems to be worse than destruction itself. It is better that the foo should sever my head cruolly from the body, 'han make me hear these abusive words. What can I do? I have no one left to help me, no Kasim to hold my stirrup for a minute when about to mount. All are gone! Look mound if then canet find anyone to defend the descendant of Muhammad, the chosen of God—if then canet see any ready to assist the hely family of God's Prophet! In this land of trials there is no kind protector to have compassion on the household of the Apostle of God, and befriend them

"Zamab.—May I be offered for the san tones of the voice, dear brother! Time has thrown on my head the black earth of sorrow It has grieved me to the quick Wait, brother, do not go till thy Kasim arrives Have patience for a minute, my 'Ali Akbar is

coming

"Husern (looking around)—Is there one
who wishes to please God, his Maker? Is

there any willing to behave farthfully towards his real friends? Is there a person ready to give up his life for our sake, to save us, to defend us in this dreadful struggle of Kar-

bals?

"Zasnab -O Lord, Zasnab's brother has no one to assist or support him! Occasions of his sorrows are innumerable, without anyone to sympathise with him in the least? Sad and desolate, he is leaning on his spear! He has bent his neck in a calamitous manner, he has no famous Alı Akbar, no renowned 'Abbas any more'

" Husain -Is there anyone to pity our condition, to help us in this terrible conflict of Karbald? Is there a kind soul to give us a

hand of assistance for God's sake?

"Zamob - Brave cavalies of Kastala it is not fitting for thee to be so hurned G) a little more slowly, troubles will come quickly enough Didst thou ever say thou hadst a Zainab in the tent? Is not this poor cleature

weeping and mourning for theo!

"The Imam Husain -Dour sister thou rest of my disquieted, broken heart, sunto on thy head and mourn, thou thousand noted nightingal. To day I shall be killed by the ignoble Shimar To-day shall the 1080 be turned out of its delightful spot by thutyranny of the thistle Dear sister, if any dust happen to settle on the rosy cheeks of my lovely daughter bulannah, he pleased to weeh it away most tenderly with the rose-water of thy tears? My daughter has been acoustomed to sit always in the dear lap of her father whenever she wished to rest, for my sake, receive and catoss her in thy bosom.

"Zamab - O thou intimate friend of this assembly of poor afflicted strangers, the flaming effect of thy speech has left no rest in my mind Tell me, what have we done that thou shouldest so reward us? Who is the criminal among us for whose sake we must suffer thus? Take us back, brother, to Madinah, to the sacred monument of our noble grandfather; let us go home, and live

like queens in our own country

"Husain.—O my afflicted, distressed, toi-mented sister, would to God there were a way of escape for me! Notwithstanding they have cruelly cut down the cypress-like stature of my dear son 'Alı Akbar, notwithstanding Kasım my lovely nephew tinged himself with his own blood, still they are intent to kill me also They do not allow me to go back from Trak, nor do they let me turn elsewhere They will neither permit me to go to India, nor the capital of China. I cannot set out for the territory of Abyssinia, or take refuge in Zenziber

" Zamab - Oh, how am I vexed in my mind, dear brother, on hearing these sad things! May I die. rather than listen to such affectmg words any more! What shall we, an assembly of desolate widows and orphans, do after thou art gone? Oh! how can we

five ?

" Husain.—O miserable creature, weep not now, nor be so very much upset, thou shalt cry plentifully hereafter, owing to the wicked

ness of time. When the wicked Shimar shall sever my head from the body, when thou shalt be made a captive prisoner and forced to ride on an unsaddled oamel; when my body shall be trampled under foot by the onemy's horses, and trudden under their hoofs, when my beloved Sukumah shall be cruelly struck by Shimer, my wicked murderer, when they shall lead thee away cap-tive from Karbala to Sham, and when they shall make thee and others live there in a horrible, ruined place, yes, when thou shalt see all this then thou mayest, and verily wilt, cry But I admomsh thee, sister, since this sad case has no remedy but patience, to resign the whole matter, submissively, to the Lord, the good Maker of all | Mourn not for my misfortune, but bear it patiently, without giving occasion to the enemy to reloice triumphantly on this account, or speak reproachfully concerning us

" Aulaum -Thou struttest about gaily, O Husain, thou beloved of my heart Look a little behind thee, see how Kulsum is sighing after thee with tearful eyes! I am strewing pearls in thy way, precious jewels from the sea of my eyer! Let me put my head on the hoof of thy winged steed, Zell jamah.

Musain — Beloved sister, kindle not a fire in my heart by so doing Take away thy head from under the hoof of my steed. O thousand-noted mybringale, sing not such a sad-toned melody I am going away, be thou the kind keeper of my helpless ones

· Kulsum -Behold what the heavens have at length brought on me! what they have done also to my brother! Him they have mad to have parched hips through thirst, and me they have caused to melt into water and gush out like tears from the eyes! Harsh severity is mingled with tyrannous

crualty

" Huvain -Trials, afflictions, and pains, the thicker they fall on man the better, dear assici, do they prepare him for his journey heavenward We rejoice in mibulations, seeing they are but temporary, and yet they work out an eternal and blissful end Though it is predestined that I should suffer murtyrdom in this shameful manner, yet the trea sury of everlasting happiness shall be at my disposal as a consequent reward must think of that, and be no longer sorry The dust raised in the field of such battles is as highly esteemed by me, O sister, as the philosopher's stone was, in former times, by the alchemists, and the soil of Karbala is

the sure remedy of my inward pains.

"Kulsum.—May I be sacrificed for thee! Since this occurrence is thus inevitable, I pray thee describe to thy poor sister Kulsum her duty after thy death Tell me, where shall I go, or m what direction set my face? What am I to do? and which of thy orphan

children am I to caress most?

" Husain -Show thy Limost kindness, good Bister, to Sukamah, my darling girl, for the pain of being fatherless is most severely felt by children too much fondled by their parents especially girls I have regard to all my children, to be sure, but I love !

Sukalnah most.

"An old Female Slave of Husain's mother Dignified master, I am sick and weary in heart at the bare idea of separation from thee Have a kind regard to me an old slave, much stricken with age Master, by thy soul do I swear that I am altogether weary of life. I have grown old in thy service, pardon me, please, all the faults ever com-

mitted by ma.

"Husain. - Yes, thou hast served us, in-deed, for a very long time. Thou hast shown much affection and love toward me and my children, O handmaid of my dear mother Fatimah, thou hast verily suffered much in our house how eften didst thou grind corn with thine own hand for my mother! Thou hast also dandled Hussin most caressingly in thy arms. Thou art black-faced, that is true, but thou hast, I opine, a pure white heart, and art much esteemed by us. To-day I am about to leave thee, owing thee, at the same time, innumerable thanks for the good services thou hast performed, but I beg thy pardon for all inconsiderate actions on my part

The Maid.—May I be a sacrifice for

thee, thou royal ruler of the capital of faith ' turn not my days black, like my face, thou benevolent master Truly I have had many troubles on thy behalf How many nights have I spent in watchfulness at thy cradle! At one moment I would caress thee in my arms, at another I would fondle thee in my bosom I became prematurely old by my dili-gent service, O Husain! Is it proper now that thou shouldst put round my poor neck the heavy chain of thy intolerable absence? Is this, dear master the reward of the ser-

vices I have done thee?

" Husain -Though thy body, O maid, is now broken down by age and infirmity, yet thou hast served us all the days of thy life with sincerity and love, thou must know, therefore, that thy diligence and vigilance will never be disregarded by us Excuse me to-day, when I am offering my body and sous in the cause of Ged, and cannot help thee at all; but be sure I will fully pay the reward of thy services in the day of universal

secount

"The Mand -Dont thou remember, good sir, how many troubles I have suffered with thee for the dear sake of 'Aif Akbar, the light of thine eyes? Though I have not enokled him with my own breasts, to be sure, yet I laboured hard for him till he reached the age of eighteen years and came here to Karbala. But, alss! dear flourishing Ali Akbar has been this day ornally killed—what a pityl and I strove so much for his sake, yet all, as it were, in vain. Yes what a sail loss !

"Husan Speak not of my 'Ali Akbar any more, O maiden, nor set fire to the granary of my patience and make it flame (Turning to his sister) Poor distressed Zainab, have the goodness to be kind always to my mother's old maid, for she has experienced many troubles in our family, she has laboured hard in training 'Ali Akbar my

" Umm Larlah (the mother of 'Ala Akbar) -The elegant stature of my Akbar fell on the ground, like as a beautiful cypress tree it was forcibly felled! Alas for the memory of thy upright stature! Alss, O my youthful son of handsome form and appearance! Alas my troubles at night-time for thee! How often did I watch thy bed, singing lullables for thee until the morning! How sweet is the memory of those times! yes, how pleasant the very thought of those days! Alas where art thou now, dear child? O thou who art ever remembered by me, come and see thy mother s wretched condition, come !

"Husain -O Lord, why is this mournful roles so affecting? Methicks the owner of it, the bemoaming person, has a dame in her heart. It resembles the doleful tone of a lapwing whose wings are burned! like as when a musculous lapwing, the companion of Solomon the wise, the king of God's hely people, received intelligence suddenly about

the death of its royal guardian!

· Umm Latlah - Again I am put in mind of my dear son! () my heart, melted into blood, pour threath forth! Dear son, whilst thou wast alive, I had some honour and respect, everyhody nad some regard for me, but since thou art gone, I am altogether aban-doned. Woe be to me ' woe be to me! I am despised and rejected. Woe unto me ' woe

"Husam -Do not set fire to the barvest of my soul any further Husain is, before God greatly ashaned of his shortcomings towards thee Come out from the tent, for it is the last meeting previous to separating from one another for ever, thy distress is an additional weight to the heavy burden of my

grief

"The Mother of 'Ale Akbar - I humbly state it, O glory of all ages, that I did not expect from thy saintship that thou wouldest disregard thy handmaid in such a way. Thou dost show thy kind regard and favour to all except me Dost thou not remember my auncere services done to thee? Am I not by birth a descendant of the glorious kings of Pereia, brought as a captive to Arabia when the former empire fall and gave place to the new-born monarchy of the latter kingdom? The Judge, the living Creator, was pleased to grant me an offspring, whom we called 'Ali Akbar, this day lost to us for ever May I be offered for thee' While Ali Akbar my son was abve, I had indeed a sort of esteem and credit with the , but now that my cypress, my newly sprung-up cedar, is un-justly felled. I have fallen from credit too, and must therefore shed tears

"Husain.- Be it known unto thee, O thou violet of the flower-garden of modesty, that thou art altogether mustaken. I swear by the holy enlightened dust of my mother Zahrah's grave that thou art more honourable and dearer now than ever I well remember the affectionate recommendations of 'Ali Akbar,

our son, concerning thee How much he was mindful of thee at the moment of his parting ! How tenderly he cared for thee, and spoke

concerning thee to every one of his family!

"Ah Akbar's Mother —O gracious Lord, I adjure thee, by the ment of my son, 'Ali Akbar never to lessen the shadow of Husain from over my head May no one ever be in my misership condition—never be a desciate, homeless woman, like me!

"Husann.—O thou unfortunate Zamab, my sister, the hour of separation is come! The day of joy is gone for even! the night of affliction has diawn near! Drooping, withering easter, yet most blest in thy temper, 1 have a request from thee which I fear to make known

"Zasnah -May I be a sacretice for thy heart, thou moon-faced, glorious sand there is nobody here, if thou hast a private matter

to disclose to thy sister

"Husain - Dear unfortunate sister, who art already severely vexed in heart, if I tell thee what my request is, what will be thy condition then? Though 1 cannot restrain myself from speaking, still I am in doubt as to which is better, to speak, or to forbear

"Zamab - My breast is merced! heart boils within me like a cauldion, cwing to this thy conversation. Thou soul of thy sister, hold not back from Zamab what thou

bast in thy mind

"Husein .- My poor sister, I am covered with shame before thee, I cannot lift up my head. Though the request is a tribe yet I know it is grievous to thee to grant. It is this, bring me an old, dirty, ragged garment to put on But do not ask me i pray thee, the reason why, until I myself think it proper to tell thec

" Zamab -1 am now going to the tent to setch thee what thou seekest, but I am utterly astomshed, brother, as to why thou dost want this losthsome thing (Returning with a tattered shirt) Take it, here is the ragged robe for which thou didst ask I wonder what thou wilt do with it

"Husain -Do not remain here, dear sister Go for a while to thine own tent, for if thou see that which I am about to do, thou wilt be gravously disturbed Turn to thy tent, poor miserable sister, listen to what I say, and

bave me, I pray thee, alone

"Zamab (going away) —I am gone, but I am sorry I cannot tell what this enigma TEGE 115 It is pussing indeed! Remain thou with thy mysterious coat, O Husain! May all of us be offered as a ransom for thee, dear brother! Thou art without any to assist or befriend thee! Thou art surrounded by the widked enemy! Yes, the kind helpers have all been killed by the naucheving nation !

" Husain (putting on the garment) -The term of his has ne perpetual duration in itself. Who even saw in a flower-garden a cose without its thorn! I will put on this old robe close to mry skin and place over it my new apparel, though norther the old nor the new of this world can be depended on. I hope Zamab has not been observing what I

have been domg, for poor creature, she c scarcely bear the sight of any such li

thing "Zamab -Alas" I do not know what the matter with Hussin, my brother has an old garment to do with being a kin Dost thou desire, O Husain, that the ener

should come to know this thing and repros the sister about it? Put off, I pray the the old ragged garment, otherwise I she pull off my head dress, and uncover my her

for sbamo

"Hugan -Rend not thy dress, mode sister, nor pull off thy head covering is a mystory involved in my action that what Husain has done has a good men ing in it. His putting on an old garment not without its signification

" Zumab - What mystery can be in th work, thou perfect high priest of faith? will never admit any until thou shalt hav fully explained the thing according to m

capacity "The Imain -To-day, dear sister, Shinis will behave cruelly towards me sevor my dear head from the hody dagger not cutting my threat, he will b obliged to sever my head from behind Afte he has killed me, when he begins to strip m of my clothes, he may perchance be ashame to take off this ragged tobe and thereby leav my body naked on the ground "Zainab —U Lord, have mercy on m

distracted beart! Thou alone art aware o the state of my mind. Gracious Creator preserve the soul of Hussin! Let not heave.

pull down my nouse over me '

" Sukannah -Dear father, by our Lord it 1 a painful thing to be fatherless, a misery, i great calamity to be helpless, bleeding in the heart, and an outcast! Dismount from the saddle, and make me sit by thy side. To pas over me or neglect me at such a time is ver distressing Let me put my head on the dear lap, O father It is sad thou shoulds not be aware of thy dear child's condition.

"Husain -Bend not thy neck on one side thou my beloved child, nor weep so endly like an orphan Neither mean so melediously like a disconsulate nightingale Gome, laj thy dea, head on my knees once more, and shed not so comously a flood of tears from

thine eyes, thou spirit of my life

" Sukamah. - Dear father, thou whose lot is but grief, have mercy on me, mercy ! O then my physician in every pain and trouble, hav pity on me! have pity on me! Alas, my heart, for the mention of the word separa Alas, my grievance, for what is unbearable!

" Husain -- Groan not, wall not, my dear Sukamah, my pour oppressed, distressed girl Go to thy tent and sleep soundly in thy bed until thy father gets thee some water to

drınk

"Zamab.—Alas! alas! woe to me! my Husam is gone from me! Alas! alas! the arrow of my heart is shot away from the hand! Wee unto me, a thousand wees! I am to remain without Husain! The wor shipper of truth is gone to meet his destined

fate with a blood-stained shroud!

"Husain.—My disponsolate Zainab, be not so impatient. My homeless sister, show not thyself so fretful. Have patience, sister, the teward of the patient believers is the best of all. Render God thanks, the crown of intercession is litted for our head only

"Zasnab —O my afflicted mother, thou best of all women, pass a minute by those in Karbals! see thy daughters prisoners of sorrow! behold them amidst strangers and foreigners Come out awhile from thy pavilion in Paradise, O Fátimak, and weep affectionately over

the state of us, thy children!

"Husain.-I have become friendless and without any helper, in a most strange manner I have lost my troop and army in a wonderful Where is Akhar my son? let him coine to me and hold the bridle of my horse, that I may mount Where is Kasım my nephew? will he not help me and get ready my stirrup Why should I not to make me cheerful? shed much blood from mine eyes, seeing I oannot behold 'Abbas my standard-bearer? A brother is for the day of misfortune and calamity! A brother is better than a hundred diadems and thrones! A brother is the essence of life in the world! He who has a brother, though he be old, vet is young Who is there to bring my horse for me? there is none There is none even to weep for me in this state of misery !

"Kulsum.—Because there is no 'Ali Akbar, dear brother, to help thee, Zainab, thy sister, will hold the horse for thee, and seeing 'Abbas, thy brother, is no longer to be found, I myself will bear the standard before thy

winged steed instead of him

"Zanab — Let Zanab mourn bytterly for her brother's desolation. Who e er saw a woman, a gentlewoman, doing the duty of a groom or servant? Who can know, O Lord, besides Thee, the sad state of Husain in Karbala, where his people so described him that a woman like myself is obliged to act as a servant for him?

"Kulsum.—I am a standard-bearer for Husain, the marter of Karbala, O Lord God I am the sister of Abbas, vea, the misorable sixter of both O friends, it being the tenth day of Muharram, I am therefore assisting Husain. I am bearing the ensign for him instead of 'Abbas my brother, his standard-

bearer

"Zamab —Uncover your breasts a minute, O ye tear-shedding people, for it is time to beat the drum, seeing the king is going to ride. O Solomon the Prophet, where is thy glory? what has become of thy compous retinue? Where are thy brothers, nephews, and companions?

"Husan....There are none left to help me.
My sister Zamab holds the bridle of the horse,
and walks before me. Who ever saw a lady

acting thus?

"Zameb — Thou are going all aions! May the souls of all be a ransom for thee! and may thy departure make souls quit their bodies! A resurrection will be produced in thy tent by the ory of orphans and widows

"Husain —Sister, though it grieves me to go, yet I do it, peradventure I may see the face of Ashgar and the countenance of Akhai, those cypresses, those roses of Paradise. "Zuinab — Would to God Zamah had died

"Zamab — Would to God Zamab had died this very minute before thy face, in thy sight, that she might not behold such elegant bodies, such beautiful forms, rolling in their own blood!

"Husten —O poor sister, if thou die here in this land in that sudden way that thou desirest, then who will ride in thy stead, in the city of Kuish, on the camel's back?

"Zanab —Slight not my pain, dear brother, for Zanab is somewhat alarmed as to the import of thy speech. What shall I do with thy family—with the poor widows and young children?

"Husain —O afflicted one, it is decreed I should be killed by means of daggers and awords, henceforth, dear sister, thou shalt not see me Behold, this is separation between

me and thee '

"The nepheu of Ausain—Dear uncle, thou hast resolved to journey Thou art going once sgain to make me an erphan To whom else wilt thou entrust us? Who is expected to take care of us? Thou wast, dear uncle, instead of my father Hasan, a defence to this helpless exiled creature

Husain —Sorrow not, thou faithful child, thou shalt be killed too in this plain of trials. Return thou now to thy tent in peace, without grieving my soul any further, poor orphan!

grieving my soul any further, poor orphan?

"The Durwish from Kábul—O Lord God, wherefore is the outward appearance of a man of God usually without decoration or ornament? And why is the lap of the man of this world generally full of gold and jewels? On what account is the pillow of this great person the black dust of the road? and for what reason are the bed and the cushion of the rebolitous made of velvet and stuffed with down? Either Islam, the religion of peace and charity, has no true foundation in the world, or this young man, who is so wounded and suffers from thirst, is still an infidel.

"Husain.—Why are thine eyes pouring down teers, young darwish? Hast thou also lost an Akbar in the prime of his youth? Thou art immersed, as a water-fowl, in thy teers Has thine 'Abbas been slain, thirsting, on the bank of the River Euphrates, that thou cryest so piteously? But if thou art sad only on account of my misfortune, then it matters not Let me know whence comest thou, and whither is thy face set?

"The Darwish—It happened, young man that last night I arrived in this valley, and made my lodging there. When one half of the night had passed, of a sudden a great difficulty befell me, for I heard a child he-meaning and complaining of thirst, having given up altogether the idea of hving any longer in this world. Sometimes it would beat its head and ery out for water, at ether times it appeared to fall on the ground fainting and anoticuless. I have, therefore brought

some water in this cap for that poor child. that it may drink and be refreshed a little So I humbly beg thee dear sir, to direct me to the place where the young child may be found, and tell me what is its name

"Husain:—O God, let no man be ever in my putitul condition, nor any family in this sad and deplorable state to which I am reduced. O young man, the ohild mentioned by thee is the peace of my troubled mind, it

18 my poor, miserable little girl
"The Darwish —May I be offered for thee, dear sir, and for thy tearful eyes! Why should thy daughter be so sadir mourning and complaining? My heart is overwhelmed with grief for the abundance of tears running down thy cheeks Why should the daughter of one like thee, a generous soul, suffer from thirst?

Busain - Know, O young man, that we are never in need of the water of this life Thou art quite mistakes if thou hast supposed us to be of this world. If I will, I can make the moon, or any other celestial orb, fall down on the earth, how much more can I get water for my children Look at the hollow made in the ground with my spear, water would gush out of it if I were to like I voluntarily die of thirst to obtain a crown of glory from God. I die parched, and offer myself a sacrifice for the sine of my people, that they should be saved from the wrath to come

"The Darwish -What is thy name, sir? I perceive that thou art one of the chief saints of the most beneficent God evident to me that thou art the brightness of the Lord's image, but I cannot tell to which sacred garden thy holy rose belongs

" Husain -O darwish, thou wilt such he informed of the whole matter for thou shalt be a martyr thyself, for thy plans and the result thereof have been revealed to me Tell me, O darwish, what is the end thon hast in view in this thy hazardous entorprise? When thou shalt have told me that I will

disolose to thee who I am.

"The Darwish -I intend, noble sir, after I have known the mystery of thy affairs, to set out, if God wills, from Karbala to Najaf namely, to the place where 'Alı, the highly exalted king of religion, the sovereign lord of the empire of existence, the supreme master of all the darwishes, is buried Yes, I am going to visit the tomb of 'Ali, the successor of the chosen of God, the son-in-law of the Prophet, the hon of the true Lord, the prince of behevors, Haidar, the champion of faith

" Husein .- Be it known unto the, O darwish, that I, who am so sad and sorrowful, am the rose of the gurden of that prince I am of the family of the believers thou hast mentioned I am Hussin the intercessor on the Day of Resurrection, the rose of the

garden of glory

"The Lauren - May I be offered a sacrifice for thy blessed arrival! Pardon me my fault, and give me permission to fight the battle of faith, for I am weary of life 1, 18 better for me to be killed and delivered it

once from so many vexations of spirit. Martyrdom is, in fact, one of the glories of

my faith

" Husain -Go forth, O atom, which aspirest to the glory of the san, go torth, thou hast become at last worthy to know the hidden mysteries of faith. He who is slain for the sake of Husam shall have an abundant reward from God, yes, he shall be raised to life with 'Ali Akbar the aweet son of Mngam

" The Darwish (addressing Husain's antago nists) -You cruel people have no religion at You are fire-worshippers, ignorant of all God and His law How long will you act unjustly towards the offspring of the priest-hood? Is the account of the Day of Resur-

rection all false?

'Ibn Sa'd (the general of Yazid's army)....
O'ye brave soldiers of Yazid, deprive this fellow of his fund of his Make his friends ready to mourn for him

' Husain -Is there anyone to help me?

Is there any assistant to lend me his aid?

In far (the king of pann, with his troops, coming to Husains assistance)—O king of men and mnns. O Husain, peace he on thee! O judge of corporeal and spiritual beings, peace he on thee!

"Hasarn—On thee be poace, thou hand-some youth! Who art thou, that salutest us at such a time? Though thine affairs are not hidden from me at all, still it is advisable

to ask thy name

"Jafar -O lord of men and jinns, I am the least of thy servants, and my name is Jafar, the chief ruler of all the tribes of jinns To-day, while I was sitting on the glorious throne of my majesty, easy m mind, without any and idea or thought whatever I suddenly heard thy voice, when thou didst sadly implore assistance and on hearing thee I lost my patience and senses behold, I have come out with troops of juns, of various shifties and qualifications, to lend thee help if noressary

" Husain .- In the old abbey of this perishabie kingdom, none can ever, O Ja'far, attain to immortality What can I do with the empire of the world, or its tempting gleries, after my dear ones have all died and gone? is it proper that I, an old man, should live, and Akbar, a blooming youth, die in the prime of age? Return thou, Jafar, to thy home, and weep for me as much as thou canst

"Ja'fur (returning) - Alas for Husain's exile and helplessness! Alas for his con-

tinual grouns and sighs !

"Husain (coming back from the field, desmounts his horse, and making a heap of dust, lays has head on et) -O carth of Karbala, do thou assist me, I pray! since I have no mother, be then to me instead of one

" I'm Sa'd orders the army to stone Husan O ye men of valour, Husam the son of 'Alf has tumbled down from the winged horse; if I be not mistaken, heaven has fallen to earth! it is hetter for you to stone him most cruelly Dispatch him soon, with stones to his com

"Husein.—Ah, were to me! my forehead is broken, blood runs down my luminous face.
"Ion Sa'd.—Who is that brave soldier, who, in order to show his gratitude to Yazíd his sovereign lord, will step forward and, with a blow of his soymetar, slay Husain the son of 'Ali?

"Shmar—I am he whose dagger is famous for bloodshed. My mother has borne me for this work alone. I care not about the conflict of the Day of Judgment, I am a worshipper of Yazid, and have no fear of God. I can make the great throne of the Lord to shake and tremble. I alone can sever from the body the head of Husain the son of 'Ali I am he who has no share in Islam. I will strike the chest of Husain, the ark of God's knowledge, with my boots, without any fear of punishment.

"Husain.—Oh, how wounds caused by arrows and daggers do smart! O God have mercy in the Day of ludgment on my people for my sake The time of death has arrived, but I have not my Akbar with me. Woul to God my grandfather the Prophet will now

nere to see me!

"The Prophet (appearing)—Dear Hussin, thy grandfather the Prophet of God has come to see thee I am here to behold the mortal wounds of thy delicate body Dear child, thou hast at length suffered martyrdom by the cruel hand if my own people! This was the reward I expected from them, thanks be to God! Open thine eyes dear son, and behold thy grandfather with disbevelled hair If thou hast any desire in thy heart, speak it out to me

Husain —Dear grandfather, I abhor life, I would rather go and visit my dear ones in the next world—i carnestly desire to see my companions and friends—above all my dearly

heloved son Alı Akbar

The Prophet—Bo not give that 'Ali Akbar thy son was killed, since it tends to the good of my sinful people on the day of

universal gathering

· Husain.—Seeing Alí Akbar's martvrdom contributes to the happiness of the people, seeing my own sufferings give validity to the office of mediation and seeing the rest consists in my being troubled in this way I would offer my soul, not once or twice, but a thousand times for the salvation of the people!

"The Prophet —Sorrow not, dear grandchild thou shalt be a mediator, too in that day At present thou art thirsty, but tomorrow thou shalt be the distributor of the

water of Al Kausar

"Husain —O Lord God, besides Husain, who has happened to be thus situated? Every one when he dies has at least a mother at his head. But my mother is not here to rend her garments for me, she is not alive, that she might coose my eyes when I die

"Fatimuh, his mother (appearing)—I am come to see thee my child, my child! May I die another time, my child my child! How shall I see thee sizin, my son, my son! Rolling in thine own blood, my child, my child!

Husain—Come, dear mother. I am anxiously waiting for thee Come, come! I have partly to complain of thee How is it that thou hast altogether forsaken thy son? How is it thou camest so late to visit me?

"Fáttmah — May I be offered for thy wounded, defaced body! Tell me, what dost thou wish thy mother to do now for thee?

"Husain—I am now, dear mother, at the point of death—The ark of life is going to be cast on whore, mother—It is time that my soul should leave the body—Come, mother, close my eves with thy kind hand.

"Firmah.—O Lord, how difficult for a mother to see her dear child dying! I am Zahrah who am making this sad noise, because I have to close the eyes of my sen Husain, who is on the point of death Oh, teil me if thou hast any deaire long cherished in thy heart, for I am distressed in mind owing to the sad sighs!

"Husain—Go mother, my soul is come to my throat, go, I had no other desire except one, with which I must rise in the Day of Resurrection namely, to see Ali

Akber's wedding

"Shimar — Make thy confession, for I want to sever thy head, and cause a perpetual separation between it and the body

"Zainub -O Shimar do not go beyond thy limit, let me bind something on my brother's

"Husan —Go to thy tent, sister. I am already undone Go away, Zahrah my mother has already closed my eyes. Show to Sukainah my daughter always the tenderness of a mother. Be very kind to my child atter me

"Shimar (addressing Husain) — Stretch forth thy feet toward the holy Kiblah, the sacred templa of Makkah. See how my dagger waves over thee! It is time to cut

thy throat

"Husain—O Lord, for the merit of me, the dear child of thy Prophet O Lord, for the sad groaning of my miserable sister O Lord for the sake of young 'Abbas rolling in his blood, even that young brother of mine that was equal to my soul, I pray thee, in the Day of Judgment forgive, O merciful Lord, the sins of my grandfather's people, and grant me, bountfully the key of the treasure of intercession (Dies)"—(Pelly's Miracle Play vol 11 p 81 seqq)

MUHARRAMAT (محروات), pl of Muharramah Those persons with whom it is not lawful to contract marriage [MARRAGE]

MUHAYAT (5000) A legal term used for the partition of usufruct According to the Hidayah, vol 1v 31 —

Partition of property is more effectual than partition of assigned in accomplishing the emogment of the use, for which reason, if one partner apply for a partition of property, and another for a partition of suffreet, the Qişī must grant the request of the former, and if a partition of usufruet should have ken place with respect to a thing capable

of a partition of property (such as a house or a piece of ground), and afterwards one of the partners apply for a partition of property, the Qazī must grant a partition of property and annul the partition of usufice?

MUHAZARAH (5) Lit
"Being present." A term used by the Sulis
for presenting of the soul to God in the ser
tree of zikr in order to obtain all the spiritual
blessing possible from a cutempl on of the
ninety-nine attributes and titles of God
[zikk, God]

MUHRIM ( The pilgrim in a state of Ihram, that 10, ifter he has assumed the pilgrim's dress [PILGRIMAGE]

"The Counter" One of the nimety-nine names or attributes of God 'It is referred to in the Quran, Surah xxx 1 11 Veril, We quicken the dead and write down what they have done before, and the tisters which thet leave behind and everything do We set down (lit rackon up) in the clear Book of our decrees"

MUHTAKIR (حسكر) Lit "A forestaller" One who monopolises grain and other necessaries of life which is unlawful [monopoly]

MUHTASIB ( The public censor of religion and moral, who is appointed by a Muslim ruler to punish Muslims for neglecting the rites of their religion

Sir Alexander Buines, in his Irrivels in Bokhara (vol 1 p od 1), relates that he saw persons publicly scounged because they had alopt during prayer time and smoked on Friday [DIRRAH]

Burckhardt in his account of the Wahha bis (vol 1 p 146) says the neglect of religious duty is always severely punished

When Sa'ud took al-Madinah, he ordered some of his people after prayers in the masque to call over the names of all the grown ap inhabitants of the term who were to answer individually. He then commanded them to attend prayers regularly and if any, one absented himself two of three times, ba'ud sout some of his Arabs to heat the man in his own house. At Makkah when the hour of prayer arrived he ordered the people to patrol the streets armed with large sticks, and to drive all the inhabitants by force anto the mosque a harsh proceeding, but justified by the notorious irreligion of the Makkans.

Dr Bellew, in his Kashmir and Kashqor (p 281), gives an animated account of the way in which the Muhtasib performed his duties in the streets of Kashqui

of life" One of the ninett nine names or attributes of God It occurs twice in the Qur'an

Sursh xxx 49 "Look then to the vestiges of God's mercy, low he quickens the earth after its death, verily He is the quickener of the dead"

Surah zir 39 "Verily, he who quickens 'the earth) will surely quicken the dead."

AL-MU'ID (last) "The Restorer" (to Rie). One of the ninety-mne names or attributes of God The word does not occur in the Qur'an, but the idea is expressed in Sūrah lxxxv 13, and many other places "Verily Ha produces and restores"

who giveth honour" One of the ninety nine names or attributes of God The word does not occur in the Qur'an, but the attribute is referred to in Sarah hi 25 "Theu honourest whom Thou pleasest"

AL-MUJADIIAH (Build) Int.

'She who disputed" The title of the Lairth Sur ili of the Qur'an, in which the expression occurs "Now hath God heard the speech of her who disputed with thee concerning her husband" Which refers to Khaulah bland Saint who being diversed by her husband in the time of ignorance," came to ask whether the diverce was lawful

MUJAHID ( A warrior in the cause of religion [JIHAD]

who answers to (a prayor) One of the ninety nine values or attributes of God It occurs in the Qur an Surah xi 64 "Verily my Lord is ough and onswers (prayer)

MU'JIZAH ( ( MIRACLES ]

MUJTAHID (Act.), pl mujtakidun Let "One who stayes" to attain to a high position of scholarship and learning

The highest degree amongst Muhammadan divines which is conferred either by the people of the ruler of a Muslim country upon eminent person. The four doctors of the Sunnis and their disciples were of this degree, but there are none of these enlightened teachers amongst the Sunnis of the present flat. They still exist in Persia, and are appointed by the people the appointment being confirmed by the king. Malcolm, in

his account of Persia says -

There are soldom more than three or four priests of the aignity of Mujtahid in Persia. Their conduct is expected to be exemplary, and to show no wordly has, neither must they connect themselves with the king or the officers of Government. They seldom depart from that character to which they swe their rank. The reason is obvious, the moment they deviate, the charm is broken which constitutes their power, men no longer solicit their advices or implore their protection, nor can they hope to see the monarch of the country counting popularity by walking to their humble dwellings, and placing them on the seat of honour when they condescend to visit his court. When a Mujtahid dies, has successor is always a person of the most eminent rank in the ecclesiastical order, and, though he may be pointed out to the popu-

lace by others of the same class seeking him as an associate it is rare to hear of any intrigues being employed to obtain this en-

viable dignity

"The Mujtahids of Persia exercise a great, though undefined, power over the courts of law, the judges of which constantly submit cases to their superior knowledge, and their sentence is deemed irrevocable unkes by a Mujtahid whose learning and sunctity are of acknowledged higner repute than that of the person by whom judgment has been pro-nounced But the benefits which the inhabtants of Persia derive from the infinence of these high priesis is not limited to their occasional aid of the curts of justice. The iaw is respected on account of the character of its ministers, kings lear to atlack the decrees of tr bunals over which they may be said to preside, and frequently endeavour to obtain popularity by referring cases to their decision. The sovereign, when no otners dars approach him, cannot refuse to listen to a revered Mujtahid when he becomes an intercessor for the guilty The habitations of this high order of priesthood are deemed sanctuaries for the oppressed, and the hand of despoter power is sometimes taken off a city, because the monarch will not offerd a Mujtahid who has choson it for his residence but whe refuses to dwell aimid violence and injustice '

There is a common opinion that the title of Mujtahid can only be granted to those whe are masters of seventy sciences. For a rull account of the conditions of obtaining this rank, as expressed by a modern Mushim writer will be found in the article on figure. "IDBA.]

MUKARI (حكارت) A legal term for a person who lets herses, camels &c, to hire (Hidayah, vol 111 p 371)

MUKATAB ( ) A slave who ransoms himself or herself, with the permision of the owner [SLAVERY]

MUKHADDARAH (3)—) A legal term for a woman in a state of purity It is also used for a veiled woman, the word being derived from the dr. a "curtain or veil."

MUKHALATAH (Like) Lit Interminghing," or mixing together. A term used for general intercourse but specially applied to intercourse with these who are ceremonally unclean

MULES. Arabic baqlil (بعل), pl

bigjsai

Muhammad forbade the breeding of mules, for Ibn Abbas says the three special injunctions which he received were (1) to perform the ablutions thoroughly, (2) not to take alms, (3) not to breed mules (Mishkat, book zvn ch u)

The flesh of a mule is unlawful (Hidayak, vol. iv p 74)

They are not liable to zakūt (Hidāyah, vol. i. p. 16)

MULHAQ (المحتى) Lit "Joined"
A term used by the Salis for the condition

of the human soul when "it is absorbed into the essence of God" ('Abdu 'r-Razzaq's Dictionary of Suf'i Terms)

MULHID (ملحد) An infidel Lit "One who has deviated, or turned aside from the truth"

AI-MULK (class) Let "The Kingdom' The title of the Lxviith Sürah of the Qur'an in the first verse of which the wor i occurs Blessed is He in whose hand is the lingdom

MULLA (%) A Persian form used for the Arabic Maulaun, "a learned man, such lar"

In the trhiyasu 'I Lughah it is said that a learned in in is called a Mulla because he is "filled" with knowledge, from mala', 'to fill"

MU'MIN (مومن), pl Mu'mmun, from I nan, 'faith 'One v ho believes

(1) \ term generally used for Muhamma-dine in the Quran and in all Mushin books

(2) If Mumn. The title of the xith surah of the Quran in the 29th verse of nanh the word occurs. "A man of the limity of Phoraon who was a believer but had his 11th."

(3) Al Manun 'The Faithful' One of 'he much mine a imes or attributes of God it occurs in the Quran, burah hix 28 'He to the Futhful'

AI-MU'MINI'N (Note that it is a first verse of the wind occurs are the beneticer

AL-MCMIT (""") "The Killer' Ore of the ninety nine names of at tirbities of God It is referred to in the Que in Surah in 26. He will kill you and then nake you at ve"

MUMSIK (comb) Let "One who wild ilds, r in ser" Used for a miserly person in contradistinction to munfig a liberal person" [MUNFIN]

AI - MUMTAHINAH (Author)

Ist "She who I tried" The title of the 1sth Surah of the Quran, from the expression in the 10th verse "O believers! when believing women come over to you as refugees then make trial of them"

Al Baizawi says "When such women

Al Baizawi says "When such women sought an asylun at al-Madmah, Muhammad obliged them to swear that they were prompted only by a desire of embracing Islam, and that hatred of their husbands, or love of some Muslim, had not any influence on their conduct."

MUNAFIQ (with), pl munafique h' Hypothie' A term especially given to those who in the time of the Prophet, whilst ontwardly professing to believe in his mission, secretly denied the faits. They form the subject of the exhibit Surah of the

Munäzegin

(المنافقون) AL - MUNĂFIQŪN "The Hypocrites" Title of the Lyund Sursh of the Qur'an, whose opening verses

"When the Hyposistes come to thee, they say, We bear witness that thou art the Sent One of God God knoweth that thou art His Sent One but God beareth witness that the hypocrites do surely he Then fach have they used as a cloak and they turn aside others from the way of God' Evil ate all their doings. This, for that they believed, then became unbelievers. Therefore hith a seal been set upon then leasts, and they understand not "

MUNĀJĀT (مناجاة) Lat "Whispering to, confidential talk" (cenerally used for the extempore prayer offered after the usual hturgical form has been recalled [PRAYERS]

MUNASSAF (منمف) Let "Reduced to one-half a species of prohibited liquor. The juice of grapes boiled until a quantity less than two thirds evaporates (Hidayah, vol iv 158)

MUNF. MANF (مىف) anoient Memphis Mentioned in the Com mentary of the Jalalan on the Qur'an, Surah xxviii 14, as the city in which Moses killed the Egyptian.

MUNFIQ (منفئ) Lat 'One who spends" A charitable person Qui an, Surah ni 15 "Upon the patient, the u itaful, the devont, the charitable, and those who ask for pardon at the dawn ' NUMBIK

MUNKAR and NAKIR (مكرو)
"The Unknown" and "The Repudiating 'The two angels who are said by Muhammad to visit the dead in their graves and to interrogate them as to their belief in the Prophet and his religion

They are described as two black angels with blue eyes (Mishkat, book 1 ch v) [PUNISHMENTS OF THE GRAVE ]

AL-MUNTAQIM (المنتقم) The Avenger" One of the minety-nine names of attributes of God It is referred to in the Quran, Surah xxxii 22 "Verily We will take vengeunce on the sinners " Also Surahs zhu 40, and zhv 15

AL-MUQADDIM (//LLL) "The Bringer-forward" One of the ninety-nine names or attributes of God It does not occur in the Qur'an, but is given in the Hadia

MUQAUQIS (مقولس) The Roman Vicercy of Egypt, al Maquaque being his official title

Muhammad. in the vest AH 7 (AD 628)

Qur'an, which hence is termed the Suratu'l- sent an embassy to this official, inviting him to Islam The Governor received the omlassy kndy, and sent the following reply, "I am aware that a prophet is yet to arise, but I am of opinion he will appear in Syria.

Thy messenger hath been received with honour I send for thine acceptance two female slaves, "ho are much admired by the Copts, and also a present of ranment, and a mule for theo to ride on."

Mary, the fairest of the Coptic damsels, Muhammad kept for himself, and gave the other to Hassan the poet [MUHANNAD, MARY

TRE (OFF]

MUQAYAZAH (مقايفة) Exchanging, bartering, giving an equivalent in anything but money (Hidáyah, Arabic ed, vol ш р 8 г

Mighty of Guardian " One of the ninety "The mine names or attributes of God Surah iv 88 "Venly God keepeth watch over everything'

AL-MUQSIT (المقسط) "The Equitable One of the muety-nine names or attribute of God It does not o cur in the Qu'ran, but is given in the Hadis

MUQTADA (مقتدى) Lat "Followed, worthy to be followed" An exemplany person, as being eminent for sanctity of ch. racter

" Follower " (صقتدى) Follower The person who stands behind the Imam in the usual prayers and recites the Iqamah [IQAMAH]

AL-MUQTADIR (المقتدر) "The Progral or Prevailing" One of the minety in no names or attributes of God. It occurs thice times in the Quran -

mrah xviii 43 "For God is powerful over

Smah hv 42 As he only can punish, who is the Mighty, the Strong"
Surah v 55 'With the powerful king'

MUEĀBAHAH (سرابحة) term for selling a thing for a pront, when the seller distinctly states that he purchased it for so much and sells it for so much

MURĀHAQAH (مراهقة) Arriving at Makkah when the ceremonies of the han are nearly finished [HAJJ]

MURAHIQ (مراهق) A legal term for a boy or girl who is near the age of puberty

MURAQABAH (مراقسة) Meditation, contemplation An act of devotion performed by the Suiis [sur.]

MURDER MURDER Arabic gatl (قتل). Homicide of which Muhammadan law takes cognicance is of five kinds (1) Quilu'l-'Amd

(2) Qail shibhu'l-'Amd, (8) Qailu'l-<u>Kh</u>atā', (4) Qail gā'im magāma 'l-<u>Kh</u>atā', (5) Quil bi-Sabab

(1) Qatlu 'l-'Amd (قتل العمد), or "wilful murder," is where the perpetrator wilfully kills a person with a weapon, or something that serves for a weapon, such as a club, a sharp stone, or fire If a person commit wilful murder, two points are established first, that the murderer is a sinner deserving of hell, for it is written in the Qur'an (Surah iv 95), "Whoseever slayeth a believer purposely, his reward is hell", and secondly, that he is reward is hell", and secondly, that he is hable to retahation, because it is written in the Qur'an (Sürah 11 178), " It is incumbent

on you to execute retaliation (Qisas) for murder" But although rotaliation is the punishment for wilful murder, still the heir or next of kin can athor forgive or compound the offence, as the verse already quoted continues—" Yet he who is pardoned at all by his brother must be prosecuted in reason, and made to pay with kindn" in this respect Muhammad departed from the Old Testament law, which made the retalia tion compulsory on the next of kin.

One offect of wilful murder is that the murderer is excluded from being beir to the

murdered person.

According to Abu Hamfah there is no expection for wilfin muider but ash Shafil maintains that expiation is incumpent as an

act of piety
(2) Qail shibhu ا-Amd ( معالميه),
or "manslaughter" or, as Hamilton more
correctly renders it, A semblance of wilful murder, is when the perpetrater strike a man with something which is neither a worpon nor serves as such "

The argument adduced by Abu Hanifah is a saying of the Prophet 'Killing with a rod or stick is not murder, but only manulaughter, and the fine for it is a hundred camels pay able within three years"

Manslaughter is held to be sinful and to require expiation, and it excludes the mail slayer from inheriting the property of the slain

- (3) Qathu'l-hhata (مثل الحطا), ot "hom! cide by miss dventure," is of two kinds ellor in intention, and orioi in the act Error in the act is where a person intends a pai'tcular act, and another act is thereby occasioned, as where, for instance a person shoots an arrow at a mark and it hits a man Error in intention, on the other hand, is where the mistake occurs not in the act, but with respect to the subject, as where a person shoots an arrow at a man supposing him to be game, or at a Muslim supposing him to be a hostile infidel. The slayer by misadventure is required to free a Muslim slave, or fast two months successively, and to pay a fine within three years He is also excluded from inheriting the property of the
- (4) Qatl qā'ım mayama 'l-Khata (تتل عالم) ), or "homicide of a similar nature to homicide by misadventure," is where for

example, a person walking in his sleep falls upon another, so as to kill him by the fall It is subject to the same rules with homicide by misadventure

(5) Qatl bi-Sabab (مقتل بسبة), or, "homicide by intermediate cause," is where, for instance, a man digs a well, or sets up a stone, and another falls into the well, or over the stone, and dies. In this case a fine must be paid, but it does not exclude from inheritance, nor does it require expistion.

No special mention is made in either the Qur'an or in Muhammadan law books, of taking the life by poison (The same remark applies to the Mosaio law See Smith's Dic-

tionary of the Bible, Article "Murder")
With regard to retaliation, a freeman is slain for a freeman, and a slave for a slave a freeman is also claim for the wilful murder

of a slave the property of another According to Abu Hanifah, a Muslim is put to death for killing an unbehever, but ash Shafi i maintains otherwise, because the Prophet said, "A Muslim shall not suffer death for an unbeliever"

A man is slain for a woman, a father is not slain for his child, but a child is slain for the murder of his father, a master is not slain for the murder of his own slave, or for the slave of his child

If a parson unmerse snother into water whence it is impossible for him to escape by swimming according to Abu Hanifah retahation is not incurred but ash Shafi'f main tains that the murderer should be drowned

Al Baizawi the commentator in writing on Surah ii 174, "This is an alleviation from your Lord and a mercy," says that in the Jewish law retaliation for murder was com pulsory, but in the law of Christ the Chris tians were enjoined to forgive the murderer whilst in the Qur'an the choice is given of either retaliation or forgiveness

(مريد) MURID Lit 'One who is desirous or willing A disciple of some murshed, a leader, or a mystic order Any student of divinity [SUPL]

MURJIYAH, MURJI'AH (مرجية) Lit The Procrastinators" A sect of Mushas who teach that the judgment of every true believel, who hath been guilty of a grievous sin will be deferred till the Resurrection, for which reason they pass no sentence on him in this world, either of absolution or con demnation They also nold that disobedience with faith hurteth not, and that on the other hand obedience with infidelity profiteth not As to the reason of their name the learned differ, because of the different significations of its root, each of which they accommodate to some opinion of the sect Some think them so called because they postpone works to intention, that is, esteem works to be inferior in degree to intention, and profession of the faith, others, because they allow hope, by asserting that disobedience with faith hurteth not, &c , others take the reason of the name to be, their deferring the sentence of the her

nous sinner till the Resurrection, and others, their degrading of 'Ali, or removing him from the first degree to the fourths for the Murjivahs in some points relating to the office of Imam, agree with the Kharijiyahs. This sect is divided into four classes three of which according as they happen to agree in particolar dogmas with the Kharijiyaha, the Qudi riyaha, or the Jabariyaha, are distinguished as Murjiyaha of those sects, and the fourth is that of the pure Murjiyahs, which last class is again subdivided into five others. The opinions of Mukatil and Bashar both of a sect of the Murjiyahs called Souhamans, should not be omitted. The former asserted that disobedience burts not him who profeases the unity of Gid and is endued with farth, and that no true believer shall be cast into hell, he also thought that God will surely forgive all crimes except mildelity, and that a disobedient believer will be punished at the Day of Resurrection, on the bridge Strat laid over the midst of hell, where the fiames of hell tire shall catch hold on him, and torment him in proportion to his disobedience, and that he shall then be ad mitted into Paradise

The latter held, that if God do cast the believers guilty of grievous sine into hell yet they will be delivered thone, after they shall have been sufficiently punished, but that it is neither possible nor consistent with justice that they should remain therein for

evel

MURSAL (مرسل), pi mursalun A messenger or apostic A term frequently used in the Qur'an for the prophet: It is only applied to those who are said to bringers of inspired books PROPHER

AL-MURSALAT (المرسلات) Lit 'Those who are sent 'The title of the txxviith Surah of the Quran, in the first verse of which the word occurs "By the angels who are sent by God, following one another"

MURSHID (•vell) MURSHID (oyal) A guide From rashad, "a straight road The title given to the spiritual director of any 1 ligious order [SUFI]

MURTADD (مرتد) [AI OSTATE]

AL - MUSABBILIAT (المسمحات) "The Pressers" A title "iven to those Surshs of the Quran, which begin with Subhana (Glory to), or Subbaha (he glorifled), or Yusubbihu (he glorifles), or Subbih (glorify thou) viz Smaha xvii lin, lix, lxi lxn, lx v, lxxxvn

Irbaz ibn Sariyan relates that Muhaminad used to repeat the Musabbiliat before gring to sleep, and that he said, In them there is a verse which is betts; than a thousand. Most writers say this verse is concealed like the Ladotu'l Cade (the night of power), or the Sa atu I Junual (the hour on Fields) but 'Abdu l-Haqa says it is most probably enther the last verse of the Suratu 'l-Hasha (hx ). . He is God, the Pardoner, the Maker,

the Fashioner | To him are ascribed excellent titles," &c Or, the first verse of the Suratu I Hadid (lvn), "All that is in the Heavens and in the Earth praiseth God" (See Majma'a 'l-Bihon, p %6, Michkät, back vii

MUSADDIQ (ممدى) The collector of the zakāt and suduquh, or legal alms. In Muhammadan states he is appointed by the state. This officer does not now exist in Hindustan under British rulo

Taking MUSAFAHAH (amilian) the hand Joining or shaking hands A constern expressly enjoined by Milhammad, who said, 'If two Mushims meet and join hands (1e shake hands), their sins will be forgiven before they separate" (Mishkat, hook xxii ch in pt 2)

MUSAILAMAH (مسيلمه) An imposter who appeared in the time of Muhammad, and claimed the Prophetic office, surnamed Musailamate 'Kazzab, or, "Musailamate the Liai" He headed an embassy sent by his tribe to Muhammad in the rinth year of the Hijrah, and professed himselt a Muslim, but on his return home, considering that he might possible share with Muhammad in his power, the next year he set up for a prophet also pretending to join with him in the commussion to recall mankind from idolatry to the worship of the true God; and he published written revelations, in imitation of the Qui'an of which Abn 'l Faraj has preserved the following pissage, viz "Now hath God been gracious unto her that was with child, and hath brought forth from her the soul thich runneth between the peritynœum and the bowels"

Musallamah, having formed a considerable party, began to think himself upon equal terms with Muhammad, and sent him a letter, offering to go haives with him, in those words ' From Musailamah the Apostle of God to Muhainmid the Apostle of God Now lot the earth be half mone and half thine ' But Muhammad, thinking himself too well established to need a partner, wrote him this answer 'From Muhammiad, the Apostle of God, to Musailamah, the Liar The earth is God's, He giveth the same for inheritance unto such of His servants as He pleaseth, and the happy issue shall attend those who fear Hım "

During the tow months which Mulummad hved alter this revolt, Musailamah 14ther gamed than lost ground, and grew vary for midable, but Abu Baki, in the eleventh year of the Hijiah, sent a great army against him under the command of that consumnate general Khalid ibn al-Walid, who engaged Musailamah in a bloody battle, wherein the false prophet happening to be slain by Wahshi, the negro slave who had kuled Hamzah at Uhud, and by the same lance, the Muslims gained an entire victory, ten thousand of the apostates being left dead on the spot, and the rest returning to Muhammadanism

MUSALLA (has). The small mat, cloth, or carpet on which a Musl m prays The term sayadah is used in Egypt. In Persia Jan-samaz



A MEBALLA

MUSALLAS (att) Lit "Made into three, or into a third" An aromatic wine composed of new wine boiled to a third part and then mixed with sweet herbs. It is said by Abū Hanīfan to be a lawful drink (Hidāyah, vol. iv. p. 162)

MUSAI.MAN (مسلمل) The Persan form of the word Muslim A Muham madau [минамадамізм]

MUSAMARAH (مساحرة) Lit 'Holding might con creations' A term peed by the Suits for God's converse with the heart of man. ('Abdu'r-Razzuq's Diet of Sufi l'erms.)

musaqar (allow) A compact entered into by two persons by which it is agreed that the one shall deliver over to this other his fruit trees, on condition that the other shall take care or them, and whatever is produced shall belong to them both, in the proportions of our half one third, or the like, as may be stipulated (Hidayah, vol iv p 54)

AL-MUSAWWIR () "The Fashioner" One of the ninety-nine names or attributes of God It occurs once in the Qur'an, Sûrah hx 24 "He is God, the Creator, the Maker, the Fushioner'

MUSHABBIHAH (a.a.) Lit The Assumilators' A sect of Muham madans who allowed a resemblance between Good and His creature suppose 4 Him to be a ngure composed of the wholes of parts, and capable of local motion. Some of the Shrahs belong to this sect.

MUSHAHADAH (\*\*\*) A vision or revelation A Shinistic expression for spiritual enlightenment

MUSHRIK (مثرث), pl mushrikun
Those who give companions to God. It is
used by modern Mushims for both Curistians
and idolaters, for those who believe in the
Holy Trinity as well as for those who vor
simp idels. The Webhābil also call their

religious opponents Mushvisin, because they pray to saints for assistance. In the Qur'an the term is always used for the Makkan idolaters, and the Imām al-Baghawi says, in his commentars on Sūrah zevila 1, that the ferm Ahlu 'l-Kitāb is always used for the Jews and Christians and Mushrikun for those who worship idols

MUSHROOMS Arabic kam' (﴿مَ), pl akmu', kum'ah Abū Hurairah relaies that Muhammad sand 'Mushrooms are a kind of manna which God sent to Moses, and its water is a cure for sore eves.' (Mishkāt book xxi ch 1)

MUSIC Arabic musique (مروسية), musique (مروسية), which the author of the Ghiyague 'l-Lughuh says is a Syriac word. It is generally hold by Muhammadans to be contrary to the teachings of the Prophet, for Nafir relates that when he was walking with 1bn 'Umai on a road, they heard the music of a pipe, and that Ibn 'Umar put his fingers into his cais and went on another road. Nafir then asked Ibn Umar why he did so, and be said 'I was with the Prophet, and when he heard the noise of a misical pipe, he put his fingers into his ears, and this happened when I was a child "(Mishlat, book xxii ch ix pt 3)

Multimmadan doctors however, are not agreed on the subject, for Ahū Hanifeh says, "If a person break a lute or tabor, or pipe, or tymbal belonging to a Muslim he is responsible because the sale of such articles is lawful" Bit his two disciples, Imams Muhammad and Abu Yusuf, do not agree with him (Hidayah, vol. in p. 558)

MUSIAH (all) The mutilation of the body, which is forbidden by Muslim law, except in the case of reconstruction is Michkat, book xi. ch. n.)

MUSIIM (مسلم), from Islam One who has received Islam A Muhammadan [минамнараким ізрам]

MUSLIM (and Abu 'l-Hussin Muslim, son of al Hajjāj al Qushairī, tho compiler of the collection of the Liaditions known as the Sahihu Muslim, was born at Naishapui ah 204, and died ah 261. His look of traditions ranks amongst the Sunnis as but second in authority to the Sahihu 'l-Bukhar at the "two works being styled the Suhama at the "two authentics." It is said to common 3,000 authentic traditions. [Traditions]

MUSTAHĀZAH (istidāzah). A woman who has an issue of blood (istidāzah), independent of the menses or of the cleans ings ati, parturition A mustahāzah is not considered jumb, or unclean, but may say her pravers and perform the other religious offices. Compare Levithus xx 3.

MUSTALIQ (مسئاله) Banu Mustaliq An Arabian tribe in the time of Muhammad He attacked the Banu Mustaliq in A is 5 and took many of them prisoners. (Muir's Lafe of Mahomet, vol in p 237) They embraced Islam at an early period

MUSTA'MIN (out one) Let "One who seeks security" One who, being a foreigner, and not a Muslim, enters Muhammadan territory and claims safe conduct and immunity from hostilities

\*The Exalted." One of the nunety-nine names or attributes of God It occurs in the Qui'an, Sürah xiii. 10 "He knows the unseen, and the visible,—the Great, the Lefty Une

MU TADDAH (Sasse) A woman in her 'iddah, or period of probatior, alter the death of her husband, or after her divorce

MUT'AH (dex) Lit "Usufruct, enjoyment" A marriage ontracted or a limited period for a certain sum of money Such marriage are still legal amongst the Shrahs, and exist in Persia (Malcolms Persia vol it p 591) to the present day but they are said to be unlawful by the Sumits They were permitted by the Arabian Propriet at Autäs, and are undoubtedly the greatest stain upon his moral legislation but the Sunnis say that he afterwards prohibited a mut'ah marriage at Khaihar (Inde Mishkat, book xin ch it pt 2)

The Shi'ahs establish the legality of mut ah not only upon the traditions, but also upor the following verse in the Qualent the meaning of which, according to the commentary Tajnr-1-Muzhari, is disputed Surah iv 28 "Forbidden to you also are married women, except those who are in your hands is slaves This is the law of God for you And it 19 allowed you, beside this to seek out wives by means of you wealth, with modes con duct and without fermeation And give those with whom ye have conshited their dowry This is the law But it shall be no crime in you to make agreements over and above the law Wise!" Verily God is Knowing,

According to the Imamivah Code of Jurispludence, the following are the conditions of Mut oh, or ' temporary marriages must be declaration and acceptance as in the case of mkah, and the subject of the contract must be either a Musliman a Christian, or a Jewess or (according to some) a Majusi she should be charte, and due inquires should be made into her conduct as it is abominable to enter into contract with a woman addicted to formication, not 14 it lawful to make such a contract with a virgin who has no juther some dower must be specified, and if there is a failule in this respect the contract is void There must also be a fixed period, but its extent is left entrely to the parties it may be a year, a month or a day only at a hunt must be distinctly specified, so as a guard i the period from any extension or diminution The practice of 'azl certichere onte emissi mem memanic) is lawful, but if notwithstanding this the woman becomes pregnant, the child is

the temporary husband's, but if he should deny the child, the demial is sustained by the law Mut'ah marriages do not admit of divolce or repudiation, but the parties become absolutely separated on the expiration of the period (Baillie's Digest)

There is a curious account of a discus-

sion at the Court of the Emperor Akbar with reference to the subject of Mut'ah marriages in the Am-i-Akban (Translation by H Ricchman M.A. p. 178) At one of the H Blochman VIA, p 178) meetings for discussion, the Emperor asked how many free born women a man may legally marry The lawyers answered that four was the limit fixed by the Prophet Majosty thereuper remarked that, from the time he had come of age he had not restricted lumselt to that number and m justice to his nices, of whom he had a large number both free-born and slaves, he now wanted to know what remedy the law provided for his case Most of the Maulawis present expressed their opinions, whom the Emperor remarked that bhaikh 'Abdu n Nabi had once told him that one of the Mujtalide had had as many as nine wives Some of those present said that some learned men had allowed even eighteen from a too literal translation of the second voise of Süratu 'n-Nisa' in the Quran MAR-MAGE ] After much discussion the learned nien present laving collected overv tradition on the subject actived, hirst, that he mut ah a min may mailt int number of wices, ind, secondly, that nuttuh mairiages were sanctioned by the Immin Malik, but a copy of be Mucatta, of the imam Mahk was brought, and a passage riteu from that collection of traditions against the legality of mutah marriages

The disputation was again revived at a substiquent meeting when at the request of the Emperor Bada'oni give the following summary of the discussion. Imim Mahk and the shi ahs are unanimous in looking upon mut'ah marriages as 'egal Imam ash-Shāt's and the great Imam Abu Hanifah look upon mut ah marriages as illegal. But should at any time a Qāvī of the Malaki sect decide that mut'ah is legal, it is legal, according to the common belief even for Shāt's and Hanafis. Every other opinion on this subject is idle talk. This saying pleased the Emperior, and he at once appointed a Qāzi, who gave a decree which made mut ah marriages legal.

In permitting these usuffrictuary marriages Muhammad appears but to have given Derme () sauction to one of the abominable practices of ancient Alabia, for Burchardt (vol ii p 378) says, it was a custom of their forefathers to assign to a traveller who became their guest for the night, some female of the family most commonly the host's own wife!

AL-MUTAKABBIR ("The Great' (When used of a human being it im plies haughtness) One of the ninetv nine names or attributes of God it necurs in the Qur'un, Süran hx 23 'He s the Great One!"

MUTAMIR (معتمر). A performer of the Umrah. [UMRAH.]

MU'TAQ (معدل). An emancipated elave [SLAVERY]

MUTAQADIM (منقادم). Such a distance of tune as suffices to prevent punishment It operates in a way somewhat similar to the English statutory limitations

MUTAWALLI (متولى). Let "A person endowed with authority" A legal term used for a person entrusted with the management of a religious foundation [MAS-

MUTAZILAH (اعتراء) Int "The Separatists" A sect of Muhammadans founded by Waşil ibn 'Aţe', who separated from the school of Hasan al-Başıı (A.H. 110) The following are their chief tenets (1) They entirely reject all eternal attributes of God, to avoid the distinction of persons made by the Christians, saying that eternity is the proper or formal attribute of his essence; that God knows by His essence, and not by His knowledge and the same they affirm of His other attributes (though all the Mu'taallahs do not understand these words in one 86786) Hence this sect is also named Mu'attill, from their divesting God of His attributes, for they went so far as to say, that to affirm these attributes is the same thing as to make more eternals than one, and that the unity of God is inconsistent with such an opinion This was the true doctrine of Waşil, their master, who declared that whoever asserted an eternal attribute reserted there were two gods This point of speculation concerning the divine attributes was not ripe at first, but was at length brought to maturity by Wasil's followers, after they had read the books of the philosophers (2) They be-heve the word of God to have been created in subjects (as the schoolmen term it) and to consist of letters and sound, copies thereof being written in books to express or imitate the original (3) They also go farther, and affirm that whatever was created in subjects is also an accident, and liable to perish They deny absolute predestination, holding that God is not the author of evil, but of good only, and that man is a free agent, which is the opinion of the Qadariyali sect On account of this tenet and the first Mu'tazilshs look on themselves as the defenders of the unity and justice of God (4) They hold that if a prefessor of the true religion be guilty of a grievous ain, at d die without repentance, he will be ofernally dammed, though his punishment will is lighter than that of the infidels (5) They deny all vision of God in Paradiss by the corporeal eye and reject all comparisons or similitudes applied to God

According to Shahrastani, the Mu'tazılah

"That God is sternal, and that eternity is the peculiar property of His essence, but they

deny the existence of any eternal attributes (as distinct from His nature). For they say, He is Omnucient as to His nature, lilving as to His nature; Almighty as to His nature, but not through any knowledge, power or life existing in Him as eternal attributes, for knowledge, power and life are part of His essence, otherwise, if they are to be looked upon as eternal attributes of the Deity, it will give rise to a multiplicity of eternal ontities

"They maintain that the knowledge of God is as much within the province of reason as that of any other entity, that He cannot be beheld with the corporeal sight, and, with the exception of Himself, everything else is hable to change or to suffer extinction. They also maintain that Justice is the animating principle of human actions Justice according to them being the dictates of Reason and the concordance of the ultimate results of this conduct of man with such dietates

"Again, they hold that there is no eternal law as regards human actions, that the divine ordinances which regulate the conduct of men are the results of growth and development, that God has commanded and forbidden, promised and threatened by a law which grew gradually At the same time, say they, he who works righteousness ments rewards, and he who works evil deserves punishment They also say that all knowledge is attained through reason, and must necessarily be so obtained They hold that the cognition of good and evil is also within the province of reason, that nothing is known to be right or wrong intil reason has en-lightened us as to the instruction, and that thankfulness for the biessings of the Benefactor is made obligatory by reason, even before the promulgation of any law upon the subject. They also n aintain that man has perfect freedom, is the author of his actions both good and evil, and deserves reward or punishment hereafter accordingly."

During the reigns of the Abbaside Khalifahs al-Mamun, al- lutasım and al-Wasıq (AH 198-228) at Faghdad, the Mutazilah were in high favour Mr Syed Ameer Ali Moulvi, M.A., LL.R., in the preface to his rook, The Personal Law of the Muhommedans (W. H. Allen and Co.), claims to belong to "the little known, though not unimportant philosophical and legal school of the Mutaralas," and he adds, "the young generation is tending unconsciously toward the Mutaza

lite doctrines"

According to the Sharhu 't-Mun agif, the Mu'tazılah are dıvided into twenty sects, viz. Wasıliyah, 'Umariyah, Huzailiyah, Nazâmuvah, Aswarn ah, Askafiyah, Jafariyah, Bashariyah, Mazdariyah, Hishamiyah, Salhiyah, Habitiyah, Hadbiyah Ma'mariyah, Samamiyah, Khaiyatiyah, Jahiziyah, Ka'biyah, Juba iyah, and Buhchami, ah

AL-MU'T' (البعطى) "The Giver" One of the ninety-nine names or attributes of Go. It is referred to in the Unrun, Surah

cviri verse 1 "Verily we have given thee al-Kansar "

MUTILATION THEFT

MU'TIQ (معنى) The ma The master who

MUWAHHID (موحد), pl muwah-kadun A believer in one God A term often used by Muslims to express their behef as ar Unitarians

Let "That MUWATTA (اروك) Let "That which has been compiled" A title given to the book of traditions compiled by the Imam Malik (died A ii 179) It is the earliest compilation of traditions, and is placed by some amongst the Kutubu 's Sittah or the "six (correct) books" [TRADITIONS ]

MUZĀBANAH (مواديه) Let "Repelling or pushing mack' Selling without measuro for example, selling green dates upon trees in exchange for dry ones in the house, and the seller saying that the loss or gain lests with him. This kind of sale is forbidden (Mishkat, book xii ch 5)

ا (موارعة) MUZĀRA'AH Giving over land to the charge of another party on conditing of receiving a fixed proportion of its produce

ارمفارية) MUZĀRABAH In the language of the rew Mazurabah significa a contract of copartnership, of which the one party (namely the proprietor) 14 outstled to a profit on account of the stock, he being de nominated Rabbs t Mul or proprietor of the stock (which is ter ned Rase '! Mal), and the other party is entited to a profit on account of his labour, and this last is denominated the mu. arch (or manager) mammach as he derives a benefit i om hi own labour and endeavours A con tact of muzinabah therefore cannot be estat here, without a partical profit be stipulated to the proprietor of the stock then it is consilered as a break of if the whole be stipu ated to the immediate manager, if must be equaldered as a loan

The One of the nuctr nine names who abases or attributes of God referred to in the Qur an Surah til 25 "Thou honourest whom Thou pleasest and abasest whom Thou pleasest

AL-MUZZAMMIL (المرسل) "The Wrapped up" The title of the LXXIVth Surah of the Quran, in the first verse of which the word occurs "O'Thou, enu rapped, arise to prayer ' It is said the chapter was revealed to Muhammad when he was wrapped ar in a clanket at night

MYSTICISM The word mysticlam is of a vague eignification, out it is generally applied to all those tendencies in religion which aspire to a direct communication between man and his God not through the medium of the senses, but through the invara perception of the mind Consequently the torm is applied to the Pantheism of the ancient Hindu to the Grostioism of the ancient brick to the Quiotism of Madame Onyon and tenelon to the Pietism of Melinos, to the doctrines of the Illuminate of Germany to the visions of Swedenborg, as well as to the poculiar manifestations of mystic views amongst some modern Christian sects It is a form of error which mistakes the operations of a merely human faculty for a divine manifestation, although it is often but a blind protest in behalf of what is highest

and best in human naturo

The earliest mystics known are those of India the best exposition of their system being the Bhagavad qita (see Wilkins' trans-lation) Sir William Jones says -" A figurative mode of expressing the fersour of devotion, the ardont love of created spirits. toward their Beneficent Croator, has prevailed nom time immemorial in Asia, particularly imong the Persian Theists, both ancient Hushangis and modern Sufis, who seem to have horrowed it from the Indian philosophers of the Vedanta School, and their doctrines are also believed to be the source of that sublune but poetical theology which glows and sparkles in the writings of the old Aca demics 'Plato travelled into Italy and Egypt, says Blande Fleury, to learn the Thrology of the Pagans at its fountain head Its true fountain, however, was norther in Italy nor in Fgypt, though considerable streams of it had been conducted thither by Pythagorus, and by the family of Misia, but m Persia or India, which the founder of the Italic sect had visited with a similar design

Almost the only religion in the world in which we should have concluded before ex amination, that the Pantheistic and mystic spirit of Hinduism was impossible is the stern unbending religious system of Muhain mad and his followers. But even amongst Muslims there have ever seen those who seek for divine intuition in individual souls, to the partial or entire rejection of the de-mands of creeds and coremones. These mystics are called Sufis, and have always included the philosophers, the poets, and the enthusiasts of Islam For an account of theso Muslims, see the article on surnsm.

AR-NABA' (۱۱) "The information.' The title of the LXXVIIIth Surah of the
Qur'an, in the second verse of which the word
occurs "Of the mighty information whereon
they do dispute."

NABALIGH (UV) A Persian corm used for a minor [PUBERTY]

NABBASH (ALI) A plunderer or stripper of the dead According to the Imams Abū Yūsuf and ash-Shafin, the hand of a plunderer of the doad should be struck off, but Abū Hanīfah and the Imam Vuhummad are of the contrary opinion (Hidāyah, vol. u. p. 94)

NABI (i.i.) Heb NII. A prophet One who has received direct inspiration (wahy) by means of an angel, or by the inspiration of the heart (ilhām) or has seen the things of God in a dream (lia Kitāhu 'I-Ta'rījāt) A rasīd or "messenger,' is one who has received a book through the angel Gahriel [PROPHETS]

NABIZ (نبط) A kind of wine medo from dates which is lawful (Hidayah, vol. iv p 155)

NAD-1-'ALI (كاد على) Persian An amulet on which is inscribed a prayer to 'Ali It is much used by the Shi'aha, and runs thus —

"Cry aloud to 'Ali who is the possessor of wonders!

From him you will and help from trouble!

He takes away very quickly all grief and anxiety!

By the mission of Muhammad and his own sanctity!"

NAFAQAH (فققة) [MAINTEN-

AN-NAFI' (المالع) "The Profiter"
One of the mnet, mne names or attributes of
God It does not occur in the Qur'an

NAFI' (250) A slave belonging to Ibn 'Umar Many traditions have been handed down by him, and his authority is highly respected Died AH 117

NAFKH ( "Blowing" The blast on the Day of Judgment which will be sounded by Isranl.

NAFI (Jas) "A voluntary act"
A term applied to such acts of devotion as
are not enjoined by the ceaching of Muhammad or by his example A work of supereregation [PRAYER]

NAF (44). Blowing as a necromancer who making meantations (1) It occurs m this sense in the Qur'sn, Sürah cxiii 4 "I seek refuge from the cvil of the blowers upon knots" Referring to those witches who make knots in a string and blow upon them, uttering some incantation.

(2) It is also used for the inspiration which Muhammad professed to have received from thabriel (Mannatu 'l-Bihār, p. 376)

NAFS (هرب) Animal life, soul, substance, desire A word which occurs in the Qur'an and the fraditions for the human onse once [OONSCIPNCE]

NAFSA' (ملسه) A woman in the condition of notation, o the period after child buth

NAHJU 'L BALAGHAH (2002)

LELLI) "The Road of Eloquence"

A celebrated brok of Unhammadan traditions compiled by ash-Sharif Abu 'l Quam al-Muriaza au 40b, or his brother ash Sharif ar Razi al Baghdadi (See Kushfu z Junun, vol. vi p 406)

AN-NAHL ("The Bee"
The title of the xwith Surah of the Quran in the 70th verse of which the word occurs "And thy Lord inspired the bee"

NAHR (حر) The lawful slaughteing of a camel, namely by sprang it in the hollow of the throat, near the breastbone (Hidāyah, vol iv p 72)

NA'IB (اقات) A deputy, a lieutemant A Khaliiah is the naib, or lieutenant, of Muhammal It is also used for the Vicercy of Egypt, who is the naib, or deputy, of the su tan (Lane's Arabian Nights, Intro p 8)

NAJASAH ( A legal term for an impurity of any kind

NAJASHI (Label) Negus The King of Abyssima, often mentioned in the history of Muhammad At-Tabari, in his history, p 127, say Now a just king was there (Abyssima) named an-Najashi. It was a land where the Quraish used to do marchandise, because they found abundance of food, protection, and good traffic " (Mur's Lafe of Mahomet, vol. ii p 133)

NAJD (And) "High" The high-lands of Arabia The name of the cantral province of Arabia One of its cities, Riyax, is colebrated as the seat of the Wahhabis. One (cutral and Eastern Anches, by W U. Paigrave Liondon, 1865, Journey to the Wahabis Capital, by Colonel Lewis Pelly, Bomera 1866)

AM-NAJIYAH (Lati) "The Saved" A term given to the orthodox sect of Muhammadans, and consequently each sect arrogates to itself the title of an-Nānyah, or "the saved"

(النجارية) AN-NAJJARIYAH sect of Muhammadans founded by Muhammad ibn Husain an-Najjar, who agreed with the Mutazilah in rejecting all eternal uttributes of God, to avoid distinction of persons as taught by the Christians, and in holding that the Word of God was orested in subjecto (as the schoolmer term it), and to consist of letters and sound, and that God will not be seen in Paradise with the corporeas eye but they did not receive the dectrines of that sect with regard to the decrees and predos tination of God, but held the views of the orthodox party on this subject According to the Sharhu 'l-Muwaqif, they are divided into three sects, viz. Burghusivah, Za farā niyah, and Mustadrikah

AN-NAJM (المجم) "The Star"
The title of the Lilird Surah of the Qur'an, which begins with the words, "By the star when it falls"

NAJRAN (خراب) A district hetween Yaman and Najd, inhabited by a Christian tribe, whose endurance and constancy in their Christian belief are the subject of the following verses in the Qur'an. Suitah laxxy 4-11 (The verses are said to have been revealed at an early date, and indicate Muliammad's kind feeling towards the Christians)—

"Cursed he the diggers of the pit

"Of the fuel-fed fire,
"When they sat around it

"Witheases of what they inflicted on the believers!

"Nor did they torment them but for then faith in God, the Mighty, the Praiseworthy "His the kingdom of the Heavens and of

"His the kingdom of the Heavens and of the Earth, and God is the witness of everything

thing
"Varily, those who vexed the believers, men and women, and repented not, doth the terment of Hell, and the terment of the burning

"But for those who shall have believed and done the things that be right are the Gardens beneath whose shades the rivers flow This is the immense bliss!"

Sir William Muir gives the following

account of the persecution -

"Dan Nowes was a votary of Judaism, which he is said to have embraced on a viest to Medina. This creed he supported with an intolerant and procedying adherence, which at last proved fatal to his kingdom. His bigotry was aroused by the prevalence and success of Christianity in the neighbouring province of Najria, and he invaded it with a large army. The Christians offered a strenuous resistance, but yielded at length to the treacherous promise that no ill would be done to them. They were offered the ohoice of Judaism or death, and those who remained constant to the faith of Jesus were cruelly

massacred. Deep trenches were dug and filled with combustible materials, the pile was lighted, and the Christian martyrs cast headlong into the fiame. The number thus miserably burned, or slain by the sword, is stated at no less than twenty thousand.

"However much the account of this melancholy carnage may have been exaggerated, there can be no doubt of the cruel and bloody character of the tyrant's administration in

Najran "News of the preceedings reached the Emperor Justin I., through his ambassador at Hira, to which court Dzu Nowas had exultingly communicated tidings of his triumph One of the intended victims Bous dzu Tholaban, also escaped to Constantinople, and holding up a half-burnt gospel, invoked, in the name of outraged Christendom, retribution upon the oppressor Emperor was moved, and indited a despatch to the Najashi, or Prince of the Abyssinians, desiring him to take vengeance upon the bar-barous Nimyarite Immediately an armament was set on foot, and in a short time seventy thousand warriors embarked in thirteen hundred merchant ships or transports, crossed the narrow gulph which separates Yemen from Adula Dzu Nowas was deferted In despair, he urged his horse into the sea, and expisted in the waves the inhumanities of his career The Abyssiman victory occurred in 525 AD" (Lafe of Mahomer 1st ed, Intro, p clau)

NAJSH (tring , strring up" The practice of enhancing the price of goods, by making a tender for them without any intention of buying, but merely to incite others to offer a higher price. It is forbidden by Muhammadan law (Hamilton's Hidayah, vol n. p. 46)

NAKH' (حن) The Banu 'n-Nakh' an Arabian tribo, the descendants of Qahlan, subdued by 'All during the lifetime of Muhammad, AH. 10 Two hundred of this tribe came to tender their allegiance to the Prophet, it being the last deputation received by him. (Muir's Life of Mahomet, new ed., p 477)

NAKHLAH (Mai) A valley about midway between Makkah and at-Taïi, famous as the scene of the first expedition planned by Muhammad against Makkah in which blood was shed (See Muri's Life of Mahamet, new ed, p 216 et seq.)

NAKIH (فاكح) A legal term for a married man, a married woman is termed mankuhuh (منكومة) The legal term for an unmarried person is 'azab (مايد)

NAKIR (نکیر) One of the angels who interrogate the dead [ NUNKAR AND NAKER ]

NAMAZ (نام) The Persian and Hindustan term for salat, the Muhammadan liturgical prayer. [FRAVER.]

names, surnames. Arabic Ism ( ), Lagab ( ), Kunyah ( ); The teaching of Muhammad very greatly infinenced the nomenclature of his followers, as is evident from the chapter deveted to the Traditions on the subject in the Mishkatu'l-Masabih, entitled "Babu "l-Asami," book xxi. ch viti., from which are extracted the following traditional sayings of Muhammed --

"The best names in the sight of God are 'Abdu 'llah (the servant of God), 'Abdu 'r-Ruhman (the servant of the Merciful One)

"You must not name your slaves Yasar (abundance), Rabah (gain), Nuyth (prosperous), Affah (feholtous), because if you ask after one of these your domestic servants and he be not present, the negative reply will express that abundance, or gain or prospe

rity, or felicity, are not in your dwelling "
The vilest name you can give a human being is Maliku 'l Anlak, or 'King of Kings, because no one oan be such but God Him-

self '

"You must not say to your slaves, 'My slave,' or 'My slave girl,' for all your slaves are God's, but say, 'My boy,' or 'My girl 'or 'My youth' or 'My lass" And a slave must not say to his master, Yā Rabbi' ( c My Lord!), but he may say to him Ya Sasyida!

(My Chief!)"
"Call your children after your Prophet(i e Muhammad), but the names God likes best are 'Abdu 'lläh (servant of God), 'Abdu 'r-Rahman, and the next best names are Haris (husbandman), and Humam (high-minded) The worst of names is Harb (enmity), or Murrah (bitterness)" [Heb , see Ruth

Shurash ibn Hani' relates that his father came to the Prophet with his tribe, and the Prophet heard them calling him Abu 'l-When the Prophet said, "Why do Hakam you call him so? Hakam, 'Ruler' is an attribute of God" And the Prophet ordered him to call himself Abs Shurath, te the

father of Shuraih, his eldest son

Modified, somewhat, by these ununctions of the Prophet, Muhammadan names have stril continued to be ordered amagest learned Muslims according to the ancient ustom of Arabia Persons are often named-

(1) By a single name, as Muhammad, Müss (Moses), Dā'ūd (David), Ibrāhīm (Abraham).

Hasan, Ahmad.

(2) As the father or mether of certain persons, e.g Abū Dā'ūd, the father of David, or Ummu Salimah, the mether of Salimah

(8) As the son of a certain one e.g Ibn 'Umar, the son of 'Umar, Ihn'Abbas, the son of Abbas, &c

(4) By a combination of words, e.g Nuru dain, "Light of Religion", 'Abou 'light, " Servant of Ged."

(5) By a mekname of harmless significa-on, a.g. Aba Harairah, "the kitten's tion, a.g.

(6) By the trade or profession, e.g al

Mansur al-Halley, Mansur the dresser of

(7) By the name of his buth-place, ag al-Bukhara, the native of Bukharah

These rules, guiding the nomenclature of the Arabians, give a strange sound to western ears in the names of celebrated authors. For instance, the celebrated compiler of the chief book of authentic traditions is known as " Abi Abdı 'llah, Muhammad, ibn Isma'ıl ibn İbrahim that his name is Muhammad and that he is the father of a son named 'Abdu Hah, and that his own father's name was Isma'il the son of Ibraham, the son of Magharah, of the tribe of Juifi, and that he himself was born in Bukhura

Atabic names have undergone strange meditiontions when brought in contact with western languages, e.g. Avertoes, the philosopher, is a corruption of Ibn Rushid Aviconna, of Ibn Sina, Achmet, the Sultan, of Ahmod Amurath, of al Murad, Saladin, the celebrated warner of the twelth century, of the Arabic Saluhu'd-den, "the peace of religion."

AN-NAML (النمل) "The Ants" The title of the xxviith Surah of the Qur'an, in the 18th verse of which the word occurs " They came upon the valley of the ante"

The angel, (ناموس) NAMUS). spirit, or boing, which Waraqah is related to have and appeared to Moses See Sahihu 'l-Bukhare, p ) where it is said when Muhammad told Waraqah, the Jew, what he had seen on Mount Hira, W iraqah oxclaimed, "It is the Namus who appeared from God to Moses "

'Abdu 'l-Haqq says Namus means one who can take knowledge of the secret thoughts of a man, and is used in contradistinction to the word Jasus, "a spy," who seeks to know the evil deeds of another.

According to the Kitulu 't-Tarifat it is

the law of God

Mr Emanuel Deutsch says "The names is a hermaphrodite in word It is Arabic and also Greek. It is Talmudio It is, in the firstinstance. νόμος, 'law,' that which by 'custom and common consent has become so. In Talmudic phiaseology it stands for the Thorah or Revealed Law In Arabic it further means one who communicates a secret message And all these different significations were conveyed by Waragah to Muhammad." (Literary Remains, p 78)

The word names occurs in the ethical work known as the Akhlaq-s-Jalali, in the following

passage .

"The maintenance of equity, then, is realised by three things (1) The hely institute of God (2) The equitable Prince, (3) Money, or, as the old philosophers laid it down, the foremost volues is the institute, the second νόμος is the Prince who conforms to the matatate (for religion and government are twins), and the third vouce is money (vouce in their language meaning discipline and cor-rection) Thus the institute or greatest airection) Thus the institute or greatest ai-bitrator is obeyed of all, to this even the Prince or secondary arbitrator is bound to conform. While the third arbitrator, which money, should be invariably under the authority of the second, which is the Prince An intimation of this principle we have in the Quran, Sura lvii 25 We have sent down the book, and the balance alone with it, that man might stand by the right and we have sent down steel (hadled) wherein is mighty power and advantages to man" The book in this passage alludes to the institute, the balance to that which tests the quantities of things in fact any instrument for ascertaining the value of heterogeneous objects (money being such an one), and steel to the sword, which is grasped by the might of the wrath-exerting doom pronouncing Prince (AlMag-1-Jalat, Thompson s ed p 127)

NAQL SAHIH (قل صحنة) "Corsert relation." A term used for a Hadis or tradition, related by a person of authority

AN-NAQSHBANDIYAH ( A) A Sectic order of Faqire, the followers of Khwajah Pir Muhammad Naqshband. They are a very numerous sect, and perform the Ziki i-Lunt i or silent religious devotion described in the article on zike.

NĀQĒS ((εξα)) A thin oblong piece of wood which is beaten with a flexible rod called wath! (ξεξα), used by the Christians of Muhammads time to summon the people to worship At tirst the Companions" suggested either a lighted fire or the nāqūs as the call to prayer, but Muhammad decided upon the azan (Mishkāt, book iv ch v pt 1) This method of calling Christian people to prayer still exists in some Greek monastories, and was seen and Illustrated by the Hon. R. Curzon in 1833 (Visits to the Monasteries of the Luvant) It is called the simandro (στιμανδρο) and is generally beaten by one of the monks [ΔΖΔΧ]



THE NAQUE AS USED IN A MONASTERY

AN-NAR (المار), "the fire" occurs in the Quran very frequently for hell, eg, bursh ii. 22 "Fear the stre whose fuel is men and atoms"

All Sunni commentators understand the fire of hell in its literal sense (See al Bairaw: on the above verse) But Suff writers understand it to be merely figurative

NARAWA (196) "Unlawful"
A Persian word for those things which are expressly forbidden by the Qur an and Hadis it corresponds with the Arabic Haram
[LAW]

AN-NAS (Mankind" Mankind" The title of the last Surah of the Quran

The word occurs in this Sūrah, and is the last word in the Qur'an, "from genii and men"

NASA' (L.) "To omit" A term used in the Qur'an for the system of intercalation of the year practised by the ancient Arabs, and which was abolished in the Qur'an. (Sürah iz. 87) [INTERCALATION OF THE YEAR]

NASAB (,,,,) Family, race, linesge The term, in its legal sense, is generally restricted to the descent of a child from his father, but it is sometimes applied to descent from the mother, and is generally employed in a larger sense to embrace other

1elationships, (Baillie's Deg Muh. Law, p. 889)

AN-NASA'I ("Sunanu 'n-Nasa'I," or al-Mujiaba (the selected), a name given to the collection of traditions by Abū'Abdi'r-Rahmān Ahmad an-Nasa'I. Born A.H. 215, died A.H. 808, He first compiled a large collection of traditions called the Sunanu 'l-Kubrā, but he afterwards revised the whole and admitted only those traditions which were of authority Thus collection (Sunanu 's-Sughrā) is one of the Kutubu 'v-Sittah, or "aix (correct) books '[Traditions]

NASARĀ (فارف). pl of Nasrān Nazarenes The name given to professors of the Christian faith, both in the Qur'an and the Traditions, and also in the theological works of the Muhammadans Christians are never called either 'Isawī or Mashi, in Muhammadan books vritten before the existence of modern missions, these titles having been applied to Christians by our own missionaries [Christians by our own missionaries [Christians]

NASIKH ("Und") "One who cancels" A term used for a verse or sentence of the Qur'an or Hadis, which abrogates a previous one The one abrogated being called mansakh [Qur'an]

NASH (-----) One of the idols of ancient Arabis, mentioned in the Qur'an Surah ixxi 23. It was an idol which, at its name implies, was worshipped under the form of an eagle

AN-NASR (النصر) " Help " The title of the exth Surah of the Quran, in the first verse of which the word occurs " When there comes God's help and victory"

NASS (ص) "A demonstration" A legal form used for the express saw of the Quran or Hadis

NASS-I-KARIM (نص کریم) "Gracious revelation. A title given to the Onr'ān

MASUH (1904) "Sincere in friendship or repentance In the latter sense the word occurs once in the Quran, Sürah lavi 8 "() Believers | turn to God with the turning of true repentance."

NASUT (الموجعة) "Human nature"

A term used by the Süfis to express the natural state of every man before he enters upon the mystic journey They say the law has been specially revealed for the guidance of people in this cendition, but that the law is not necessary for the higher states [SUBI]

NAUHAH (نومه) "Lamentations for the dead." The employment of paid mouners is forbidden by the Sunni law, for Abu Sa idu "l-Khudri says "The Propnet oursed both the paid mourner and him that listened to her lamentations" (Mishlat book v ch vin pt 2)

NAU ROZ (19, 2). "New Year's Day" Chiefly observed amongst the Persians In Persia it is a day of great feativity It is observed the first day after the sun has crossed the vernal equinox, and the festivities last for a week or more.

NAWA'IB ( ), pl of na'ibah.
"Adversities" A legal term used for any
special tax levied by the sovereign of a
country The ruling of the Sunni law regarding it is as follows —

"If it extend only to what is just (such as exactions for digging a canal, for the wages of safe guards, for the equipment of an army to fight against the infidels, for the release of Mushim captives, or for the digging of a ditch, the mending of a fort, or the construction of a bridge), the tax is lawful in the opinion of the whole of our doctors. But if it extend to exactious wrongfully imposed, that is, to such as tyrants extort from their subjects, in that case, concerning the validity of scourity for it, there is a difference of opinion amongst our modern doctors." (Hamilton's Hideych, vol ii p 554)

# NAZARENES [NASARA]

who tean out' The title of the LXXIXth Surah of the Qur'an, which opens with the verse 'By those who tear out violently," retering to the Angel of Peath and his assistants, who ten away the souls of the wicked violently, and gently release the souls of the good

AN-NALIE (pail) A Jewish tribe residing in the vicinity of al-Madinah, and known as the Banu 'n-Nazir, or Nadhir They are celebrated in Muhammadan history as having accepted the Prophet's mission after the battle of Badr but when he met with reverses at Uhud they forsook him but they were afterwards defeated by the Prophet and exiled, some to Khaibar, and some to Hira. They were the occasion of the 122th bursh of the Quran, known as the Süratu'l-Husin, or Uhapter of Emigration' (See al-Butzaw: n loco)

NAZH WA NIYAZ (الخرو ساز). "Yows and oblations" These are given in the name of God of in the name of the Prophot, or in the name of some Muslim saint [vows]

NEBUCHADNEZZAR. [BUKET NASSAR]

NECKLACE Arabic quaddah (5315) 'The wearing of necklaces (among men) is forbidden in the Hadis (Mishkat, Arabic edition, vol ii 5), although it is a custom very common amongst the Musalmans of India

### NEGUS [NAJASHI]

NEHEMIAH Not mentioned in the Quran or in Muslim commentaries. But the following legend given in the Quran bursh ri. 261, seems to have its origin in the circuit made by Nehemiah (Neh. ii 13) —

"Hast thou considered him who passed by a city which had been laid in ruins 'How,' said he, 'shall God give life to this city, after she hath been dead?' And God caused him to die for an bundred years, and then raised him to life And God said 'How long hast thou waited?' He sud, 'I have waited a day or part of a day. He said, 'Nay, then hast waited an hundred yours. Look on thy food and thy drink, they are not corrupted, and look on thine ass, we would make thee a sign unto men. And look on the bones of thine ass, how we will sake them, then clothe them with flesh' And when this was shown to hum, he said, 'I acknowledge that God hath power to do all things'"

The commentators, al-Kamālan, say it was sither Jeremiah or Khizr, or Ezekiel

NEIGHBOURS Arabic jār (هر), pl prān The Suma hild that neighbours are those who worship in the same mosque, but some Shi'ah doctors say that a neighbour is anyone whose house is within forty cubits, whilst others maintain that the term extends to all the occupants of forty houses on either side (Bailie's Digest, Summ Code, p 579, Im Code, p 216)

A neighbour has the next light of preemption to a partner in the sale and purchase of houses and lands (Hedayah vol m

p. 562.)

The rights of a neighbour in case of the sale of property, are established by the Muhammadan law, for the Prophet has said that the neighbour of a house has a superior right to the purchase of that house (i.e. next to immediate relatives), and the neighbour of lands has a prior claim to the purchase of those lands, and if he be absent, the seller must wait his return. (*Undeyah*, vol it p 562.)

Musims are enjoined in the Qur an (Surah iv 40) to be kind to their neighbours. In the Traditions, it is said that Muhammad was so frequently advised by the angel Cabriel to order his people to be kind to their neighbours that he almost imagined that he (the angel) wished to make neighbours heirs to each other. It is also related that the Prophet said, "He is not a perfect Mushim who eats to his full and leaves his neighbour bungry.

Abu Huranah says that a man once said to the Prophet, "There is a woman who worships God a great deal, but she is very thu sive to her neighbours" And the Prophet said "She will be in the fire." The man then said, "But there is another woman who worships little and gives but little in alms, but she does not aunoy her neighbours with her tongue?" The Prophet said, "She will be in Paradise" (Mishlat, book Zail ch xv)

NESTOR Arabic Nastūr (مالوز)
A Christian monk who resided in Syria, who
is said to have borno witness to Muhammad
The legend is not accepted by Sunni writers,
and Sir William Muir (Lefe of Mahomet new

ed., p 21), says it is to be rejected as a puerile fabrication. It is, however, believed by the Shi'shs, and the following is the story as given in the Shi'sh work entitled the Hoyatu 'l-Qulub, on the supposed authority of Abū Tālib, Muhammad's uncle—

"As we approached Sham (Syria)," continned Abutalib), I saw the houses of that country in motion, and light above the brightness of the sun beaming from them. The crowd that collected to see Mohammed, that Yusoof of Misree perfection, made the Baz re impassable wherever we went, and so loud were exclamations at his beauty and excellence altogether, that the sound reached the frontiers of Sham Every monk and learned men came to see him The wisest of the wise among the people of the Book, who was called Nestoor, visited him, and for three days was in his company without speaking a word. At the close of the third day, appacently overwhelmed with emotion, he came near and walked around the Prophet, upon which I said into him, 'O monk what do you want of the child?' He said, 'I wish to know his name' I told him it was Mohammed bin-Abdullah At the mention of the name the monks colour changed, and he requested to be allowed to see the shoulders of the Prophet No sooner did he behold the seal of prophecy [SEAL OF PROPHECY], than he cast himself down, kissed it, and wept, saying, Carry back this sun of prophecy quickly to the place of his nativity if you had known what enemies he has here, you would not have brought him with you. The learned man continued his visit to the Prophet, treated him with the greatest reverenco, and when we left the country gave him a shirt as a memento of his friendship I carried Mohammed home with the utmost expedition, and when the news of our happy neturn reached Mekkah, great and small came out to welcome the Prophet, except Abujahl, who was intoxicated and ignorant of the event"

Other traditions respecting this journey into Syria inform us that many miracles attended it Savage animals and birds of the air rendered the most obsequious homage to the Prophet And when the party reached the bazars of Buara they met a company of monks, who immediately changed colour as if their laces had been rubbed over Aith sullion, while their bodies shook as in an agne. "They besought us to risit their chief in their great church We replied, What have you to do with us? On which they said. What harm is there in your coming to our place of worship! Accordingly we want with them, they supposing that Mohammed was in our com-pany, and entered a very large and lotty church, where we law their great wise man sitting among his disciples with a book in After looking at the book and his hand scrutinizing us, he said to his people, You have accomplished nothing, the object of our inquity is not here' He then saked who wo were, to which we replied that we were Korayah 'Of what family of that tribe?'

he further demanded. We answered that we were of the Benee Abdulshems. He then demanded if there was no other person belonging to our party besides those present. We teld him there was a youth of the Benee Hashim belonging to our company, who was ealled the orphan grandson of Abdulmutaith. On hearing this he shricked, nearly swooned away, sprang up and cried, "Alas! clas! the Nasarance religion is ruined!" He then leaned on his crosser and fell into profound thought for a long time, with eight of his patriarchs and disciples standing around him. At last he said, 'Can you show me that youth?' We answered in the affirmative

"He then accompanied us to the bazar, where we found the Prophet, with light beam ing from the radiant moon of his face, and a great crowd of people around him, who had been attracted by his extraordinary beanty, and were buying his goods at the highest prices, while they sold their own to him at the cheapest rate. With the view of proving the knowledge of the wise man, we pointed out another individual as the object of his inquiry, but presently he recognised the Prophet himself, and shouted, 'By the truth of the Lord Mesech, I have found him!' and overpowered with emotion, came and kissed his blessed head, saying, 'Thou art holy!' He then asked Mohammed many things coucorning himself, all of which he satisfactorily answered. The wise man affirmed that if he were to live in the time of Mohammed's prophecy, he would fight for him in the cause of truth, declaring that whoever obeyed him would gain everlasting life, and whoever rejected him would die eternal death." (Merrick's translation of Hayatu 'l-Qulub, p 64)

NEW MOON. Arabic Hilāl (مثلا) The term is used for the first three days of the new moon.

NEW TESTAMENT Arabic al-'Ahdu 'L-Jadid (العهد الهديد) There is no evidence in the Quran, or in the Traditions, that Muhammad had ever seen, or was acquainted with, the New Testament The Christian scriptures are spoken of in the Qui'an as the Injil, everythior, "which was given to Jesus", by which Muhammadans understand a complete book somewhat similar to the Qur'an See Surah Ivu 27, "We caused our Apostles to follow in their foot-steps (se of Noah and Abraham), and We caused Jesus the son of Mary to follow them, and We gave him the Injul, and We put into the hearts of those who followed him kindness and compassion, but as to the monastic life, they invented it themselves." The only New Testament characters montioned by name in the Qur'an are Jesus, Mary, Zacharias, John, and Gabriel, and there is no direct reference to the Secrements of Baptism and the Lord's Supper, nor to the miracles or parables of Jesus. This is all the more remarkable, because the Old Testament history and its leading characters, are frequently mentioned in the Qur'an [INJIL OSBISTIANITY]

NEW YEAR [HAUBOZ]

NICKNAME Arabic nabae (34), pl. anbāz The calling of moknames is for-bidden in the Qur'ān, Sūrah xlix 11 "O Believers, let not men laugh men to scorn who haply may be better than themselves. Neither let women laugh women to scorn, who haply may be better than themselves. Neither defame one another, nor call one another by nicknames"

This verse is said to have been given when Safiyah, one of the Prophet's wives, complained that she had been taunted by the other women with her Jewish origin Muhammad answered her, "Canst thou not say, "Aaron is my father, Moses is my uncle, and Muhammad is my husband" (See al-Baizāwi, in loco)

NIFAO (3'4') Hypocrisy, or professing with the lips to believe and hiding infidelity in one's heart (Kitābu 't Tairifāt, in loco)

NIFAS (whis) The condition of a woman after the birth of a child, during which period she is unclean and is not permitted to perform the usual prayers. According to the Sunnis, it is a period of forty days, but according to the Shi'ahs, only ten

NIGHT JOURNEY OF MU-HAMMAD [MI'RAJ]

NIGHT PRAYERS Arablo salātu 'l-layl (ملوة اللير), or salātu 't-tahaŋyud (ملوة التهجد) From eight to twelvo ruk'uh prayers recited during the night, in addition to the witr prayers, which consist of an odd number of rak'ahs These prayers are Sunnah, is established according to the custim of the Prophet, but they are voluntary acts of devotion (Mishkāt, book iv ch xxxi)

NIKAH (tw) A word which, in its literal sense signifies conjunction, but which in the language of the law implies the marriage contract [MARRIAUE.]

NIMROD Arabic Numrūd (פּקני)
Heb קבירוֹד, All Muhammadan commentators say he was the son of Canaan (Kanān), and not, as stated in Genesis x 8, the son of Cush

He is referred to in the Qur'an in the following passage —

Sürah 11 260 "Hast thou not thought on him who disputed with Abraham about his Lord, because God had given him the kingdom? When Abraham said,' My Lord is He who maketh alive and causeth to die! He said,' It is i who make alive and cause to die! Abraham said 'Since God bringeth the sun from the East, do thou, then bring it from the West! The infidel was confounded, for God guideth not the evil doers"

Sürah xxi. 68, 69 "They said 'Burn him, and come to the succour of your gods if ye will do anything at all' We said, 'O

fire! be then cold, and to Abraham a

The Rabbins make Nimrod to have been the persecutor of Abraham (comp Targ Jon. on Gun xv 7, Tr Bava Bathra, fol 91a, Maimon. More Nevochim, iii 29, Weil, Legenden, p 74), and the Buhammaden com-mentators say, that by Nimrod's order a large space was inclosed at Kūgā, and filled with a vast quantity of wood, which being set on fire, burned so fiercely that none dared to venture near it; then they bound Abraham, and putting him into an engine (which some suppose to have been of the Davil's invention), shot him into the midst of the fire, from which he was preserved by the angel Gabriel, who was sent to his assistance, the firs burning only the cords with which he was bound. They add that the fire, having miraculously lost its heat in respect to Abraham, became an odoriferous air, and that the pile changed to a pleasant meadow, though it raged so furiously otherwise, that, according to some writers, about two thousand of the idolaters were consumed by it

This story seems to have had no other foundation than that passage of Moses, where God is said to have brought Abraham out of Ur of the Chaldees, manuaderstood which word the Jews, the most trifling interpreters of scripture, and some moderns who have followed them, have translated out of the file of the Chaldees, taking the word Ur, not for the proper name of a city, as it roally is, but for an appellative signifying " fire " However, it is a fable of some antiquity, and credited not only by the Jews, but by several of the eastern Christians, the twenty-ifth of the second Kanin, or January, being set apart in the Syrian calendar for the commemoration of Abraham's being cast into the fire

The Jews also mention some other perse chtions which Abraham underwent on account of his religion, particularly a ten yours' im-presonment, some saying he was imprisoned by Nimrod, and others by hie father Terah Some tell us that Numred, on seeing this miraculous deliverance from his palace, oried out that he would make an offering to the God of Abraham and that he accordingly saorificed four thousand kine But if he ever relented, he soon relapsed into his former infidelity, for he built a town that he might ascend to heaven to see Abraham's God, which being overthrown, still persisting in his design, he would be carried to heaven in a chest borne by four monstrous birds, but after wandering for some time through the air, he fell down on a mountain with such force that he made it shaks, whereto (as some fancy) a passage in the Qur'an alludes (Surah xiv 47), which may be translated, "Although their contrivances be such as to make the mountains tremble "Nimrod, disappointed in his design of making war with God, turns his arms against Abraham, who heing a great prince, raised forces to defend himself, but Glod. dividing Nimrod's subjects, and confound-ing their language, deprived him of the greater part of his people, and plagued those who

adhered to him by swarms of gnats, which destroyed almost all of them, and one of those gnats having entered into the nostril, or ear, of Nimrod, penetrated to one of the membranes of his brain, where growing bigger every day, it gave him such intolerable pain that he was obliged to cause his head to be heaten with a mallet, in order to procure some oace, which torture be auffered four hundred years, God being willing to punish by one of the smallest of his creatures him who insolently boasted himself to be lord of sil A Syrian calendar piaces the death of Nimrod, as if the time were well known, on the 8th of Tamüz, or July (See Sale's Koran, D'Herbelot's Bibl Orient, al-Baizāwī's Com )

(لينوى) NÎNAWĀ NINEVEH.

NINEVEH Arabic Ninawa (نينوى) Heb ديرات. Not mentioned by name in the Quran, but according to al-Barzāwi it is the city of "a hundred thousand persons, or even more," to whom Jomeh was sent See Qur'an, Surab xxxvii 147

AN-NISA (النساء) " Women" The title of the rvth Surah of the Quran, in the first verse of which the word occurs, and which treats to a great extent the subject of

NIŞAB (ساب) An estate or property for which sakat, or legal alms, must be PAIG [FAKAT]

NIYAH (44). A vow, intention; purpose A term used for the vow or declaration of the intention to perform prayers.

'I have purposed to effer up to God only with a sincere heart this morning (or, as the case may be), with my face Qiblah-wards two (or, as the case may be) rak'ab prayers farz (sunnah, naft, or witr)' It is also used by a Muslim about to perform the pilgrimage or the month's fast The formula is necessary to render an act of devotion acceptable [PRAYER]

الله) HALLIA-I-SAYIN Porsian term for onerings in the name of God.

NIYAZ-I-RASÜL (لياز رسول) Persian term for offerings in the name of the Prophet

HAON Arabic Nah (ربو). Heb [17]. A prophet to whom Mahammadans give the Kalimah, or title, of Nabiyu 'llah, "the Prophet of God." He is not supposed to have been the mappred author of " a Book "

The following is the account given of him and of the flood in the Qur'an (with Mr. Lane's annotations in stalics see second edition, by Mr Stanley Lane-Poole)

"We formerly sent North unto his people, eaying, Verily I am unto you a plain admonisher that ye worship not [any] but God. Varily I fear for you, if ye worship any other, the purehment of an afflictive day in the world and the world to come. But the chiefe

who usbelieved among his people replied, We see thee not to be other than a man, like unto us, and we see not any to have followed thes except the meanest of us, as the weavers and the cobblers, at first thought (or rushly), nor do we see you to have any excellence above us may, we unagine you to be hars in your claim to the apostolic commisston. He said, O my people, tell me, if I have an ovident proof from my Lord and He hath bestowed on me mercy (the gift of prophecy) from Himself which is hidden from you, shall we compel you to receive it when ye are averse thereto? We cannot do so And, O my people, I ask not of you any riches for My it; namely, for delivering my message reward is not due from any but God, and I will not drive away those who have believed I bea as ye have commanded me [because they are poor poople] Verily they shall meet their Lord at the resurrection, and He will recomtion] from those who have treated them with smustice, and driven them away But I see you [to be] a people who are ignorant of the end of your case And, O my people, who will defend me against God if I drive them away? Will ye not then consider? And I do not say unto you, I have the treasures of God nor [do I say], I know the things un-seen, nor do I say, Verily I am an angel, nor do I say, of those whom your eyes con-temm, God will by no means bestow on them good (God best knoweth what to in their minds.) verily I should in that case be [one] of the offenders -They replied, O Noah, thou hast disputed with us and multiplied disputes with us now bring upon us that punishment wherewith thou threatenest us, if thou be of those that speak truth He said, Only God will bring it upon you, if He please to hasten it unto you, for it is His affair, not mine and yo shall not escape God nor will my connecl profit you, if I desire to counsel you, if God desire to lead you into error. He is your Lord, and unto Him shall ye be brought back " (Surah zi. 27-86)

"And it was said by revelation unto Noan, Verily there shall not believe of thy people [any] but they who have already balleved, therefore be not grieved for that which they have done," (Surah x1.38)

" And he uttered an imprecation upon them, saying, O my Lord, leave not upon the earth any one of the unbelievers, for if Thon leave them, they will lead Thy servants into error, and will not beget [any] but a wicked, un grateful [offspring]. O my Lord, forgive me and my parents (for they were believers), and whomsever entereth my house (my abode, or my place of worshp), being a believer, and the believing men, and the believing womon, (to the day of resurrection,) and add not to the offenders [aught] save destruction " (Surah lati. 27-29 )

" And God answered his prayer, and said, Construct the ark in our sight and according to our revelation, and speak not unto Me con cerumg those who have offended, to beg Me not to destroy them; for they [shall be]

drowned. And he constructed the ark; and whenever a company of his people passed by him, they derided him. He said, If ye de-ride us, we will deride you, like as ye deride, when we are saved and ye are drouned, and ye shall know on whom shall come a punishment which shall render him vile, and whom shall befall a lasting punishment [Thus he was employed] until when Our decree for their destruction came to pass, and the baker's even everflowed with water (for this was a signal unto Noah), We said, Carry into it (that is, into the ark) of every pair, male and female, of each of these descriptions, two (and it is related that God assembled for Noah the wild beasts and the birds and other creatures, and he proceeded to put his hands upon each kind, and his right hand fell always upon the male, and his left upon the female, and he carried them into the ark), and thy family (excepting him upon whom the sentence of destruction hath already been pronounced, namely, Noah's wife, and his son Canaan + but Shem and Ham and Japketh and their three wives he took), and those who-have believed, but there bemen and their wives and it is said that all who were in the ark were eighty, half of whom were non and half women And Noah said, Barburk ye therein. In the name of God [be] ite course and its mooring Verily my Lord 14 very forgiving [and] merciful.—And it moyed along with them amid waves like mountains, and Noah called unto his son, Caman, who was apart from the urk, O my child, embark with us, and be not with the unbelievers! He replied, I will botake me to a mountain which will secure me from the waters [Ngah] said, There is nought that will secure to-day from the decree of God [any] but him on whom He hath mercy And the waves inter-vened between them, so he bucame [one] of the drowned And it was said, O earth swallow up thy water (whereupon at drank ! up, except what had flescended from heaven, which became rivers and seas), and, O heaven, course from raising,—and the water abated, and the decree was fulfilled, and it (namely, the ark), rested on El-Joodee (a mountain of El-Jezeerch, near El-Mont), and it was said, Perdition to the offending people!" (Surah ≥i 39 46.)

' And Noah called upon his Lord, and said, O my Lord, verily my son is of my family, and Thou hast promised me to save them, and verily Thy promise is true, and Thou art the most just of those who exercise-judgment God replied, O Noah, verily he is not of thy family who should be saved, or of the people of thy religion. Verily it (namely, thene asking Me to save hem) is not a righteous act, for he was an unbeliever, and there is no sufety for the unbahevers; therefore ask not of Me that wherein then hast no knowledge. I admonish thee, last thou become [one] of the ignorant—Neak said, O my Lord, I beg Thee to preserve me from asking Thee that wherein I have no knowledge, and if Thou do not forgree me and have mercy upon me, I shall be of there who suffer loss. -It was said, O Noah, descend from the ark, with peace from Us, and blessings, upon thes and upon peoples (that shall proceed) from those who are with thee on the ark (that is, their believing posterity), but peoples [that shall proceed] from those who are with thee We will permit to enjoy the provisions of this world; then a painful punishment shall befall them from Us, in the world to come, they being unbelievers" (Surah xi 47-50)

The commentator, al Buzawi, says that Noah went mito the ark on the tonth of Rajab, and came out of it on the tenth of Muharram, which therefore became a fast so that the whole time of Noah's being in the ark, accord ing to him, was six months, and that Noah was two years in building the aik which was framed of Indian plane tree, that it was divided into three stories of which the lower was designed for the beasts, the middle one for the men and women and the upper for the birds, and the men were separated from the women by the body of Adam which Noah had taken into the ark

NOMOS Greek vomos [NAMUS]

NOSE, Cutting off There is ietaliation for cutting off a nose a nose for a mose (Hidayah, vol iv p 294)

NUBŪWAH (نسوة) "Prophecy" The other or work of a nah or prophet [PROLHETS.]

NUH (i,3) [NOAH]

AN-NUJABA' (ale,), the pl of Najib "The Excellent one," According to the Suits forty saintly characters who always exist on earth for the benefit of its people (Seo Kashshāfu'l-Istiluhat in loce ) [ABDAL]

NU'MAN (نعمان) The name of several of the Kings of Hira' Numan V 18 celebrated in the annals of the history of Arabia, because his roign approached close upon the rise of Islam and he was the patron of several poets of ronown, who have telebated his name (See Mur's Left of Mahomet, 1st ed , Intro p clxxx1)

Nu'man is also the popular title of the Imem Abu Hanush [HANIFAH]

(نمرود) NUMRUD [NIMROD]

NUN (نون) The letter N ن , which occurs at the commencement of the Lxvinth Surah of the Quran The meaning of which is acknowledged by all commentators to be a mystory

Al-Balzawi says it is supposed that sun either means an inkstand, referring to the pen of the first verse, or a fish, referring to that which swallowed Jonah mentioned in the 48th verse of this Surah, but he thinks it 19 merely an initial letter, the meaning of which is naknowa to mortal man.

NUPTIAL FEAST WALIMAH, MARRIAGE ]

AN-NUQABA' (النقياء), the pl of Naqub "The Watchmen" According to the Sufis, they are three hundred persons who are ever to be found in the world, and who are ongaged in its enlightenment Kıtâbu't Tu'rıfat, ın loco ) [ABDAL.]

NUQÜ'U 'Z-ZABİB (قوع الزبيب). "Infusion of raisins ' Water in which raisins are steeped until it becomes sweet and is affected in its substance. It is a prohibited liquor (llamilton's Hidayan, vol iv p 159)

"The Light" AN-NUR (البور) One of the ninety-nine names or attributes of God It occurs in the Qur'an, Surah xxiv

"God is the Light of the Heavens and of the Earth. His Light is like a niche in which is a lamp—the lamp encased in glass—the glass, as it were, a glistening star From a blessed tree is it lighted, the olive neither of the East nor the West, whose oil would well migh shine out, even though fire touched it not! It is light upon light. God guideth whom He will to His light, and God setteth forth parables to men, for God Knoweth all

NUR-I-MUHAMMADI (نبر محمدی)
Persian for "The Light of Muhammad" The original essence of Muhammad, known in Arabic as the Haqiqatu 'l-Muhammadiyah, under which title the subject is discussed in this dictionary [HAQIQATU 'L-MUHAMMA-DIAYF ]

NURU 'L-ANWAR (نور الانوار) "The Light of Lights" A title given to the Divine Boing (See 'Abdu 'r Razzāq's Dict of Sul 1 Terms)

NUZUL ('ye') "Descent" (1)
The portions of the Qur'an as they were declared by Muhammad to have descended from heaven by the hand of Gabriel.

(2) Property which falls to the state from default of heir, or which has been confis-

cated.

Arabic yamin (نهمه), pl OATH yamınāt, aımān with reference to an oath, is expressed in the following verses

Sürah II 225 "God will not punish you for an inconsiderate word in your oath, but he will punish you for that which your

hearts have assented to "

Sürah v 91 "God will not punish you for an inconsiderate word in your oaths, but he will punish you in regard to an eath taken seriously. Its expiation shall be to feed ten poor persons with such moderate food as ye feed your own tamilies with, or to clothe them, or to set free a captive But he who oannot find means shall fast three days."
Sürah xvi 96 "Take not your oaths be-

tween you decertfully "
The following is the teaching of Muham-

mad, as given in the Traditions

"Whoever swears to a thing and says, 'If it please God,' and acts contrary to his oath, it is no sin."

"Swear not by idols or by your own fathers"

"Swear not by God except it be to the

"Whoever swears by the prayers or by the fast, or by the pilgramage, is not a Muslim

The Prophet used generally to swear in these words "No, by the Turner of Hearts."

According to the Hidayah (Hamilton s ed, vol vi, pp 1, 2), yamin is constituted by the use of the name of Almighty God, or by any of those appellations by which the Deity is generally known or understood

False oaths are of three kinds

- (اليمين الغموس) An oath taken concerning a thing already past, in which is conveyed an intentional false-hood on the part of the swearer such an oath is highly sinful, the Prophet having declared — Whoseever sweareth falsely, the same shall be condemned to hell "
- (2) Al-Yammu 'l-mun'aqid ( ( ( ) An eath taken concerning a matter which is to some. Thus, a man swears that he will do such a thing, or he will not do such a thing, and where he fails in this, expiation is incumbent upon him, which expastion is established on the authority of the sacred writings
- (عبيس اللغو) Yamınıı 'l-Laghıv' (يميس اللغو) oath taken concerning an incident or transaction already past, where the swearer believes that the matter to which he thus bears testimony accords with what he swears, though it should happen to be actually otherwise, in which case it may be hoped from the divine mercy that the swearer will not be condemned for such an oath.

The expiation, or kaffarah, is of no avail for the laminu ?-Ghamus, but it is necessary for the Yaminu '/-mentaged. It consists of either feeding or clothing ten poor persons or releasing a Muslim captive

OATH

The Muslim law with regard to oaths is a modification of the Talmudio law, for from the Divme law the Jewish doctors deduced many special cases of perjury, which are thus

classified -

(1) Jus jurandum propus trum, a rash or inconsiderate oath for the future, or a false assertion respecting the past (Lev v 4)

(2) Vanum, an absurd contradictory assortion

(8) Deposits, breach of contract denied (Lov xix 11)

(4) Testimonii, judicial perjury (Lev v 1) (H W P in Smith's Diet of the Bible)

The Mosaic law admitted expiation in the case of rash or forgotten oaths, vide Lev v 4, but the Yuminu 'l-mun'agid of Muhammaden law allows a much greater latitude, for it applies to all vows or oaths excepting those intentionally false made with regard to future events

The teaching of Muhammadan jurists on the subject of oaths and vows, exhibits that reservatio mentalis of Muhammadan morality which is so similar to that of the Jewish Rabbis, and which was condemned by Jesus Christ in St. Matt. xxiii. 16

Sunni writers on jurisprudence say that an oath should be expressed by such attributes of the Derty as are commonly used in swearing, such as the power, or the glory, or the might of God, because an oath is usually ex pressed under one or other of those qualities, and the sense of yamin, viz. " strength," is by this means obtained, since as the swearer behevos in the power, glory, and might, and other attributes of the Deity, it follows that the mention of those attributes only is suf ficient to strengthen the resolution in the performance of the act vowed, or the avoidance thereof

If a man swear "by the knowledge of God," it does not constitute an oath, because an oath expressed by the knowledge of God is not in use, moreover, by "knowledge" is frequently implied merely that which is known, and in this sense the word knowledge is not expressive either of the name of God, or of any of His attributes. In the same manner, should a person swear "by the wrath of God," or "by the mercy of God," it does not constitute an oath, because an oath is not commenty expressed by any of these attributes. moreover, by the word rahman is sometimes understood "rain," and "heaveb" is also occasionally expressed by that term, and by the word Ghais is understood "punishment", and none of these are either appellations or attributes of the Deity

If a person swear by another name than that of God,—such as "the Prophet," or "the Holy Temple," thus does not constitute an cath, as the Prophet has said, "if any man among you take an oath, he must ewear "by the name of God, or else his oath is void," If a person swear by the Qur'an, it does not constitute an oath, although the Qur an be the word of God because men do not swear by the Qur'an The compiler of the Hidayah observes that this is where the swearer only says, " by the Prophet," or "by the Temple" or "by the Quran," but if the swearer say, "If I act contrary to what I now say may I be deprived of the Prophet." or "of the temple," or "of the Qur'an,' this constitutes an oath, because such privation would reduce the sweares to the state of an unfidel, and the suspension of infidelity upon a condition amounts to yamin

Abu Hanifah alleges that if a man should swear" by the truth of God," this does not con stitute an oath, and in this linam Muhammad controldes There are two opinions of Abū Yusuf recorded on this point According to one, it is not an oath, but according to the other it as an oath, hecause truth is one of the attributes of the Delty, signifying the certainty of the divine existence, and hence it is the same as if the swearer were to say, " by God, the truth " and as oaths are common under this mode of expression, so an oath is The argument of Imim hereby constituted Muhammad and Abu Hamfali is that the term "the truth," as here expressed, relates merely to the identity of the godhead as the object of obedience, and hence an oath thus expressed appears to be taken by that which is neither an appellation nor an attribute of God The learned jurists, however, say that if a person express himself thus, "by the truth I will do so and so," this constitutes an oath, because the truth is one of the appellatives or proper names of God But if a person were to say, "I will do this truly," it does not amount to an oath, because the word truly can only be taken, in this case, as a corroboration or confirmation of the promise contained in the speech, being the same as if he were to say, "I shall do this indeed" If a man say, "I sweer," or "I vow," or 'I testify," whether the words "by God" be superadded or not, it constitutes an oath, because such words are commonly used in swearing, the use of thom in the present tense is undisputed, and they are also sometimes used in the future tense, where the context admits of a construction in the present, and attestation amounts to an oath, as in that sense it occurs in the sacred writings. Now swearing "by the name of God" is both oustomary and conformable to the divine ordipanees, but wethout the name of God it is forbidden. When it so occurs, therefore, it must be construed into a lawful out!. hence some say that intention is not requisite in it,

others, however, allege that the intention is essential, because the words here recited bear

the construction of a promise, that is, they admit of being received as applying to the future, and also of being taken as a vow without the name of God.

If a person, speaking in the Persian language, were to say, "I swear by God," it amounts to an oath, because here the idiom confines the expression solely to the present, but if he were to say simply, "I swear, some allege that this does not constitute an oath if he were to say, "I swear by the divorce of my wife," this is not an eath, as an outh is not so expressed in practice

If a man in swearing say "by the age" or "the existence of God," it constitutes an oath, because the age or existence of (fod significahis eternity, which is one of his attributes.

If a person should say, "If I do this may I be a Jew, or a Ohristian, or an infidel," it constitutes an oath because, as the ewearer has made the condition a sign of infidelity, it follows that he is conscious or his obligation to avoid the condition, and this obligation as possible, by making it an oath, in such a way as to render unlawful to himself that which is lawful And if the oath relate to anything which he has done in the time past, as if he were to say 'lf I have done so may I be a Jew or an infidel," and so forth, this is yanu-nu l-lihamus, or "perjury" The swearer is not, however, in this case made a Jew or an infidel, because the words " may I be an infidel," and so forth, relate to some future in definite period Some, on the contrary, have alleged that he becomes actually as an infidel," because the penalty which the swearer imprecates upon himself relates to the present instant of his testimony, being the same as if he were to say, "I am a Jew," &c But the majority of doctors say, the swearer does not become a Jew or infidel in either of the cases, either in that of a vow with respect to the future, or an oath regarding the past, provided he consider this merely as a form of swear-But if he believe that by thus swearing pressed, he suffers accordingly, in either instance, because he appears conventing to infidelity, on account of having ventured upon a thing by the commission of which he cen

coves that he may be rendered an infidel.

If a person say, "if I do this, may the anger of God fall upon me," this does not constitute a vow, as not being a customary mode of expression for that purpose. And so also, if a person, were to say, "May I be an adulterer or a drunkard or an usurer," because these are not generally understood or received

as forms of swearing

The following are considered the most solemn and binding methods of taking an

1 Saying three tames "by the Great God"

2 Taking the Quran and saying, "by what this contains of the word of God

3. By placing a sword on the Qur'an. 4 By saying, "I impose upon myself divorcement" Muhammad himself was rather given to

swearing, and the Qur'an is full of wild eaths, one of the most terrible of which, according to the Prophet's own words, is to "awear by the setting stars" (Sürah lvi. 74.)

Burchhardt, in his notes on the Bedouin Arabs, says that these children of the desert often take hold of the middle of a tent pole and swear by the life of the tent and its

CWINSTS

As might be expected, from the example set them by their Prophet, Muhammadans are commonly guilty of taking God's name in vain by swearing upon every petty occasion. Like the un Ala of the Greeks, the word is hardly ever out of their mouths

[For further information on the subject of Oaths, see Hamilton's Hidayah, book vi., the Durru'l-Mukheär, the Raddu'l-Muhata, and the Fatävai-i-Alamgiri, in loce, in which there are chapters devoted to the consideration of caths and vows made under all circumstances of life, e.g. with respect to entering places of residence, with regard to actions, with respect to entering places of residence, with regard to actions, with respect to entering and conversing, of vows in manufactured and divoice, with respect to buying and selling, marriage, olothing, wearing ornaments, striking, killing, the payment of money, &c. &c. ]

OATH, The administration of an An oath in a court of justice is not worthy of credit unless it be taken in the name of God, because Muhammad and, "Whosoover takes an oath otherwise than in the name of God, is most certainly a polytheist" It is incumbent upon the Quai, or judge, to request the swearer to corroborate his oath by reciting some of the attributes of God. For example, "I swear by God, the Righteous, the Knower of Secrets," &c A defondant must not be required to swear by divorce or emancipation, as if he should say "If it be true my wife is divorced, or my slave is free"

If an oath be administered to a Jew, he should say, "I swear by Ged who revealed the Zaurāt to Moses"

If to a Christian, he should say, "I swear by God who revealed the Injil to Jesus"

If to a Majūsī or fire-worshipper, he should say, "I swear by God who created fire"

An oath cannot be administered to an idolater otherwise than in the name of God, in accordance with this verse in the Qur'an, "If ye sak of them who hath oreated you, vorily they will say God Almighty" (Sürah XXXIX 39.)

An oath cannot be administered to infidels in their places of worship, because the Qizi is not allowed to enter such a place. This applies to the places of worship of the Jews and Christians as well as of idelaters. (History of the Carlotte of the Carlotte of the Carlotte of the Carlotte of the Carlotte of the Carlotte of the Carlotte of the Carlotte of the Carlotte of the Carlotte of the Carlotte of the Carlotte of the Carlotte of the Carlotte of the Carlotte of the Carlotte of the Carlotte of the Carlotte of the Carlotte of the Carlotte of the Carlotte of the Carlotte of the Carlotte of the Carlotte of the Carlotte of the Carlotte of the Carlotte of the Carlotte of the Carlotte of the Carlotte of the Carlotte of the Carlotte of the Carlotte of the Carlotte of the Carlotte of the Carlotte of the Carlotte of the Carlotte of the Carlotte of the Carlotte of the Carlotte of the Carlotte of the Carlotte of the Carlotte of the Carlotte of the Carlotte of the Carlotte of the Carlotte of the Carlotte of the Carlotte of the Carlotte of the Carlotte of the Carlotte of the Carlotte of the Carlotte of the Carlotte of the Carlotte of the Carlotte of the Carlotte of the Carlotte of the Carlotte of the Carlotte of the Carlotte of the Carlotte of the Carlotte of the Carlotte of the Carlotte of the Carlotte of the Carlotte of the Carlotte of the Carlotte of the Carlotte of the Carlotte of the Carlotte of the Carlotte of the Carlotte of the Carlotte of the Carlotte of the Carlotte of the Carlotte of the Carlotte of the Carlotte of the Carlotte of the Carlotte of the Carlotte of the Carlotte of the Carlotte of the Carlotte of the Carlotte of the Carlotte of the Carlotte of the Carlotte of the Carlotte of the Carlotte of the Carlotte of the Carlotte of the Carlotte of the Carlotte of the Carlotte of the Carlotte of the Carlotte of the Carlotte of the Carlotte of the Carlotte of the Carlotte of the Carlotte of the Carlotte of the Carlotte of the Carlotte of the Carlotte of the Carlotte of the Carlotte of the Carlotte of the Carlot

digah, vol is p. 77)
Women are not in Muslim law (as in Jewsh,
Misina Shoh. (v 1), forbidden to bear wit-

ness on outh.

OBSEQUIES OF THE DEAD

OFFENCE AGAINST THE PER-SON. [JIKATAE]

OFFERINGS The Arabic word nagr (من) is often used for an offering, but in its strict theological meaning it expresses a vow. Khairal (مناوف), pl of Khair, is used for ordinary acts of charity. Sadaqah (الله) also expresses the same meaning Night (الله) is an offering to a samt Zakūl (الله), the legal alms.

[For an account of these offermes refer to

the words ]

# OHUD [UHUD]

OLD TESTAMENT Al- Ahdre L 'Atiq (العهد العنيق) Muhammad, in his Quran, professes to receive all the in-spired books of the Old Testament (See Surah ii 130 "We believe in God, and what has been revealed to us, and what has been re vesled to Abraham, and Ishmael, and Isaac, and Jacob, and the Tribes, and what was brought unto the Prophets from their Lord and we will not distinguish between any of them, and unto Him are we resigned "(1 e Muslime) But there is no evidence that Muhammad had over seen the Jewish Scriptures, as now received by both Jows and Christians In the Qur'an, he mentions the Tuerat of Moses, the Zabur (Psalma) of David, and makes several references to the historical portions of the Old Testiment, but Jonah is the only name amongst the writers of the propherical books (either greater or minor), of the Old Testament scriptures, mentioned m the Quran

Minhammadan writters say there have been 124,000 prophits, but only eight of these have been aposites to whom the Almighty has revealed books, and that only one hundred portions, or suduf, and four books, or kulub, have been given to mankind. Ten portions to Adam, the first of the prophets, lifty to Seth (not once mentioned in the Qur'an), thirty to Idris or Enoch, and ten to Abraham. One book to Moses, another to David, another to Jesus, and the fourth to Mulammad

Six of the preparts are said to have brought in new laws which successively abrugated the preceding, namely Adam, Noah, Abraham, Moses, Jesus, and Muhammad

It is impossible to read the Qui an carefully without arriving at the conclusion that Muhammad derived his knowledge of the events of Old Testament scriptures rather from the Rabbins and their Talmudic teaching, than from the inspired text itself. Mr Emanuel Deutsch truly says. "Judaism forms the kernel of Muhammadanism, both general and special. It seems as if he (Muhammad) had breathed from his childhood almost the air of contemporary Judaism, such Judaism as is found by us crystallised in the Talmud, the Targun, and the Midras." (Literary Resense, p. 85.)

The following Old Testament characters are mentioned by name in the Qur'an —

Aaron, Härim, Abel, Häbil, Oain, Qābil, Abraham, Ibrāhim, Adam, Adam, Terah, Asar, Korah, Qārūn; David, Dārūd, Goliath, Jālūt, Enoch, Idrīs, Elias, Ilyās, Ehļah Akyasa (al-Yasa), Ezra, 'Uzair, Gabriel, Jibrī', Gog. Yājū, Magog, Mājū, Isaac, Ishāq, Ishmael, Ismāti, Jacob Ya'qūb, Joseph, Yūsuf; Job, Aiyūb, Jonah, Yunus, Joshus, Yūsha', Korah, Qārūn, Lot, Lūt, Michael, Mikā'il, Moses, Mūsā, Noah, Nuḥ, Pharaoh, Firaum, bolomon, Sulaiman, Saul, Tālūt.

The following incidents of Old Testament history are related in the Qur'an, with a strange want of accuracy and a large admixture of Talmudic fable —

Asron makes a calf Sürah xx 90 Cain and Abel Sürah v 30

Abraham visited by Angels Sürah xi 72, xv 51

Abraham ready to sacrifice his son. Surah axxvii 101

Adam, hie fall. Sürah vn 18, m 34 Korah and his company. Sürah xxvm 76, xxix 38, x1 25

Creation of the world Sürah xvi 3, xiii 8, xxxv 1, 12

David's praise of God Sürah xxxiv 10
Deluge Sürah liv 9, lxix 11, xi 42
Jacob goes to Egypt Sürah xi 100
Jonah and the fish Sürah vi 85, x 9

Jonah and the fish Surah vi 86, x 98, xxxvi 189, kxvii 48
Joseph's history Surah vi 84, xii 1,

Joseph's history Surah vi 84, xii 1, xl 36

Manna and quails given Suiah vii 160, ax 82

Moses strikes the rock Sürah vn. 160 Noah's ark Sürah x1 40 Pharoah Sürah u 40 x 76 xhu 4

Pharoah Surah 11 40, < 76, xlui 45, xl 38

Solomon's judgment Sürah xxi 78 Queen of Sheba Sürah xxvii 22

The compiler of the Kashfu 'z Zunun (ed Flugel, vol. u p 458, article, Taurāt) attempts an account of the Old Tostament scriptures.

He divides the whole into four sections, and gives the names of the books as follows —

(1) The Taurat, or the Five Books of Moses

(2) Yüsha (Joshna) Sıfru 'l Hukköm (Judges) Shamü'il (Samuel) Sıfru 'l Mulük (Kıngs)

(8) Sha'yā (Isaiah)
Irmiyā (Jeremiah)
Hizgīl (Ezekiel)
Yumus (Jonah)

(4) Ta'nkh. A history from Adam to the building of the Temple Mazamir (Psalms)

Mazēmy (Psalms)
Alyūb (Job)
Amgāl (Proverbs)
Abbāru 'l Hukkam qabla 'l-Mulūk
(Ecolesiastes)
Nashārd li-Sulaimān (Song of Solo-

mon). Hikmak (Wisdom) An-Nawah (Lamentations)
Urdshair (Esther)
Dänyāl (Damel)
'Usair (Esdras)
[FROPRETS, TAURAT, ZABUR]

OLD AND NEW TESTAMENTS,
The testimony of the Qur'an to the. The references in the Qur'an to the sacred scriptures of the Jews and Christians are very
many, and in all cases Muhammad refers to
these sacred writings with the highest respect
and veneration. He acknowledges their inspiration, admits the existence of such documents in his own day, and appeals to them in
support of his own mission.

The following verses of the Qur'an, in

The following verses of the Qur'an, in which there are references to the Old and New Testament, have been placed in chronological order, and the translations given are for the most part from Sir William Mnir's Manual on "The Coran," published by the Society for Promoting Christian Knowledge —

Sürah lxxxvii 18 "Verily this is in the books of yore, the books of Abraham and Moses"

Sürah hii 37-40 "Hath he not been told of that which is in the pages of Moses, and of Abraham who acted faithfully? That a burdened soul shall not beer another's burden, and that there shall be nothing (mputed) to a man, but that which he himself hath wrought," &c

Surah xxxxx. 28-25 "And verily We gave Moses the book wherefore be not in doubt as to the reception thereof, and We made it a direction to the Israelites And We made from among them leaders who should direct according to Our command, when they were steadfast, and believed in Our signs Verily thy Lord, he will judge between hem on the Day of Resurrection as to that concerning which they disagree"

which they disagree"
Sürah liv 48 "Are your unbelievers (Ye Makkans) better than those (i.e. of the days of Noah, Lot, Moses, &c., just referred to.) or is there an immunity for you in the Somptures?"

Surah xxxiv 80 "And the unbelievers say —We will not believe in this Quran, nor in that (which was revealed) before it."

Surah xli 45 "And verily We gave Moses the book, and they fell to variance concerning it"

Sürah xlv 15, 16 "And verily We gave the children of Israel the book, and wisdom, and prophecy, and We nourished them with pleasant food, and We exalted them above the rest of the world, and We gave them plain directions in the matter (of religion,) and they fell not to variance until after divine knowledge (or the Revelation,) had come unto them, out of jealousy among themselves. Verily, thy Lord will decide between them on the Day of Judgment, concerning that about which they disagree"

Snrah xxxvii 34 "Verily when it is said unto them —There is no God but the Lord, they arrogantly reply,—What! shall we give up one gods for a phronzied poet? Nav, he

cometh with the truth, and attesteth (the Revelations,) of the (former) apostles."

Shrah zazwii 114 "And verily we were

gracious '? Moses and Aaron, and saved them and the e people from great tribulation, and We brought them assistance, and they were the conquerers, and We gave them the perspicuous book, and directed them into the right way."

Shrab xxvi 194 "Verily it (the Qur'an) is a revelation from the Lord of creation, the faithful Spirit bath caused it to descend on thy heart, that thou mightest be one of the warners in the plant Arabic tongue And What verily it is in the former Scriptures is it not a sign unto them that the wise men

of the Children of Israel recognize it?"
Sürah zivi 12 "And when they refuse to be guided thereby, they say, —thus is an antiquated lie. Yet preceding it there is the Book of Meses, a guide and a mercy, and this Qur'in is a book attesting (previous Revelation), in the Arabio tongue, to warn the transgressors, and glad tidings to the righteous

Fürah zivi 30 'And (call to mind) when We caused a company of the Genil to turn aside unto thee that they might hear the Qur'an, And, when they were present thereat, they said Give ear And when it was ended, they returned to their people as warners, they said,—Oh our people! verily we have heard a book revealed after Moses, attesting the revelation that precedeth it, it leadeth to the truth, and unto the straight path "

Sarah xxxv, 25 "And if they reject thee, verily they who preceded them rejected (their prophets), who brought them clear signs, and writings, and the onlightening

book

Sürah xxxv, 81 " And that which We have revealed unto thee is the truth, attesting that which precedeth it "

Strah xiz. 11 "Oh John' take the book (the Taurat') with power,—and We gave him wisdom while a child."

Süreh ziz. 28, 29 · And she (Mary) pointed to him (the enfant Jesus ) they said - How shall we speak with a child in the cradle? (The infinit Jesus) said -verily I am the servant of God, he hath given me the book (s.e. the Gospel), and made me a prophet."

Surah xlii 1 "Thus doth God the glorrous and the wase, communicate inspiration unto thee, as he did unto those that preceded thee."

Streh zin 12 "He bath omanned unto you the religion which he commanded unto Nosh, and which We have revealed unto thee, and which We commanded unto Abraham, Moses, and Jesus,—saying, Maintain the (true) religion, and be not at variance therein."

Shrah xln. 14, 15 "And they did not differ until after the knowledge (of Divine Receinfion) came unto them, rebelliously among themselver and unless the word had gene forth from thy Lord (respiting them) until a fixed time, verily the matter had been

decided between them. And verily they that have inherited the hook after them are in a perplaying doubt respecting the same. Wherefore myite (men ento the true faith), and stand fast as thou hast been commanded, and follow not their degree And say, I believe in whatever booke God hath revealed, and I am commanded to decide between you; God is our Lord, and your Lord To'ns will (be reclassed) our works—to you, yours There is no greated of dispute between us and you. Ged will gather us together, and to Him shall be the return."

Sürah al 55, 56 "And verily We gave unto Moses guidance, and We caused the Children of Israel to inherit the book,—a guide and an admonition unto people of understanding hearts. Wherefore be patient, for the promuse of God is true, and ask pardon

for thy sin," &co

Surah x1 72 "They who reject the book and that which We have sent our messengers with (the Old and New Testament), -they shall know, when the cellars shall be on their necks, and the chains by which they shall be dragged into hell, -then shall they be burned in the fire"

Surah xxv 36 "And verily We gave Moses the book, and We appointed his bro-

ther Asron his helper"

Surah xx 132 "And they (the Quraish) sav.—'If he doth not bring us a sign from his Lord (we will not believe)' What I hath not an evident demonstration come unto them in the former pages?"

Sursh xlin. 43 "And ask those of Our Apostles whom We have sent before thee, whether We have appointed any besides the Merciful, as a God whom they should wor-

shîp "

Sürah xu 111 "It is not a story fabri cated, but an attestation of (the revelation) which is before it, and an explanation of every matter, a guide and a mercy to the people that believe."

Sursh xi 17, 18 "These are they for whom there is no portion in the next life but fire and that which they have done shall perish therein, vain will that be which they have wrought What! (shall such a one be equal unto hun) who proceedsth upon a plain direction from his Lord, and a witness from him (re from the Lord) attendeth him, and before him (of it) is the Book of Moses a guide and a mercy

Surah x1 8 "And verily We gave Moses the book, and they fell to variance regarding it And had not the word gone forth from thy Lord surely the matter had been decided hetween them, and verily they are in per-plexing doubt concerning the same"

Surah x. 87. " And this Qur'an is not such that it could have been raprocured than God, but it is an attestation of that (i.e of those Scriptures) which precede it, and an explanation of the book,—there is no doubt the Lord of creation. What! will they say, he (Muhammad) hath forged it? Say, then bring a Surah like unto it!

Surah x 98 "If thou art in doubt regard-

ing that which We have sent down unto thee, then ask those who read the book (revealed) before thee Verly the truth hath come unto thee from thy Lord, be not therefore amongst those that doubt"

Sürah vi 20 " Those to whom We have given the hook recognize him as they recognine their own sons. They that have destroyed

their own souls, these believe not?

Suran vi 90 "These are they to whem We have given the book, and wisdom, and prophecy, and if these (the Quraish) dishelieve the same, verily We have given it in trust unto a people who are not dishelievers therein These are they whom God hath guided, whorefore persevere in the guidance of them "

Surah vi 92 'And they do not estimate God with a just estimation when they say, -God hath not sent down -(1 e resealed, anything to Man Say who sent down the book, which Moses brought, a light and a direction to mankind ! Ye (var read they) make (or transcribe) it upon sheets of paper which we (or they) show, and ye (or they) conceal much and we are taught that which ye knew not, neither did your fathers Say, -God then leave them to sport in their tolhes"

And this book We have Sdrah vi 93 revealed,-blessed,-certifying the truth of that (revelation) which procedeth it, and that thou mightest admonish the people of the city (Makkah) and those around it

Surah vi 114 "He it is that both sont down to you the book, explaining (all things,) and those to whom We have given the book know that it (the Qur'an) hath been sent down from thy Lord in truth Wherefore, be not thou (O Muhammed) among those that doubt "

Surah vi 124 ' And when a verse cometh unto them, they say, -- We will not believe until there is brought unto us (a revelation) like unto that which the apostles of God brought "

Surah vi 154 "Then We gave Moses the book complete as to whatever is excellent, and an explanation of every matter, and a direction and a mercy, if haply they might believe in the meeting of their Lord

Sarah vi 155 "And this book (the Quo an) We have sent awn,—blessed, wherefore follow it, and fear God, if haply ye may find meroy, lest ye should say —Verily the Scripture bath been revealed to two people (the Jews and Christians) before us, and we are ignorant of their reading,—or lest ye should say .- If the Scripture had been reveiled to us, we surely would have followed its direction better than they, and now verily a clear exposition hath come unto you from your Lord, a direction and mercy," &c

Surah xxviii 44 "And verily We gave Moses the book, after that We had destroyed the former generations, an enlightenment unto mankind, and a direction, and a mercy, if haply they might be admonished "

Surah xxvin 47 "And thou wert not on the aide of Mount Sinai, when We called out (to Moses,) but (then art) a mercy from thy Lord, that thou mayest admonish a people unto whom no warner hath come before thee, if perchance they may receive admonition .and lest, if there befall them a calamity for tne evil works they have committed, they should say,—Oh Lord ! if then hadst sent unto us a prophet, we had followed thy revelations, and been of the number of the believers And now that the truth hath come unto them from us, they say, -if there were to come (a revelation) like unto that which came unto Moses (ue should believe) What I do they not disbelieve in that which was given unto Mosos heretofore, they say, -- two impostures that mutually assist one another, and they say, -verily we reject them both Say,pring a book from God that guideth more aright than these two, if ye be true, and if

they answer not," &c Surah xxvin 58 "Those to whom We have given the Scripture before it (i e before the Qur an,) believe therein, and when it (the Qur an) is read nuto them, they say,—We be liese in it verily it is the truth from our Lord, surely we were Mushins from before

Surah xxui 25 "And verily We gave Moves the book, if haply they might be directed and We made the son of Mary and

his mother a sign, &c Surah xx: 7 "And We sent not before thee (as Apostles) other than men whom We inspired ask, therefore, the people of

the Scripture, if yo know it not"
Surah xxi 49 " And verily We gave Moses and Asion the distinction (al-Furgan), and a light, and an admonition to the pious -those who fear their Lord in secret, and who tremble for the hour (of Judgment) This blessed admonition also We have sent down will ye therefore denv it?"

Surah xx: 105 "And verily We have written in the Pealme, after the Law, that 'my servants, the righteous, shall inherit the earth'

Sürah vin 2 "And We gave Moses the book and made it a direction to the Children of Israel, (saying)—Take ye not other than Me for a patron"

Surah xvu 4, 5, and 7 "And We declared in the book in respect of the Children of Israel,—saying, Ye shall surely work cor ruptly on the earth twice, and ye shall be elated with great arrogance. And when the threat of the first of these two (visitations) came to pass, We sent against you our servants of terrible strength, &c , and when the threat of the second (visitation) came to pass," &c

Sursh xvii 55 "And verily We have be-stowed favour upon some of the prophete more than upon others, and We gave David the Psalms," &c

Sūrah zvii 108 "Say,-Believe in it (the Quran), or believe not,—verily they unto whom the knowledge (of Divine Revelation) hath been given anterior to it, when they hear it recited unto them, fall down upon their faces worshipping and they say, Praised be our Lord verily the promuse of our Lord

And they fall down on their faces weeping, and it moreaseth their humihtv'

Surah xv1. 48 " And We have not sent before thee other than men whom We have in-pired,—wherefore ask the people of the beripture if ye know not (We sent them) with evident signs and books, and We have sent down unto thee the revelation, that thou mightest make known to mankind that which hath been revealed to them, that haply they might reflect."

Surah xiii 45 "And those who diebelieve say, Theu art not sent —say, God sufficeth for a witness between me and between you, and also he with whom is the knowledge of

the book "

Surah xxix. 27 " And We gave to him (te to Abrahum) Isaao and Jacob, and We placed among his descendants prophecy and the book "

Surah xxix 46 "And contend not with the people of the book (Jews and Christians) but in a generous manner, excepting those of them who act wickedly, and say, -Wo be-heve in that which hath been revealed to us, and in that which hath been revealed to you; and your God and our God is one, and we are to Him resigned "

Surah xxix. 47; "And thus have We sent down to thee the book (the Qur'an,) and these to whem We have given the Scripture believe

ın it."

Surah vii 158 'And I will shortly write down it (i e my mercy,) for those who fear the Lord and give alms and those who believe in our signs those who shall follow the apostic.—the illiterate prophet,—whem they shall find written (i e described) in the Pentateuch and in the Gospel among them, be shall command them to do that which is excellent." &o

Surah vii 168 "And (call to mind) when thy Lord commanded that there should oertainly be sent against them (ie the Jews) until the day of resurrection those that would affiliat them with grievous distress, -verily thy Lord is swift in vengeance, and he is surely forgiving and merciful And We dispersed them in the ea th amongst the nations, there are of them the are virtuous, and there are of them that ar not so And We proved them with blessings, and with adversioes, if perchance they night return And there succeeded after them a generation that inherited the book, who receive the temporal advantage of this world, and any,-It will be forgiven unto us And if there come unto them an advantage the like thereof, they accept it. What! hath there not been taken from them the covenant of the book, that they should not say of God other than the truth, and they diligently study that which is therein."

Surah lamy 80 "Over it (Hell) are nineteen angels and We have not made the guardians of the fire of her than angels, and We have not expressed their number, except as a trial to those who disbelieve, and in order that these to whon We have given the book may firmly believe, and that they who believe may increase in faith, and that those to whom We have given the book may not doubt, nor the believers "

Surah 11. 1-5 "This is the book in which there is no doubt, -- guide to the pious,they who believe in the Unseen, and observe prayer, and spend out of that which we have provided them with, -and they who believe in that which hath been revealed unto thee, and that which hath been ravealed before thee, and have faith in the life to come These walk according to the direction of their

Lord, and these are the blessed "

Sarah 11 36 "Oh Children of Israell remember My favour where with I have favoured you, and fulfil My covenant —I likewise will fulfil your covenant, and fear Me, and believe in that which I have revealed, attesting the truth of the (Scripture) which is with you and be not the first to logest the same, and sell not my revelation for a small price and clothe not the truth with error, and do not concoal the truth while ye know it."

Surah u. 50 " And when We gave Moses the book and the distinction (between good and evil,-furqan,)-if naply ye might be di-

rected '

Surah 11 71. " And when they (the Jews of al Madinah) meet the believers, they say, We believe, but when they retire privately one with the other, they say, -Why do ye acquaint them with what God hath revealed te you, that they may therewith dispute with you before your Lord? What do ye not understand? Do they not knew that God knoweth what they conceal as well as that which they make public"
Sürah 11 79 "What do ye (the Jows) be-

heve in part of the book, and reject part thereof? But whoseever amongst you doeth this, his reward shall be none other than disgrace in the present life, and in the Day of Judgment they shall be cast into a more awful torment

Sürah n 81 ' And verily We gave Moses the Book, and caused prophets to arise after him, and We gave to Jesus the Bon of Mary, evident signs, and strengthened him with the Holy Spirit

'And when a Book (se the Sūrah 11 89 Qur'an) came unto them from God, attesting the truth of that (Scripture) which is with them, (although they had from before been praying for victory over those who dishe lieve), you when that came unto them which

they recognised, they rejected the same."
Surab 11 83 "And when it is said unto them, Beheve in that which God hath revealed, they say, We believe in that which hath been revealed unte us, and they reject that which (kath been revealed) after it, although it be the truth attesting that which is with them."

Surah li 85 "And verily Moses came unto you with evident signs (or reveletions), then ye took the calf," &c.

Surah is \$6 " For he (Gabriel) hath caused it (the Quran) to descend upon thy heart, by the command of God, attesting that (Scripture) which is before it, and a direction and good tidings to the believers."

Surah ii 95 'And when a prophet came unto them from God, attesting that (Scripture) which is with thom, a party of those who have received the Scripture cast the Book of God behind their backs, as if they knew it not."

Sarah n. 107 " The Jows any, the Christians are not (founded) upon anything, and the Christians say the Jews are not (founded) upon anything, and yet they read the Scrip-

fure "

Strah H. 190 (see also Surah m 79) "Bay. We believe in God and m what hath been revealed unto us, and in what hath been revesled unto Abraham, and Ishmael, and Isaac, and Jacob and the Tribes, and in what hath been given unte Moses and unto Jesus, and in what hath been given unto the prophete from their Lord ve make no dis-thation between any of them, and unto Him

we are resigned."

Strah n 189, "Verily We saw thee turn about thy face into the Heavens wherefore We will cause thee to turn towards a qibiah that will please thee -turn therefore thy face towards the holy temple wheresvever thou art, turn thy face towards it And verily those to whom the Scripture bath been given, they know that this is the truth from their Lord, and God is not unmindful of that which they do. And if thou broughtest unto those to whom the Soripture hath been given every kind of sign, they would not follow the qubith, nor wilt thou follow their giblah," &.

Surah it. 142 "Those to whom We have given the Scripture recognise hun as they recognise their own sons, but verily a sec tion of them hide the truth, although they

From 1f.

Burah ii 169 "Verily they that conceal the Scripture which God hath revealed, and sell it for a small price -these shall eat nought but the fire in their bellies, and God shall not speak unto them on the Day of Judgment, neither shall He purify them, they shall have butten torment. These are they that have bought error at the price of direction, and punishment at the price of pardon—how shall they endure the fire!— this because Ged hath sent down the Book in truth, and they that dispute regarding the Book are in a grievous error"

Sarah n 209 "Mankind was one people, and God sent prophets as preachers of good tidings, and warners and He sent down the Serupture with them in truth, that it might decide between men in that in which they differed -and they differed not therein, exceptung those to whom it was given, after there came to them clear demonstrations, wickedly amongst them elves; and God guided those that believed to the truth con-

derning which they disputed, by His will," &c Surah ii 254 'Of these prophets We have preferred some above others Some of them hath God spoken unto, and He hath raised some of them to high dignity Ana We gave unto Josus, the Son of Mary evident

signs, and We strengthened Him by the Holy Spirit. And if God had pleased, those that came after them would not have contended with one another, after the evident signs (or plain revelations) had come unto them Yat they fell to variance. And amongst them were those that believed and smongst them were those that disbelieved And if God had wished, they had not con-tended with one another, but God doeth that which pleaseth Him."

Sürah h 286 "The apostle behaveth in that which hath beco revealed unto hum from his Lord; and the tathful, everyone of them, he agra; and the lattitut, everyone of them, behaveth in God, and in His angels, and in His books and in His apostles, we make no distinction between any one of his apostles."

Surah lvii 18 "And these that believe in

God, and in His apostles these are the righteons, and the witnesses with their Lord . they have their reward and their light, but they that disbelieve, and accuse Our revelations of falsehood, these are the companion

of hell-fire

Sural lvn 25 "We have verily sent Our aposites with evident demonstrations, and We revealed unto them the Scripture, and the Balance, that men might observe justice, and We revealed (the use of) Iron wherein is great strength, and advantages to mankind, and in order that God might know who assisteth him and his apostles in secret,-for God as mighty and glorious. And verily We seut Noah and Abraham; and We placed amongst their posterity, prophecy and the Scripture; and amongst them were those that were rightly directed, tot many of them were Afterwards Wo canned Our evil-does a apostles to follow in their footsteps, and We caused Jesus, the Son of Mary, to mocood them, and We gave him the Gospel- and We put into the hearts of his followers compas-sion and meroy, and as to Monasticism they invented the same, -[We did not prescribe it unto them, ]-simply out of a desire to please God, but they have not observed it with a right observance And We have given those of them that believe, their reward, but many of them are evil-doers. Oh ye that behave! fear God, and believe in His prephet. He will give you a double portion of His mercy, and will create for you a Light wherein ye shall walk, and forgive you, for the Lord is lorgiving and mercuful."

Surah zevu. 1 "The unbelievers from smongst the people of the Book, and the idolaters, did not waver until there came unto them a clear—a prophet from God reading pure pages, containing right Scriptures And those to whom the Soriptures have been given did not fall to variance, until after a clear (Revelution) had come unto them and they are not commanded (in their own Scriptures) otherwise than that they should worship God rendering unto Him the orthodox worship, and that they should observe prayer, and give alms, and this is the right faith."

Sarah km 5 "The likeness of those who are charged with the Law (the Tourat), and do not discharge (the obligations of) it, is as the likeness of the Ass laden with books first is the likeness of the people which rejecteth the signs of God. and God doth net

guide the unjust people."
Strait xivid. 28. "Muhammad is the prophet of God, and those who follow him are fleroe against the unbelievers, but compassionate among themselves. Thun mayest see them bowing down, prostrating themsalves, seeking the favour of God and his pleasure Their signs are in their faces from the marks of their prostration. This is the likeness of them in the Pentateuch and the likeness of there in the Gospel,—as a seed which putteth forth its stalk and strengtheneth it, and swelleth and reath on its stem, and delighteth the sower thereof, that the unbelievers may be indignant thereat."

Sarah izi 6; " And when Jesus, the Son of Mary, said -O children of Iarael, verily I am an Apostle of God nuto you, attesting that which is before me of the Tourat, and giving glad tidings of an apostis that shall come after me, whose name is Ahmad (the

Praised)"

Sürah iv 48 " Hast thou not seen those to whom We have given a portion of the beispture?—they buy error, and desire that ye may err from the way and God best knoweth your energies. God sufficet's for a petron, and God saffooth for a helper those who profess Judaism there are that dislocate words from their places and say-"We have heard, -- and, have disobeyed', and, do thou hearken without hearing,' and, look upon us', twisting with their tongues, and reviling the faith. And if they had said, 'we have beard and obeyed', and, hearken', and, 'look upon us', it had been better for them and more upright but God hath cursed them for their unbelief, and they shall not believe, excepting a few O ye unto whom the Scriptures have been given! believe in what We have revealed attesting that (Scripture) which is with you, before We delace your countenances, and turn them front backwards, or curse them as We cursed those who (broks) the Sahbath, and the command of the Lerd was fulfilled."

Surah iv 49 ' Hast thou not seen those to whom a pertion of the Sompture bath been given? they believe in false gods and idols, and they say to the unbelievers, These are better directed in the way than those who

behove

Surah iv 52. "Do they envy mankind that which God hath given them of His bounty! And verily We gave to the children of Abraham the book and wisdom, and We gave them a mighty kingdom Amongst them are those that helieve in Him and those

also that turn away from Him '

Surah iv. 58 "Hast thou not seen those who fancy that they believe in that which hath been revealed unto thee, and in that which hath been revealed before thee? They desire to go for a mutual decision unto the idel Jaghat yet verily they have been com-manden to dimbelieve therein, and Satun desireth to decorve them rate a wide deception

Strak iv 180 "To God belongs whatever is in the heavens and in the earth, and varily We commanded those to whom the Scripture was given before you, and you likewase, Fear God, and, if ye disbelieve, verily to God belongeth whatsoever is 'm the heavens and in the earth "

Sürah av 185 - "O ye that believe! believe m God and in His prophet, and in the book which He hath revealed to His prophet, and in the book which He revealed from before, and whoever disbelieves in God, and in His angels, and in His books, and in His prophets, and in the last day, verily he hath wandered

into a wide error

Surah iv. 149, "Verily they that reject God and His apostles, and seek to make a distinction between God and His spostles, and say,-We believe in a part, and we reject a part, and seek to take a path between the same, these are mudels in reality, and We have prepared for the infidels an ignomimous punishment But they that believe in God and in His spostles, and make so disunction between any of them, to these We shall surely give their reward, and God is forgiving and merciful. The people of the book will ask thee that thou cause a book to descend upon them from the heavens, and verily they asked Moses for a greater thing than that," &c

Surah iv 161 "But those of them that are grounded in knowledge, and the faithful believe in that which hath been revealed unto thee, and n that which hath been revealed before thee And those that observe prayer, and give alms, and the believers in God and in the last day, unto these shall We give a great reward Verily We have re-rested our will unto thee, as We revealed cur will unto Abraham, and Ishmael, and Isaac, and Jacob, and the Tribes, and Jesus, and Job, and Jones, and Aaron, and Solomon, and We gave upto David the Pealms, and Apostles, whom We have already made mention of unto thee, and Apostles, of whom We have not made mention unto thee, and God spake with Moses in open discourse," &c

Sürah iv 169 "Ye people of the book! commut not extravagance in your religion, and say not of God other than the truth For verily the Mesmah, Jesus, the Son of Mary, 18 an apostle of God, and His word which he placed in Mary, and a spirit from Wherefore believe in God, and in His Timo apostle, and say not,—"the Trunty";—re-frem it will be better for you For verily God is one God,—far exalted is He above the possibility that there should be unto Him pregeny! to Him belongeth whatever is in the heavens and in the earth, and He sufficeth as a guardun." Sürah in. 2

"God! there is no God but He, the living, the sternal He bath earsed to descend upon thee the Scripture in truth, attesting that which is before it and He sent down the Tourst and the Gospel from before for the guidance of mankind. and He sant down the Furque. Verily they that reject the signs of God, to them shall be a fearful punishment. And God 1s unighty, a God of vengeance "

Sürah III. 19 "And those to whom the book was given, did not fall to variance until after that the knowledge came unto them, wickedly

among themselves"

Surah in 28. "Seest thou not those to whom a pertion of the Scripture hath bean given? They were called unto the book of God, that it might decide between thom Then a party of them turned away, and went aside. That was because they say,—the fire shall not touch us, but for a limited number of days. And that which they have devised hath deceived them in their religion."

Sürak in 48 "And (God) shall teach Him (Jesus) the Scripture, and wisdom, and the Tourat, and the Gospel,—and (shall send Him as) an Apostle unto the Children of Israel (Jesus shall say) Verily I have come unto you—attesting the truth of that which (Scripture revealed) before the in the Tourat, and that I may make lawful unto you a part of that which is forbidden unto

you."

Sürah in 64 "O ye people of the Book! why do ve dispute concerning Abraham?—seeing that neither the Tourat noi the Gospel was revealed until after him, do ye not understand? Ah! ye are they which dispute concerning that of which ye have know ledge why, therefore, do ye dispute concerning that of which ye have no knowledge? and God knoweth, but ye know not!

Sürah iii. 66 "A party of the People of

Surah iii. 68 "A party of the People of the Book desire to cause thee to go astray, excepting their own souls, and they perceive it not. Oh People of the Book! why do je reject the signs of God, while ye bear testimony (thereto)? O people of the Book! why do je reject the signs of God, while ye bear testimony (thereto)? O people of the Book! why do ye olethe the truth with that which is false, and hide the truth, while ye know (it) and a party of the people of the book say —Believe in that which is sent down unto those that believe, in the early part of the day, and reject (ti, in) the latter part thereof, if haply they may turn baok and, believe not (any) excepting him that followeth joins religion Say,—Verily the direction is the direction of God, that there should be given unto one (if the Mukammad a revelation) like unto that which hath been given unto you. On, will they dispute with you before your Lord? say,—Verily favour is in the hand of God. He gives the unto whomseever He pleaseth and God is widely comprehensive (in His mercy) and wise."

Surah in 77 "And verily amongst them is a party that twist their tongues in (reading) the book, that ye may think it is out of the book, though it is not out of the book, and they say.—'It is from God,' and it is not from God, and they speak a \*fs\*leshood oon cerning God, knowingly"

Sûrah iii 78 "It becometh not a man that God should give him a book, and wisdom, and prophecy, and that he should then say to mankind, Be worshippers of me besides God, but rather, Be ye perfect, masmuch as ye know the book, and masmuch as ye study it"

Surah iii 80 "And (call to mind) when God made a covenant with the prophets, (saying) This verily is the book and the windom which I have given unto you, thereafter shall come an Apostle attesting the truth of that (Scripture) which is with you ye shall surely believe in him, and assist him."

Surah iii 93 "All food was lawful to the Children of Israel, excepting that which Israel made unlawful to himself, before the Tourat was revealed. Say—Bring hither the Tourat, and read it, if ye be true And whoever contrivet a he concerning God after that says is the transferance."

that, sprely they are the transgressors "
Surah in 99 "Say, O ve People of the
Book! why do ye disbelieve in the signs of
God, and God is witness of that which ye do?
Say, O ye People of the Book! why do ye
hinder from the way of God him that be
lieveth, desning to make it (the way of God)
crooked while we are witnesses?"

crooked, while ye are witnesses?"

Sursh in 113 "They are not all alike Amongst the People of the Book there is an upright race that read the signs (or revelations) of trod in the night season, and they bow down worshipping. They believe in God and the last day, and command that which is just and dissuade from that which is wicked, and they make haste in doing good works. These are the virtuous ones."

Sürah iii 119 "Behold, ye are they that love them (the Jews) and they do not love you, and ye believe in the entire Scripture"

Surah in 184 "They who say that God hath made a covenant with us, to the effect that we should not believe on an apostle until he cometh unto us with a sacrince to be consumed by fire—say.—Verily apostles have come unto you before me, with evident demonstrations, and with that of which ye speak Why, therefore, have ye slain them, if we be true? and if they acouse thee of imposture, verily the apostles before thee have been accused of imposture, who came with evident demonstrations, and the Scriptures, and the eulightening book"

Suruh in 188 "And when God took a covenant from those to whom the book was given,—that they should unfold the same to mankind, and that they should not conceal it, and they threw it (the covenant) behind their backs, and sold it for a small price, and woeful is that which they have sold it for, think not that they who rejoice in that which they have done, and desire to be praised for that which they have not done shall escape from punishment."

Surah mi 199 "And verily of the People of the Book there are those who believe in God, and in that which hath been revealed to you, and in that which hath been revealed to them, submissive unto God, they sell not the signs of God for a small price. These are they who have their reward with their Lord, for God is swift in taking account."

Surah v 14-16 "And for that they have broken their dovenant, We have cursed them, and We have made their hearts hard. they dislocate the word from its place, and they have forgotten a part of that whereby they were admonished Thou wilt not cease to discover decent in them, excepting a few of them But pardon them, and forgive, for God loveth the beneficent And of those that say, We are Christians, we have taken a covenant from them, and they have forgotten a part of that whereby they were admonished Wherefore We have placed enmity and hatred between them, until the Day of Judgment, and God will surely then declare unto them that which they have wrought people of the Book! verily our apostle hath come unto you, he shall make manifest unto you much of that which yo have hidden of

the book, and he shall pass over much"
Surah v 47 "O thou spestle! let not those grieve thee who make haste after infidelity from amongst them that say, 'We believe,' with their mouths, but their hearts believe not And from amongst the Jews there are that spy out in order to tell a falsehood, they spy out for another people that come not unto thee. They dislocate the word from out of its place They say 'If this be given you, then receive it-but if it be not

given you, then beware '"

Sürah v 50 "And how will they make thee their judge, since they have beside them the Tourst, in which is the command of God? Then they will turn their back after that and these are not believers Verily We have revealed the Tourat: therein is guidance and light The prophets that submitted themselves to God judged thereby those that were Jews, and the doctors and priests (did the same), in accordance with that which was confided to their charge of the book of God, and they were witnesses thereof Wherefore fear not man, but fear Me, and sell not thou the signs of God for a small price And he that doth not judge by that which God hath revealed, verily they are the unbelievers. And We have written for them, -verily life for life, and eye for eye, and nose for noss, and ear for ear, and tooth for tooth, and for wounding retaliation, and he that remitteth the same as alms it shall be an atonement unto him And he that judgeth not by that which God hath sent down, they are the transgressors And We caused Jesus, the Son of Mary, to follow in their footsteps, attesting the Scripture of the Tourat which preceded it, and We gave Him the Gospel, wherem is guidance and light, which attests the Tourat that preceded it, and a direction and an admonition to the pious,—that the people of the Gospel might judge according to that which God hath revealed therein, and he that doth not judge according to that which God hath revealed, verily they are the flagitious ones And We have revealed unto thee the book in truth, attesting that (Scripture) which precedeth it, and a custodian (or a witness) thereof Wherefore judge between them in accordance with that which God

hath revealed, and follow not their vain desires (by secroing) away from that which hath come unto thee To every one of you have We given a law and a way, and if God had pleased, He had made you all of one faith,—but (He hath not done so, in order) that He might try you in that which He hath given you."

Surah v 68 "Say, O people of the Book! is there any other cause of your sumity against us, but that we believe m God, and in that which bath been revealed unto us, and in that which hath been revealed from before?-but the most of you are evil doers "

Sürah v 77 "Say -0 ye people of the Book! ye are not grounded upon anything, until ye set up (or observe) the Tourat and the Gospel, and that which hath been revealed

unto you from your Lord"

Sürah v 91 "Thou wilt surely find the most bitter amongst mankind in their hatred towards those that believe to be the Jews and the idolaters And thou wilt surely find the most friendly inclined amongst them towards the believers, to be those who say, We are Christians That is because there are amongst them clergy and monks, and they are not arrogant. When they hear that which hath been revealed to the prophet, thou will see their eyes flowing with tears because of that which they recognise of the truth. They say, O our Lord! we believe, write us down with the witnesses, and what should hinder us that we should not believe in God, and in that which hath come unto us of the truth? and we desire that our Lord should introduce us amongst the righteons God hath rewarded them for that which they have said, with gardens through which flow rivulets They shall be for ever therein and that is the reward of the virtness."

Sürah v 119 "And (call to mind) when (lod said,-O Jasns, Son of Mary ! remember My favour towards thee, and towards thy Mother, when I strengthened thee with the Holy Spirit, that thon shouldest speak unto man, in the cradle, and also in mature age, and I taught thee the Scriptures, and wiedom, and the Tourat, and the Gospel, and when thou madest of clay in the form of a bird by My command, and thon blewest thereupon, and it became a bird by My command, and thou healedst the blind and the leper by My command, and when thou didst raise the dead by My command And when I spake by inspiration unto the apostles, saying -Believe in Me, and in My apostle (se Jesus,) they said,-We believe, bear witness that we are true believers '

Sürah lxv: 18 "And Mary the daughter of Imran, who preserved her virginity, and We breathed into her of Onr spurt, and she attested the words of her Lord and His

Scriptures, and was amongst the pious'
Surah ix. 113 "Verily, God hath bought from the behevers their selves and their wealth, on the condition of paradise for them if they fight in the ways of God -and whe ther they slay or be slain the promise of God thereupon is true in the Tourst, and in the Gospel, and in the Qur'an." [CHRISTIANITY, JEWS, JUDAISM ]

# OMER. ['UMAR.]

OMMIADES Arabic Banû Umaryah (المواصية), or ad-Daulata 'l-Uma-The dynasty of entyal (lingle ) Khalifahs who reigned from AH 41 (Ah 661) to AH 182 (AD 750), descended from but it is the the control of the Khalifate on the death of al-Hasan, and established his capital at Damascus. The dynasty includes the names of fourteen Khali faha.

Mu'awiyah, A.R. 41

Yazid (son of Mu'awiyah), A R. 60 Mu'awiyah II (son of Yazīd), A H 64

- 4 Marwan I (sen of al-Hakam), AH 64 5 Abdu I Malik (sen of Marwan), AH 65 6 Al Walid (son of 'Abon-'l-Malik), AR 86
- 7 Sulaiman (sou of 'Andu l-Mahk) AH 96
- 8 Umar II (son of 'Abdu 'l Azīz, son of Marwan), a n. 49
- 9 Yazid II (soo of 'Abdu 'l-Malik), AR 101
- 10 Hisham (son of 'Abdu T-Mahk) AH 106
  - 11 Al-Walid II (son of Yazid) AH 125

12 Yarid III (son of al Walid) Att 126
13 Ibrahim (son of al-Walid) Att 126
14 Marwan II (son of Muhammad son of Marwan), A.E. 127-132

The Abhasides conquered Khorasan under the brothers Ibrabim and 'Abu I- Abbas, and refused to acknowledge Marwan Maruan was afterwards defeated on the banks of the Zab, and fled to Egypt where he was again defeated and slan, An 132 (AD 750), and Abu 1-'Abhas was preclaimed Khalifah XHATAPAH 7

#### OPTION KHIYAR !

OBDINATION There is no ceremony in Islam corresponding to the Christian ordination Sometimes the Imam of a mosque is appointed by the chief man of position binding a turban round his head In Central Asia, Maulawis of reputation certify as to the learning and ability of their disciples by binding a turban on their heads and authorizing them to teach But it is not a custom' of the Mushm rehgion

ORNAMENTS Meh are prohibited from the use of ornaments of gold such as rings and the like, because they are expressly formdden by the Prophet Orns. ments of silver are likewise unlawful, but exceptions are made with respect to signet rings girdles, or swords, which may be ornamented with silver. (Hidayah, vol. iv. p. 92) Ibn Zuberr says the Prophet condenned the use of little belisose ornaments for children,

for he sand there was a devil in every bell Thu Malik says the Prophet forbade the wearing of gold rups, and he considered it just as bad to use gold ornaments. (Mishket. book xx. ch il.)

The Wahhahis condemn the use of orna-

ments and silk drosses

ORPHANS. Arabic yatim (\*\*\*), pl yatana In Nuhammadan law, the term is used for a child whose father is

Muhammad gave very special instructions in the Qur'an as to the treatment of orphana.

See Surah iv 2-7

'And give to the orphans their property and substitute not worthless things of your own for their valuable ones, and enjoy not their property in addition to your own; verily this is a great crime, and if we are appre-hensive that ye shall not deal fairly with orphans, then, of other women who seem good in your eyes, marry but two, or three, or four, and if yo still fear that ye shall not act equitably, then one only, or the slaves whom ye have acquired, this will make justice on your part easier And give women their dowry as a free gift, but if of their own free will they kindly give up aught thereof to you, then enjoy it as convenient and profitable. And entrust not to the meapable the substance which God rath placed with you as a means of support, but maintain them therewith, and clothe them, and speak to them with kindly speech. And make trial of orphans until they reach the age of marriage, and if ye perceive in them a sound judgment, then hand over their sub-stance to them, but consume ye it not pro fusely and hastily Only because they have attained their majority And let the rich guardian not even touch it, and let him who is poor, then use it for his support with diseretion. And when ye make ever their substance to them, then take witnesses in their presence God also taketh a sufficient account."

According to al-Barrawt and the Jalalan, the Muslim commentaiors understand these verses differently. Mr. Sale says the true mearing seems to be Muhammad, advising his followers that if they found they should wrong the female orphans under their care, erther by marrying them against their molinations, for the sake of their riches or beauty, or by not using or maintaining them so well as they ought by reason of their having already saveral wives, they should rather choose to marry other women, to avoid all occasion of sin. Others say that when this passage was revealed, many of the Arabians, fearing trouble and temptation, refused to take upon them the charge of, orphans, and yet multiplied wives to a great excess and used them ill or, as others write, gave themselves up to formication, which encesioned the pessege And according to these, his meaning must be either that if they feared they could not act justly towards orphans, they had as great reason to apprehend they could not deal

equitably with so many wives, and therefore are commanded to marry but a certain number, or else, that since fornication was a crime as well as a wronging of orphans, they ought to avoid that also by marrying according to their abilities

## OTHMAN. ['USMAR.]

OUTLAWS (1) An Apostate, if he escapes to another country, is an outlaw (2) A formeator should be expelled from his country and be an outlaw for a whele year

P.

PAIGHAMBAR (بيفامبر) The Persian and Hindustani translation of the The Arabio Rasul (رسول), and Nahı (نبى) [PROPRET]

#### PARACLETE FARAQLIT ]

The Muhammadan PARADISE Paradise is called al-Jannah (Light), " the garden," pl. jannat, in Arabic, and Bihisht ( ), in Persian, the word al Firdaus (الفردوس), or Paradise, being restricted to one region in the celestial abodes of blus There are eight heavens or paradises mon-tioned in the Qur'an, and although they appear to be but eight different names for the place of bliss, Muhammadan divines have held them to be eight different stages

are as follows (see Ghyanu 14 They Luyhah) -

Januatu 'I-Khuld (Süratu 'i Furqan, xxv 16), The Garden of Eternity

2 Darn 's-Salam (Saratu 'l-An'am, vi '127),

The Dwelling of Peace

3 Dāru 'l-Qarār (Sūratu 'l-Mu'mın, xl 42), The Dwelling which abideth

4. Jannatu 1-'Adn (Süratu 1-Bara'ah, 12

73), The Gardens of Eden.

B Jannatu 1-Ma'wa (Suratu 's-Sajdah,

xxxxx. 19), The Gardens of Refuge. 6 Jannatu 'n-Na'im (Süratu I Mü'idab,

v 70), The Gardens of Delight

'llliyûn (Sûratu 't Tatfif, lxxxii 18) 8 Jannatu 1-Firdaus (Suratu 1 Kahi, avni 107), The Gardens of Paradise

These eight stages are spoken of as eight doors in the Mishket, book ii. ch. 1)

The sensual delights of Muhammad's Paradise are proverbial, and they must have oxercised a considerable influence upon the minds of the people to whom he made known has mission. There are frequent allasions to them in the Qur'an The following are spe-

ormen pateages — Süratu "I-Inaan (lxxvi), 12-22 — God bath towarded their constancy, with Paradise, and silken robes, reclining therein on bridal couches, nought shall they know of sun or piercing cold: its shades shall close over them, and low shall its fruits hang down and vessels of silver and goblets like flagons shall be borne round among them. flagons of silver whose measure themselves shall mete. And there shall they be given to drink of the sup tempered with sanjabil (ginger) from the

fount therein whose name is Salsabil (i.e. the softly flowing) Blooming youths go round among them. When thou lookest at them, thou wouldst deem them scattered pearls, and when thou seest this, thou wilt see delights and a vast kingdom, their clothing green silk robes and rich brocade with silver bracelets shall they be adorned and drink of a pure beverage shall their Lord give them This shall be your recompense."

Suratu I-Waqiah (lvi), 12-39 "In gardens of delight, a crowd of the former and a few of the later generations on inwrought couches reclining on thom face to face, bloom ing youths go round about them with goblets and ewers and a cup of flowing wine, their brows ache not from it, nor fails the sonse and with such fruits as shall please them best, and with flesh of such birds as they shall long for, and thours shall be the Houris (Arabic hū:), with large dark eyes, like poarls bidden in their shells, in recompense for their labours past No vain discourse shall they hear therein, nor charge of sin, but only cry
'Peace! Peace!'
Unfailing, unforhidden, and on lofty couches and of a rare creation have we made the Hours, and we have made them ever yirgins dear to their spouses and of equal age, for the people of the right hand, a crowd of the former, and a crowd of the later generations'

Süratu 'r Rahman (lv), 54-56 "On couches with linings of brecade shall they recline, and the fruit of the two gardens shall be within their easy reach

Therein shall be the damsels with returng glances, whom neither man nor jum hath touched

before them

Süratu 7 Muhammad (xlvu) 16, 17 "Therein are rivers of water which corrupt not rivers of milk, whose taste changeth not and rivers of wine, delicious to these who quaff it, and rivers of clarified honey. and therein are all kinds of fruit for them from their Lord."

The descriptions of the celestral regions and the enjoyments promised to the faithful are still more minutely given in the traditional sayings of the Prophet, see the Mish-

kāt, book axin ch xin

Abū Musi relates that "the Apostle of God said, Verily there is a tent for every Muslim in Paradise it is made of one pearl, its interior empty, its breadth 60 kps, and in every corner of it will be his wives, and they

shall not see one another The Muslim shall

love them alternately," &c Abu Said relates that "the Apostle of God said, 'He who is least amongst the people of Paradise, shall have eighty thousand slaves, and seventy two women, and has a tent pitched for him of pearls, rubies, and Those who die in the world emeralds young or old, are made of thirty years of age, and not more, when they enter Paradise

Abu Said also relates that the Apostle of God said, 'Verily a man is Paradise reclines upon seventy cushions before he turns on his other side. Then a woman of Paradise comes to him and pats him on the shoulder, and the man such his face in her cheek, which is brighter than a looking glass, and east and west. Then the woman makes a salan to him, which he returns and the man says, 'Who are you' "and she replies "I im of the number promised of God for the virtuous" And veril, she will have seventy garments, and the man's eyes will be fixed on them, till he will see the marrow of the hones of her legs through the carees of there and she will base crowns on nor head, the meanest pearl of which would give light between the east and west '

One of the attractions of Paradise is the river ✓ Kausar [RAUMAN] According to Anas, 'the Apostle of God vaid it is a river which bod has given me an Paradise, its water is whiter than milk, and sweeter that honer, and on its waters are buds whose oclasses like the necks of camels

The following is an instan e of the way in which the Prophet endeavoured to cust me paradise to the taste of the people -

Abu Azyuh sayo, " tu Aruh orme to the Prophet and said '() Apostle of God' I am fond of horses, are there any in Paradise? The Prophet replied, 'If you are taken into Paradise, you will get a ruby horse, with two wings, and you will mount him, and be will carry you wherever you wish

Abd Hurairah sail, · Verily the Apostle of God said, when an Arab was sisting mear him, that a man of the people of Paradise will ank permission of his Lord to cultivate land and God will say Have you not everything you could wish for? What will you cultivate? The man will say, 'Yes, everything is present, but I am fond a oultivating Then he will be permitted to cultivate, and he will sow, and, quicker than the twinkling of an eye, it will grow, become ripo, and be reaped, and it will stand in sheaves like mountains,

The apologists for Islam, Carlyle for ex ample, have suggested that the sensual delights of Muhammad s paradise may, after all, be taken in a figurative sense, as the Reve lation of Se John or the Song of Solomon It is quite true that such an interpretation is hinted at in the Akhlaq 1-Jalali (Thompson's Egyptions (vol. 1 p 84) says that a Minshim of some learning considered the descriptions

of Paradise figurative, but such 4 not the ylew held by Muhammadan doctors, whether Sunni, Shi'sh, or Wahhabi. They are all agreed as to the literal interpresation of the sensual enjoyments of the Muslim paradise, and very many are the books written giving minute particulars of the joys in store for the falthful

Islam, true to its anti-Ohristian character, preaches a seusual abode of bliss, in opposition to the express teaching of our Lord in Matt XXII 30 "They neither marry nor are giver in matriage, but are as the angels of

God in heaven'

Were proof needed, to show that the Prophet taught a real and literal interpretation of the sensual delights of the abodes of bliss, a tradition or high authority is found in the Sabilu Mustum (p. 879) vidi also Michiel, book xxiii ch 13), in which the Prophet goes to some trouble to explain the sanitary laws of the heaven't kingdon, in the most hters!

manner possible

Sir William Mair says "It to remarkable that the notices in the Coran of this voluptuous Paradise are almost entirely confined to a time when, whatever the tendency of his dosnes. Mahomet was hving chaste and tem perate with a single wife of threescore years of age Gibbon characteristically observes that Mahomet has not specified the male companions of the female elect, lest he should cither alarm the jealousy of the former hus bands, or disturb their felicity by the suspi-cion of an everlasting marriage. The remark, made in raillery, is preguant with reason, and aims a fatal blow at the Paradise of Islam Fasthial women will renew their youth in reaven as well as faithful men why should not their good works ment an equal and a salogous reward? But Mahomet shrank trom this legitiviste conclusion. It is note worth that in the Medina Suras-that is in all the volumnous revelations of the ten sears following the Hegira-women are only twice referred to as use of the delights of Parad se and on both occasions in these simple words - and to them (believers) there shall be therein pure wives (Surah it 28, burah iv 60) Was it that satiety had then loft no longings unfulfilled, or that a closes contact with Judansm had repressed the budding pruriency of his revelation, and covered with confusion the picture of a sensual Paradise which had been drawn at Mecca? (Infe of Mahomet new ea, p 82 and note)

Sn W Mair has omitted a third passage, Surah ni. 18, where "women of stainless purity" are spoken of, but it is remarkable how much more restrained are the Prophet's descriptions of Paraduse in his later revela-For example, Sürah uni 28, 24, 85 -

Gardens of Eden-into which they shall enter together with the just of their fathers, and then wives and their descendants, and the angels shall go in unto them at every portal Peace be with you, say they because ye haverendured all things The rivers flow beneath its bowers, its food and its shades are perpetual."

PARDON FOR SIN The words used to express pardon for sins on the part of the Almighty, are 'Afw (Ac), Magh firah (مَعْدُهُ), and <u>Ghufrān</u> (معْدُهُ) The seeking pardon is Istighfār (استغفار) The act of

The following is the teaching of the Qur'an

on the subject .-

Surah lin. 82, 38 "God's is what is in the heavens and what is in the earth, that He may reward those who do evil with evil, and those who do good with good. Those who shun great sins and inquities—all but venial sina, -verily thy Lord is of ample forgive"ess

Surah lavn 12 "Verily those who fear their Loid in seciet, for them is forgiveness

and a great reward

Sûrah xxxiii 71 "He (Ged) will cerrect you for your works and pardon you for your uns, for he who obeys God and His Apostle has attained a mighty happiness"

Surah xxxv 8 "Those who telieve and

do right, for them is forgiveness "

Surah viii 29 "O ye who believel if ye fear God, He will make for you a discrimi nation, and will cover your offences and will forgive you, for God is the Lord of mighty grave "

Repentance is expressed in the Qur'an by the word Taubah (345), which the Imam an Nawawi says means "turning the heart from sin' (Commentary on Sahtha Muslim, vol is p 854) The word frequently occurs in the Qur'an. For example — Sürsh iv 20 "If they repent and amena,

then let them be Verily God relenteth He

is merciful'

Süreh xxv 71 "Whor hath repented and hath done what is right, verily it in be who turneth to God with a true conversion" (metab)

The teaching of the traditions on the subject of repentance and pardon for mn is in some places exceedingly wild, as will be seen from the following selections taken from the sayings of the Prophet given in the Mish-

kāt, hook z ch mi --

"There was a man of the children of Israel, who killed ninety-nine people, after which he came out, asking if his repentance would be accepted, and having met a monk, he asked han 'Is there acceptance for my repentance.' The monk said 'No' Than the man killed the monk, and stood asking people about the approval of his repentance. And a man said to him, Come to such a vil-Then the signs of immediate doubth were upon him, and he tried to reach the village upon his knees, and died on the way Theo the angels of mercy and punishment disputed about Lim Then God ordered the village towards which the man had attempted to ge to be near to the corpse, and the vil-lage which he had fled from to be far away Then Ged said to the angels, from him 'Compute, and measure the distance between And it was found that the the two villages village towards which he was going was nearbr to him by one span. And he was par doned"

"An mossesut sinner has not sinned that has asked pardon, although he may have sinned seventy times a day, because asking

pardon is the coverer of sin.

"God has said, 'Verily if you come before Me with sins equal to the dust of the earth, and then come before Me without associating anything with Me verily I will come before you with the pardon equal to the dust of the earth."

"Vernly God accepts of the repentance of His servant as long as is soul does not come

into his throat

"I swear by God that verify I ask pardon of God and repent before Him more than soventy times daily"

1. Vernly my heart is veiled with melan-chely, and vernly I ask pardon of God one hundred times a day?

"Verily, when a true believer commits a sin, a black spet-is created in his heart; and if he repents and asks pardon of God, the black spot is rubbed off his heart, but if he increases his sins, the black spot increases. so that it takes hold of the whole heart Then this spot is a rust which God has men tioned in the Qur'an, 'their hearts became rusty from their works'"

"Verily there were two men of the childrea of Israel who had a friendship for each other One of them was a worshipper of God, and the other a sunner The worshipper of God said to the sunner Give up sunning He said, 'Leave me to my Lord' At length he found him committing a very great em, and and, Give up sinning. The sinner said, Leave me to my Lord Were you sent as a guard over me?' The worshipper said, 'I swear by God He will not always forgive your sins, nor will He bring you into Paraduse. Then God sent ar angel to them who took both their souls and they both appoared before God together And God said to the sumer, 'Come into Paradise' And he said to the other 'What, can you prevent My compassion on my servant?' He said, 'I cannot, O my Lord' And God said to the angels 'Carry him to the fire.'"

PARENTAGE The periods of six months and of two years are fixed as the shortest and longest periods of pregnancy, and consequently any child bern within those periods is assumed to be the child of the woman's husband, even though she be either a widow or divorced This strange ruling of Muslim law is founded on a declaration of · Ayıshah who is related to have said, "The child does not remain in the wamh of the mother beyond two years '

The Iman ash-Shaff's has said the longest period of pregnancy extends to four years (Hamilton's Hulayah, vol. 1 p. 883.)

If a person acknowledge the perentage of a child who is able to give an account of himself, and the ages of the parties are such as to admit of the one being the child of the other, and the parentage of the child be not well known to any person, and the child him self verify the statement, the parentage is established (Ibid, vol. in p 169)

PARENTS, Duty to, is frequently encined in the Qur'au, for example, Sürah xvil. 24, 25. "Thy Lord hath decreed that ye shall be kind to your parents, whether one or both of them reach old age with thee, and ye must not say, 'Fio!' (Uff) nor grumble at them, but speak to them a generous speech And lower to them the wing of humility out of compassion, and say, 'O Lord! have compassion on them, as they brought me up when I was little!'"

PARISH In connection with the mosques of cities and villages there are appointed districts not unlike English parishes. Within these districts the Imam of the mosque is held responsible for the marriagos and burials of the people, and his services can be claimed for these ceremonies, for which he receives customary fees. Any other Maulawi performing marriages or burials, is expected to obtain the permission of the Imam of the parish. In fact, the position of the Imam of a mosque is similar to that of a beneficed clergymen. He receives the marriage and burial fees, fees at the ceremony of circumcision, thank offerings on the birth of a child, or on recovery from sickness, presents on the feetival days, &c., as well as the way f, or endowment, of the mosque

PARSI [MAJUS]
PARTURITION [NIFAS]

PATIENCE Arabic subr (y...), is frequently enjoined in the Qur'an, eg Surah in 148; "O ye who beheve! seek help through patience and prayer, verily God is with the patient

PAWNING [BAHN]
PEN, The, of Fate [QALAM]
PENTATEUCH [TAURAT]

PESTILENCE Arabic to un (world), waba (etc.) According to the teaching of Muhammad in the traditions, a pestilence is a punishment sent by God, it is also an occasion of martyrdom, and that Muslim will abides in the place where he is at the time of a pestilence, and dies of it, is admitted to the rank of a martyr. It is also enjoined that Mussimans shall not enter a place where there is a pestilence raging, but remain where they are until it is passed (Mishkat, book v oh 1)

PHARAOH Arabic Fir'aun (O) Heb The King of Egypt in the time of Moses Considered by all Muhammadans to be the try personnication of wickedness

Al-Baizāwi says Fir'aun was the common sitle of the kings of Egypt, just as Ossar was that of the Roman Emperors, and that the name of Pharaoh, according to some, was al-Walid ibn Mus ah, and according to others Musiab ibn Raiyām, and according to others Qābus, and that he lived 620 years. Abūladā' says that Mus'ab being 170 years old, and having no child, whilst he kept his herds, he saw a cow calf, and heard her say at the same time "O Mus'ab, be not grieved, thou shalt have a son, a wicked son, who shall be cast into hell," and that this son was the wicked Firaum of the time of Moses

In the Qui'an, Surah xxxviii 11, he is surnamed hu'ann Zu 'l-Autid, or "Pharach the master of the Stakes, who called the Apostles hare" Some say the stakes refer to the strength of his kingdom, others that they were instruments of torture and death

which he used

Pharach was drowned in the Red Sen, and the commentators say that Gabriel would not let his body sink, but that it floated as a sign and a warning to the children of Israel. (See Qur an, Sürah x 90-92)

(See Qur an, Sürah x 90-92)

A further account of Pharach, as given in the Qui'an, will be found in the article on Moses. The Pharach of Joseph's time is said to be Raiyan ibn al Walid al-'Amliqi, the ancestor of the renowned Pharach in the time of Moses. [MOSES]

PHILOSOPHY, MUSLIM Arabic falsafah (la\_is), or 'ilmu l-hikmah (la\_is), or 'ilmu l-hikmah (la\_is). The following account of Arabian philosophy is taken with permission from Professor Ueberweg's History of Philosophy, translated by G S Morris, M A (Hodder and Stoughton), voi 1 p 405—

(Rodder and Stoughton), vol 1 p 405 —
"The whole philsophy of the Arabians was only a form of Aristotelianism, tempered more or less with Neo-Platonic conceptions.
The medical and physical science of the Greeks and Greek philosophy became known to the Arabs especially under the rule of the Abassida (from A.D 750 on), when medical, and afterwards (from the time of the reign of Almamun, in the first half of the muth century) philosophical works were translated from Greek into Syriac and Arabic by Syriac Christians The tradition of Greek philosophy was associated with that combination of Piatonism and Aristotelianism which pre-vailed among the last philosophers of antiquity and with the study by Christian theologians of the Aristotelian logic as a formal organon of dogmatics, but in view of the rigid monotheism of the Mohammedan religion, it was necessary that the Aristotelian metaphysics, and especially the Aristotelian theology, should be more fully adopted among the Arabs than among the Neo-Platonists and Christians, and that in consequence of the union among the former of philosophical with medical studies, the works of Aristotle on natural scionce should be studied by them with especial zeal.

"Of the Arabian philosophers in the East, the most important were Alkendi (al-Kindi), who was still more renowned as a mathematician and astrologer. Alfarabi (al-Fārābi), who adopted the Neo-Platonic doctrine of

emanation; Avicenna (Abū Sinā), the representative of a purer Aristotelianism and a man who for centuries, even among the Christian scholars of the later mediaval centuries, stood in the highest consideration as a philosopher, and, stall more, as a teacher of medicine, and, finally, Algazel (al-Ghazzālı), who maintained a philosophical skepticism in the

interest of theological orthodoxy

"The most important Arabian philosophers in the West were Avempace (Ibn Badja), Abubacer (Abu Bakr Ibn Tnfail), and Averroes (Ibn Rashid) Avempace and Abubacer dwell in their works on the idea of the independent and gradual development of man. Abubacer (in his 'Natural Man') develops this idea in a spirit of opposition to positive religion, although he affirms that positive religion and philosophical doctrine pursue the same end, namely, the union of the human intellect with the divine Averroës, the celebrated commentator of Aristotle, interprets the doctrine of the latter respecting the active and the passive intellect m a sense which is nearly pantheratic and which excludes the idea of individual immortality He admits the exist-ence of only one active intellect, and affirms that this belongs in common to the whole human race, that it becomes temporarily par ticularized in individuals, but that each of its emanations becomes finally reabsorbed in the original whole, in which alone, therefore,

they possess immortality
"The acquaintance of the Mohammedan
Arabs with the writings of Aristotle was brought about through the agency of Syrian Christians Before the time of Mohammed, many Nestorian Syrians lived among the Arabs as physicians Mohammed also had intercourse with Nestonian monks Haueth Ibn Calda, the friend and physician of the Prophet, was a Nestorian. It was not, how ever, until after the extension of the Mohammeden rule over Syria and Persia, and chiefly after the Abasadas had commenced to reign (A D 750), that foreign learning, espe outly in medicine and philosophy, became gene rally known among the Arabs Philosophy had already been cultivated in those countries during the last days of Neo Platonism, by David the Armeniau shout 500 AD , his Prolog to Philos and to the Isagoge, and his commentary on the Categ, in Brandis' Collection of Scholin to Arist , his works, Venice, 1828 on him of O F Neumann, Paris, 1829) and afterwards by the Syrians, especially Christian Syrians, translated Greek authors, particularly medical, but afterward philosophical authors also, first into Syriac, and then from Syriac into Arabic (or they, perhaps, made use also of earlier Syriac translations some of which are to-day extant)

"During the reign and at the instance of Almamun (A D. 818-838), the first translations of works of Aristotle into Arabic were made, under the direction of Johannes Ibn al-Batrik is the son of the Patriarch, who, according to Renan [il, p 57], is to be distinguished from Johannes Mesue, the physician), these translations, in part still extant, were regarded

(according to Abulfaragus, Histor Dynast p 153 et al) as fatitiful but melegant,

"A man more worthy of mention is Honein Ibn Ishak (Johanntius), a Nestorian, who flourished under Motewakkel, and died in Acquainted with the Syriae, Arabic, and Greek languages, he was at the head of a school of interpreters at Bagdad, to which his son Ishak Beu Honem and his nephew Hobersch-el-Asam also belonged The works not only of Aristotle himself, but also of several ancient Aristotelians (Alexander Aphrodusiensis, Themistius, and also Neo-Platonic exegetes, such as Porphyry and Ammonius), and of Galemis and others, were translated into (Syriac and) Arabic these translations, also, some of those in Arabic are still existing, but the Syriac translations are all lost (Honein's Arabic translation of the Categories has been edited by Jul Theod Zenker, Leips 1846) In the tenth century new translations, not only of the works of Aristotle, but also of Theophrastus, Akxender of Aphrodisias, Theomistius, Syrianus, Ammenius, etc., were produced by Syrian Christians, of whom the most important were the Nestorians, Abu Baschai Mata and Jahja ben Adi, th Tagritan, as also Isa Ben Zaraa The Syriac translations (or revisions of earlier translations) by these men nave been lost, but the Arabio translations were widely circulated and have in large measure been preserved, they were used by Alfarabi, Avicenna, Averrocs, and the other Arabian philosophers The Republic, Timous, and Laws of Plate, were also translated into Arabio Averroes (in Spain, about 1150) possessed and paraphrased the Rep, but he did not the Politics of Aristotle, the book existing in MS at Pans, entitled Staset (Siyasah), i.e. Politica, is the spurious work De Regimine Principum s Secretum Secretorum, the Polities of Aristotle is not known to exist in Arabic Farther, extracts from the Neo Platonists, especially from Proclus, were translated into Arabic The Syrians were led, especially in consequence of their contact with the Arabe, to extend their studies beyond the Organon, they began to cultivate in the Arabic language all the branches of philosophy on the basis of Aristotle's works, and in this they were after wards followed by the Arabithemselves, who soon surpassed their Synan teachers rabi and Avicenna were the scholars of Syrian and Christian physicians The later Syrian philosophy bears the type of the Arabian philosophy The most important representative of the former was Gregorius Barhebraus or Abulfaragins, the Jacobite, who lived in the thirteenth century, and was descended from Jewish parents, and whose compendium of the Perspatetic philosophy (Butyrum Suprentia) is still of great authority among the Syrians
"Alkendi (Abu Jusuf Jacub Ibn Eshak al

"Alkendi (Abu Jusuf Jacub Ibn Eshak al Kendi, ie the father of Joseph, Jacob, son of Isaac, the Kendwan, of the district of Kendah) was born at Busra on the Persian Gulf, where later, in the tenth century, the Brothers of Purity' or the 'Singere Brothern,' who collected man Encyclopedia the learning then acceptable to the Arabians, were located. He lived during and after the first half of the ninth century, dying about 870 He was renowned as a mathematician, astrologer, physician, and philosopher He composed commentaries on the logical writings of Aristotle, and wrote also on metaphysical problems. In theology he was a rationalist. His astrology was founded on the hypothesis that all things are so bound together by harmonious causal relations, that each, when completely conceived, must represent as in a mirror the whole nurverse.

Affarabi (Abu Nasr Mohammed han Mo-hammed ben Tarkhan of Farab), born near the end of the much century, received his philosophical training mainly at Bagdad, where he also began to teach. Attached to the mystical sect of the Saft, which Said Abul Chair had founded about A v 820 (under the unmustakable influence of Buddhism, sithough Tholuck ["Soufinnes" Berlin, 1821, and Bisthensammlung aus der Margenland Mystik, Berlin, 1825] assigns to it a purely Mohammedan origin), Aliarabi went at a later emch to Alappo and Damascus, where he died Ali 950 In logie Alfarabi follows Aristotle almost without exception Whether logic is to be regarded as a part of philosophy or not depends according to Alfarabi on the greater or less extension given to the conception of philosophy, and is therefore a useless question Argumentation is the instrument by which to develop the unknown from the known, it is employed he the utens logicum, logica docens is the theory which relates to this matrament, argumentation, or which treats of it as its subject (subjectum). Yet logic also treats of single concepts (incomplexa) as elements of judgments and argumentations (according to Alfarabi, as reported by Albertus M., De Practiculat 1 2 seq. of Prantl, Gesch der Log, 11 p 302 veg.) Ma rabi defines the universal (see Alt. M. De Praed, 11 b) as the unum de multis et an multis, which definition is followed immediately by the inference that the universal bas no existence apart from the individual (non habit case separatum a multis) It is northy of notico that Alfarabi does not admit in its absolute some the aphorism singulaic sentitin unioeisale intelligitue but touones that the singular, although in its material aspect an object of senarble por "prilon, exists in its formal aspect in the intellect and, on the other hand, that the universal, although as such belonging to the intellect, exists also in sensu, in so far as it exists blended with the individual (Alb., An post i 1,3) Among the coments of the Metaphysios of Alfarabi, mention should be made of his proof of the existence of God, which was employed by Albertus Mugnus and later philosopherse This proof is founded on Plat, Tim, p 28 τῷ γενομενο φαμέν ὑπ' dirlou τενός ἀνάγκην είναι γενέσθαι and Arist. Metaph, sin 7 ἐστι τοιι τι καὶ o wiver, etc, or on the principle that all

change and all development must have a cause. Alfarabi distinguishes (Fontes Guestionum ch. 9 seq., in Schmolders Doc Phil Ar, p 44), between that which has a possible and that which has a necessary existence, just as Plate and Aristotle distinguish between the changeable and the sternal) If the possible is to exist in reality, a cause is necos-sary thereto. The world is composite, hence it had a beginning or was caused (ch 2) But the series of causes and effects can neither recede in infinitum, por return like a circle into itself it must, therefore, depend upon some necessary link, and this link is the first being (ens primum) This first being exists necessarily, the supposition of its nonexistence involves a contradiction. It is uncaused, and needs in order to its existence no cause external to steelf It is the cause of all that exists Its eterminy implies its perfaction It is free from all accidents It is simple and unchangeable. As the absolutely Good it is at once absolute thought, absolute object of thought, and absolute thinking being, (intelligentiu, intelligible, intelligens) It has. wisdom, his, meight might, and will beauty, excellence, heightness, it enjoys the highest happiness, a the first willing being and the first coject of will (desire) In the knowledge of this being, Aliarabi (De rebus studio Arist phil praintt Comm, th 4 ap Schmölders, Dor ph Arab p 22), seen the end of philosophy, and he d fines the practical duty of man as consisting in thing, so far as human torce permits it, into likeness with God In his teichings respecting that which is caused by or derived from God (Funtes Quast, ch 6 seq), Alfarabi follows the Noo-Platomsts His fundamental conception is expressed by the word emanation The first created thing was the Intellect, which came forth from the first being (the Novs of Plotinus, this doctrine was logically consistent only for Piotinus not for Alfarabi, since the former represented his One as superior to all pre dicates, while Alfarabi in agreement with Aristotle and with religious dogmatics, recognized in his first being intelligence) From this intellect flowed forth, as a new emanation, the Cosmical Soul, in the complication and combination of whose ideas the hasts of corporeality is to be found Emanation procoeds from the higher or outer spheres to the lower or uner ones In bodies, matter and form are necessarily combined with each other Perrestrial bodies are composed of the four clements. The lower physical powers, up to the potential intellect, are dependent on matter. The potential intellect through the operation (m-beaming) of the active divine intellect, is made actual (intellectus in actu or in effectu), and this actual intellect, as resulting from devolopment, may be called acquired intellect (intellectus acquisitus, after the doctrine of Alexander of Aphrodistas, concerning the vois inikripros) The actual human intellect is free from matter, and is a simple substance, which alone survives the death of the body and remains indestructible. Evil is a necessary condition of good in a finite

world All things are under divine guidance and are good, since all was created by God. Between the human understanding and the things which it seeks to know there exists (as Alfarabi teaches, De Intellecto et Intellectus, p. 48 seg) a similarity of form, which arises from their having both been formed by the same flist being, and which makes knowledge possible

"Avicenna (Abu Alı Al Hosam Abdallah Ibn Sina) was born at Afsenna, in the province of Bokhara, in the year 980 His mind was early developed by the study of theology, philosophy, and medicine, and in his youth he had already written a scientific encyclopedia He taught medicine and philosophy in Ispahan. He died at Hamadan in the fifty-eighth year of his life. His medical Conon was emplayed for centuries as the basis of instruction. In philosophy he set out from the doctrines of Alfarabi, but modified them by omitting many Neo Platonic theorems and approximating more nearly to the real doctrine of Aristotle The principle on which his logic was founded, and which Averroes adopted and Albertus Magnus often cites, was destimed to exert a great influence. It was worded thus Intellectus in forms agit universalitatem (Alb., De Prædicub, is B and 6) The gonus, as also the species, the differentia the accidens, and the proprium, are in thomselves neither universal nor singular the thinking mind, by comparing the similar forms forms the genus logicum, which answers to the definition of the genus, viz. That it is predicated of many objects specifically different and answers the question, What is it? (tells the quiditas) It is the genus s'aturale which furnishes the basis of comparison When the mind adds to the generic and spe cific the individual accidents, the sugular is formed (Avic, Loy, Venice edition, 1505, 1 12, an. Pranti Geschichte der Logik, ii 347 seq) Only figuratively according to Avicania, can the genus be called matter and the specific difference form, such phrasology (frequent in Aristotle) is not strictly correct Avicanna distinguishes several modes of generic existence, viz ante res, in rebus, and post res. Genera are oute res in the mind of God, for all that exists is related to God as a work of art is related to an artist it existed in his wisdom and wall before its ontrance into the world of manifold existence, in this sense, and only m this sense, is the universal before the individual. Realized with its accidents in metter, the genus constitutes the natural thing, res naturalis, in which the universal essence is immanent The third mode of the existence of the genus is that which it has in being conceived by the human intellect when the latter abstracts the form and then compares it again with the individual objects to which by one and the same definition it belongs, in this comparism (respectes) is contained the universal (Avic., Log., f. 12, Metaph. v 1.2, f 87, in Practl, if. p 849) Our thought which is directed to things, contains nevertheless dispositions which are poculiar to itself, when

things are thought, there is added in thought something which does not exist outside of thought. Thus universality as such, the generic concept and the specific différence, the subject and predicate, and other similar elements, belong only to thought. Now it is possible to direct the attention, not merely to things, but also to the dispositions which are peculiar to thought, and this takes place in logic (Mctaph., 1 2, ut. 10, in Prantl it. p 320 seq). On this is based the distinction of first and second intentions. The direction of attention to things is the first intention (intentio prima) the second intention (intentio semindu) is directed to the dispositions which are peculiar to our thinking concerning things Since the universal as such belongs not to things but to thought it belongs to the second intention. The principle of in dividual plurality, according to Avicenna, is matter, which he regards, not with Alfarabi as an emanation from the Cosmical Soul, but with Aristotle as eternal and uncreated, all potentiality is grounded in it, as actuality is in God Nothing changeable san come forth directly from the unchangeable first cause. His first and only direct product is she intelligentia primat (the vous of Plotinus, as with Altarabi), from it the chain of emanations extends through the various celestral spheres down to our earth But the issuing of the lower from the higher is to be conceived, not as a single, temporal act, but as an eternal act, in which cause and effect are synchronone The cause which gave to things their existence must centinually maintain them in existence, it is an error to imagine that things once brought into existence continue therein of themselves Notwithstanding its dependence on God, the world has existed from eternity Time and motion always were (Aric Metaph, vi 2, et al. of the account in the Tractarius de Erroribus, ap Hauresu, Ph. Se., 1 p. 868) Aviconna distinguishes a twofold dovelopment of our potential unversiond ing into actual ty the one common depending on instruction, the other rare, and dependent on immediate divine ill mination. According to a report transmitted to us by Averroes, Avicenna, in his Philosophia Orientales, which has not come down to us, con-

tatic, which has not come down to us, ronceived God as a heavenly body

"Algazel (Abu Hamed Mohammed Ibn
Achmed Al-Ghazzall), born a.o 1059 at
Gnazzalah in Knorasan taught first at Bag
dad, and alterwords, having become a Shii,
resided in Syria. Ho died a.o 1111 at Tus
He was a sceptie in philosophy, but only
that his faith might be all the stronger in
the doctrines of theology. His course in this
respect marked a reaction of the exclusively
religious principle of Mohammedanism against
philosophical speculation—which in spite of
all accommodation had not made itself fully
orthodox—and particularly agab t Aristotehanism between the mysticism of the Neo
Platousts, on the contrary and the Strism
of Algazel there axisted an essential affinity.
In his Makagad al filasifa (Magazida i-Fali-

a fat), 'The Aims of the Philosophers, Algazel sets forth the doctrines of philosophy following essentially Alfarab; and particularly Avicenna These doctrines are then subjected by him to a hostile criticism in his Tehafot al Manja (Takajutu 'l-Falānjak), Against the Philosophers, while in his 'Fundamental Principles of Faith,' he presents positively his own views Averroes wrote by way of rejoinder his Destructio Destructionis Philosophorum. Algazel exerted himself especially to excite a fear of the chastisements of God, since in his opinion the mon of his times were hving in too great assurance. Against the philosophers he defended particularly the religious dogmas of the oreation of the world in time and out of nothing, the reality of the divine attributes, and the resurrection of the body, as also the power of God to work mi racles, in opposition to the supposed law of cause and effect In the Middle Ages, his suposition of logic, metaphysics, and physics,

as given in the Makacid, was much lead
"The result of the scepticism of Algazel
was in the East the triumph of an unphiloso
phical orthodoxy, after him there a cose in that
quarter no philosopher worthy of mention
On the other hand, the Arabian philosophy
began to flourish in Spain, where a succession
of thinkers cultivated its various branches

"Avempace (Abu Bakr Mohammen ben Jahja Ibn Badja), born at Salagossa near the end of the eleventh century, was celebrated as a physician, mathematician, astronomer, and philosopher About 1118 he wrote, at Saville, a number of logical treatiess At a later period ho lived in Granada, and afterwards also in Africa. He died at a not very advanced age in 1138, without having completed any extensive works, yet he wrote several smaller (mostly lost) treatises, among which, according to Munk (Melanges, p 386), were Logical Fractates (still existing, according to Casiri, Biblioth Arabus-Hisp Encurealences, 1 p 179, in the library of the Escurial), a work on the soul, another on the conduct of the solitary (regime de solitaire), also on the union of the universal intellect with man, and a farewell latter to these may be added commentaries on the Physics Meteorology, and other works of Aristotle relating to physical science Mank gives the substance of the Conduct of the Solitary, as reported by a Jawish philoso pher of the fourtoenth century, Moses of Nar bonne (Mel, pp 389-409) This work treats of the degrees by which the soul mass from that matinctive life which it shares with the lower animals, through gradual emancipation from materiality and potentiality to the acquired intellect (intellectus acquisitus) which is an emanation from the active intel lect or Dsity Avempace seem (according to Averroes, De Anima, fol 1684) to have identified the intellectus materialis with the imaginative faculty. In the highest grads of knowledge (m self-consciousness) thought

is identical with its object.

"Abuhacer (Abu Bakr Mohammed hen
Abd al Malie Ibn Tophail al Keisi) was born

in about the year 1100, at Wadi-Asch (Guadix), in Andalusia, and died in 1185, in Morocco Ho was celebrated as a physician, mathematician, philosopher, and poet, and pursued still further the path of speculation opened up by Ibn Badja. His chief work, that has come down to us, is entitled Han Ibn Jakdhan (Hanyu bau Yaqasa), se the Living One, the Son of the Waking One The fundamental idea is the same as in Ibn Badja's 'Conduct of the Solitary' it is an exposition of the gradual development of the capacities of man to the point whose his intellect becomes one with the Divine But Ibn Tophail goes considerably farther than his predecessor in maintaining the independence of man in opposition to the institutions and opinions of human society In his theory he represents the individual as developing himself without external aid That independence of thought and will, which man now owes to the whole course of the previous history of the human race, is regarded lev him as existing in the natural mon, out of whom he makes an extra historical ideal (like Rousseau in the eighteenth century) Ibn Tophail regards positive reli-gion, with its law founded on reward and punishment, as only a necessary means of discipline for the multitude, religious con-ceptions are in his view only types or envelopes of that truth to the logical comprehension of which the philosopher gradually

approaches
"Averrocs (Abul Walid Mohammed Ibn Achmed Ibn Roschd), born A.D 1126, at Cordova, whore his grandfather and father filled high judicial offices, studied first positive theology and jurisprudence and then medicine, mathematics, and philosophy He obtained subsequently the office of judge at Seville, and alterwards at Cordova. s jumor contemporary and friend of Ibn Tophail, who presented him to Calif Abu Jacub Jusuf soon after the latters ascent of the throne (1163), and recommended him, in place of immself, for the work of preparing an analysis of the works of Aristotle Ibn Roschd won the favour of this prince, who was quite familiar with the problems of philosophy, and at a later epoch he became his physician in ordinary (1182) For a time also he was in favour with a son of the prince, Jacub Almansur, who succeeded to his father's rule in 1184, and he was still honoured by him in 1195 But seen after this date he was accused of cultivating the philosophy. and science of antiquity to the projudice of the Mohammedan religion, and was robbed by Almansur of his dignities and banished to Elisans (Lucens) near Cordova, he was afterwards tolerated in Morocoo A street prohibition was issued against the study of Greek philosophy, and whatever works on logic and metaphysics were discovered were dshvered to the flames dshvered to the flames Averroes died in 1198, in his seventy third year Soon after, the rule of the Moore in Spain came to an end The Arabian philosophy was extinguished, and liberal culture sunk under the

exclusive rule of the Koran and of dog-

"Averroes shows for Aristotle the most unconditional reverence, going in this respect much farther than Avigenna; he considers him, as the founders of religion are wont to be considered, as the man whom alone, among all men, God permitted to reach the highest summit of perfection. Aristotle was, in his opinion, the founder and perfecter of scientific knowledge In logic, Averroes everywhere lunits hunself to merely annotating Aristotle The principle of Avicenna intellectus in formis ugit universalitatem, is also his (Averr , De An , 1 8 of Alb M. De Producab, n ch b) become treats not of universal things, but of individuals under their universal aspect, which the understanding recognises after making abstraction of their common nature (Destr dostr fol 17 Scientia autem non est scientia rei universalia, sed est scientia particularium modo universali quem facit intellectus in particularibus, quum abstrahit ab 118 naturam unan rommunem, quos dimen est in materia)
The forms, which are developed through the influence of higher forms, and in the last resort through the influence of Desty are contained embryonically in matter

"The most noticeable thing in his psychology in the explanation which he gives of the Aristotelian distinction between the active and the passive intellect (vous wathricks and mountaces). Thomas Aquinas, who opposes the explanation, gives it in these words. Intelectum substantium eur omnino ab anima separatam, esseque unum in omnibus hominibus,nec Doum facer posse quod sint plures intel-lectus; but, he says, Averoes added per rationem concludo de necessitate quod intellectus est unus numero, firmiler tamen teneo opposituin per fidem. In his commentary to the twelfth book of the Metaphysics Averroes compares the relation of the active reason to man with that of the sun to vision, as the sun, by its light, brings about the act of seeing, so the notive reason enables us to know, hereby the rational capacity in man is developed into actual reason, which is one with the active reason. Averages attempts to recognise two opinions, the one of which he ascribes to Alexander of Aphrodistas, and the other to Themistius and the other commentators. Alexander, he says, had held the passive intellect (νους παθητικός) to be a mere disposition' connected with the animal faculties, and in order that it might be able perfectly to receive all forms, absolutely formless, this disposition was in us, but the active intellect (vous mointeres), was without us, after our death our individual intellects no longer exteted Themistius, on the contrary, and the other commentators, had regarded the passive intellect not as a mere disposition connected with the lower psychical powers, but as mhering in the same substratum to which the active intellect belonged, this substratum, according to them, was distinct from those animal powers of the soul which depend on material organs, and as it was immaterial, immortality was to be predicated of the indi-vidual intellect inhering in it. Averroës, on the other hand, held that the passive intellect (vous παθητικός) was, indeed, more than a mere disposition, and assumed (with Themistius and most of the other Commentators, except Alexander) that the same substance was passive and sotive intellect (namely, the fermer in so far as it received forms, the latter m so far as it constructed forms), but he desied that the same substance in steelf and in its individual existence was both passive and active, assuming (with Alexander) that there existed only one active intellect in the world, and that man had only the 'disposition' in virtue of which he could be affected by the active in ellect, when the active intellect came in contact with this disposition there arose in us the passive or material intellect, the one active intel lect becoming on its entrance into the plurality of souls particularized in them, just as light is decomposed into the diffe-ient colours in bodies. The passive intel-lect was (according to Munk's translation) · Une chose composée de la disposition qui existe en nous et d'un intellect qui se joint a cette dis-position, et qui, en tant qu'il y est joint, est un intellect predisposé (en puissance) et non pas un intellect en acie, mass qui est intellect en acie en lant qu'il n'est plus joint a la disposi-tion' (from the Commentaire moyen sus le traité de l'Ane, in Munk's Mél., p. 447), the active intellect worked first upon the passive, so as to develop it into actual and acquired intellect, and then on this latter, which it absorbed into stacif, so that after our death it could be said that our vous, mind, continued to existthough not as an individual substance, but only as an element of the universal mind. But Averroes did not identify this universal mind (as Alexander of Aphrodisias identified the νούς ποιητικός) with the Deity himself, but conceived it (following in this the earlier Arabian commentators and directly the Neo-Platoni-ts) as an emanation from the Deity, and as the mover of the lowest of the celestial olrcles, se the sphere of the moon. doctrine was developed by Averroes, particularly in his commentaries on the Jie Anima, whereas, in the Paraphrase (written earlier) he had expressed himself in a nore individualistic sense (Averr, ap Munk, Mélanges, p 442 seq ) The psychological teaching of Averrors resembled, therefore, in the character of its definitions, that of Themsetius, but in its real content that of Alexander Aphrodisiensis, since both Averroes and Alexander innited the individual existence of the human intellect (vous) to the period procoding death, and recognized the eternity only of the one universal active intellect (νους ποιητικός) For this reason the doctrue of the Alexandrists and of the Averroists were both condemned by the Catholic Church

"Averroes professed himself in no sense hostile to religion, least of all to Mohammedanism, which he regarded as the most perfect

of all religions He demanded in the philosopher a grateful adherence to the religion of his people, the religion in which he was educated. But by this 'adherence' he meant only a skilful accommodation of his views and life to the requirements of positive religion-a course which could not but fail to satisfy the real defenders of the religious principle. Averross considered religion as containing philosophical truth under the veri of figurative representation, by allegorical interpretation one might advance to purer knowledge, while the masses held to the literal sense. The highest grade of intelligence was philosophical knowledge the peculiar religion of the philosopher consisted in the deepening of his knowledge, for man could offer to God no worther cultus than that of the knowledge of his works, through which we attain to the knowlege of God himself in the fulness of His essence (Averroes in the larger Commentary on the Metoph, ap

Munk, Melanges, p 455 seq )"
Dr Marcus Dods remarks that "in philosophy the attainments of the Arabians have probably been overrated (see Lit Hist of Middle Ages, by Berrangton p 445) rather than depreciated As middle-men or transmitters indeed, their importance can scarcely be too highly estimated They were keen students of Aristotle when the very language in which he wrote was unknown in Roman Christendom and the commentaries of Averroes on the most exact of Greek philosophers ere said to be worthy of the text It was at the Mohammadan university in his native city of Cordova, and from Arabian teachers that this precursor of Spinosa derived those germs of thought whose fruit may be seen in the whole history of sobolastic theology And just before Averrose entered these learned halls, a young man passed from them, equipped with the same learning, and gifted with genius and penetration of judgment which have made hie opinions final wherever the name of Memonides is known Undoubtedly these two fellow-citizens—the Mohemmedan Arab and the Arabic-speak ing Jew-have left their mark deep on all subsequent Jewish and Christian learning And even though it be doubted whether their influence has been wholly beneficial, they may well be olaimed as instances of the intellectual ardour which Mohammedan learning could inspire or awaken A recent writer of great promise in the philosophy of religion has assigned to the Arab thinkers the honourable function of creating modern philosophy 'Theology and philosophy became in the bands of the Moors fused and blended, the Greek scientific theory as to the origin of things interwound with the Hebrew faith in a Creator And so speculation became in a new and higher sense theistic, and the internew and higher sense sheaten, and the inver-pretation of the universe, the explication of God's relation to it and its relation to God.' (Fairbairn's Studies, p 398) But specula-tion had become theistic long before there was an Arab philosophy 'The same ques tions which form the staple of modern philo-

sophy were discussed at Alexandria three centuries before Mohammed; and there is scarcely a Christian thinker of the third or fourth century who does not write in preeence of the great problem of God's connection with the world, the relation of the Infinite to the finite, of the unseen intangible Spirit to the crass material universe. What we have here to do with, however, is not to ascertain whether modern philosophy be truly the ofspring of the unexpected marriage of Aristotle and the Koran, but whether the religion promulgated in the latter is or is not obstructive of intellectual effort and enlightenment. And enough has been said to show that there is nothing in the religion which necessarily and directly tends to obstruct either philosophy or science, though when we consider the history and achievements of that race which has for six centuries been the leading representative of Islam, we are inclined to add that there is nothing in the religion which necessarily leads on the mind to the highest intellectual affort Voltaire, in his own nervous way, exciaims, 'I detest the Turks, as the tyrants of their wives and the enemies of the arts' And the religion has shown an affinity for such uncivilised races It has not taken captive any race which pessesses a rich literature, nor has it given birth to any work of which the world demands a translation, and precisely in so far as individuals have shown themselves possessed of great speculative and oreative genus, have they departed from the rigid orthodoxy of the Koran. We should conclude, therefore, that the outburst of literany and scientific outhusiasm in the eighth century was due, not directly to the influence of the Mohammedan religion, but to the mental awakening and exultant consciousness of power and widened horizon that came to the conquering Saracens At first their newlyawakened energy found scope in other fields than that of philosophy 'Marte undique obstrepents, musis viz erat locus' But when the dm of war died down, the voice of the Muses was heard, and the same fervour which had made the Saracon arms irresistible, was spent now in the acquirement of knowledge "Mo-hammed, Buddha, and Christ, p 118)

PICTURES Muhammad cursed the painter or drawer of men and animals (Mishkät, book xii, ch i. pt. 1), and consequently they are held to be unlawful.

PILGRIMAGES TO MAKKAH are of two kinds the Hay or special pilgramage performed in the month of Zu 'l-Hijjah, and the Unirah, or visitation, which may be performed at any time of the year [HAJJ, 'UMRAH.]

PIR (mt) The Persian word for an elder A term used for a murshed, or religious leader [surman]

PLAGUES OF EGYPT The following references occur to the ten plagues of Egypt in the Qur'an

Sirah vili. 127-125 "Already had we chartised the people of Pharach with dearth and acarcity of fruits, that haply they might "Already had we take warning and when good fell to their lot they said, 'This is our due.' But if ill befell them, they regarded Moses and his par-tizans as (the birds) of ill omen. Yet, was not their evil omen from God? But most of them knew it not And they said, 'Whatever sign thou bring us for our enchantment, we will not believe on thee And we sent upon them the flood and the locusts and the qummal (hoe) and the frogs and the blood, -clear signs-but they behaved proudly, and were a simful people. And when any plague fell upon them, they said, 'O Moses ! pray for us to thy Lord, according to that which he hath covenanted with thee Truly if thou take off the plague from us, we will surely believe thee, and will surely send the ohildren of Israel with thee.' But when we had taken off the plague from them, and the time which God had granted them had expired, behold they broke their promise Therefore we took vengeance on them and drowned them in the sea, because they treated our signs as falsehoods and were heedless of them. And we gave to the people who had been brought so low, the eastern and the western lands, which we had blessed as an heritage and the good word of thy Lord was fulfilled on the children of Israel hecause they had borne up with patience and we destroyed the works and the structures of Pharaoh and his people And we brought the children of Israel across the sea, and they came to a people who gave themselves up to They said, 'O Moses' make us their idols a god, as they have gods He said, Verily, ye are an ignorant people for the worship they practice will be destroyed, and that which they do is vanity!""

In the Surah xvii 103-104, they are referred to as "nine clear signs," which some commentators understand to be the command-

ments of Moses

"We heretofore gave to Moses nine clear signs. Ask thou, therefore, the children of Israel how it was when he came unto them, and Pharach said to him, 'Verily, I deem thee, O Moses, a man enchanted'

"Said Moses, 'Thou knowest that none hath sent down these clear signs but the Lord of the Heavens and of the Earth, and I suraly deem thee, O Pharach a person

lost'"

Mr Sale, translating from the Jalalan and al-Barawi, says "These were, the changing his red into a serpent, the making his hand white and shining, the producing locusts, hee, frogs, and blood, the dividing of the Red Sea, the bringing water out of the rook, and the shaking of Mount Sinai over the children of larael. In lieu of the three last, some reckon the mundation of the Nile, the blasting of the corn and scarcity of the fruits of the earth. These words, however, are interpreted by others not of nine miraeles, but of nine commandments, which Moses gave his people and were thus numbered up by Muhammad

himself to a Jew, who asked him the question, viz. That they should not be guilty of idelatry, nor steal, nor commit adultery or murder, nor practise sorcery or usury, nor accuse an innecent man to take away his life, or a modest woman of whoredom, nor desert the army, to which he added the observing of the Sabhath as a tenth commandment, but which peculiarly regarded the Jews, upon which answer, it is said, the Jew kissed the Prophet's hand and feet."

PLANETS Arabic as-sayyāraḥ (قريام) According to Arabic writers, there are seven planets, called an-Najūmu's-bayyārāt (عليام), or, collectively, as-Sayyārah the wandering stars, as distinguished from fixed stars, or an-Najūmu's-sauābit (المورم الدوابية). These planets are said to be situated in the seven firmaments in the following order (1) Al-Qamar, Moon, (2) 'Uṭārad, Mercury, (3) Zuhrah, Venus (4) ash-Shass, Sun, (5) al-Mirrikh, Mars, (6) al-Mushtari, Jupiter, (7) Zuhal, Saturn. (Vide Kashkāf-i-Iṣṭilaḥāt, in loco) It will be seen that the Arabian arrangement of the planets is that of Ptolemy, who

It will be seen that the Arabian arrangement of the planets is that of Ptolemy, who placed the earth in the centre of the universe, and nearest to it the moon, whose synodic revolution is the shortest of all, being performed in 20½ days. Next to the moon he placed Mercury, who returns to his conjunctions in 116 days. After Mercury followed Venus, whose periodic time is 584 days. Beyond Venus he placed the Sun, then Mars next Jupiter, and lastly Saturn, beyond which are the fixed stars.

PLUNDER Arabic <u>ah</u>animah (فيء), fay' (فيمة) If the Imam, or leader of the Muslim army conquer a country by force of arms he is at liberty to leave the land in possession of the original proprietors, provided they pay tribute, or he may divide it amongst the Muslims, but with regard to movable property, it is unlawful for him to leave it in possession of the infidels, but he must bring it away with the army and divide it amongst the soldiers Four fifths of the spoils belong to the troops, and the remsining one-fifth must be divided into three equal portions for the relief of orphans, the feeding of the poor, and the en-tertainment of travellers Captives form part of the plunder All cattle and baggage which cannot be earried away upon a retreat, must be destroyed (*Hidāyah* vol n p 159, *Mishkut*, book avn ch vin pt 1)

POETS Arabic shā'ur (هاعر), pl shu'arā'. Poetry, shi'r (همر) Muhammsd repudiated the idea of being a poet. See Qur'an

Sursh xxxvi 69 "We have not taught him poetry, nor was it proper for him, it is but a reminder and a plain Qur'an."

but a reminder and a plain Qur'an."
Sursh lxix. 40, 41 "Verily it is the speech
of a noble apostle, and it is not the speech
of a poet"

The Qur'an being in manifest rhythm, and

in some places actual poetry, the declaration of the Prophet, that he was not a poet has much perplexed the commentators But the Imam Fakhra d Din ar-Razi, has hit upon the following clever explanation of the difhoulty He says, that in order to be a post it is absolutely necessary that the poems should not be ampromptu verses, but deliberately framed, and that, therefore, although the Quran contains poetry (for example, in Surah xelv , which begins thus

# الم نشرح لك مدرك ورضعنا عنك وزرك

Alum nashrah laka sadraka Wa wazaina anka wizraka

"Have we not oponed thy breast for thee? And taken off from thee thy burden 2 ')

it, is not really poetry, because the writer did not deliberately intend to produce the rhythm!

The same excuse is urged for the lines which Muhammad is related to have uttered impromptu when his toe was wounded in battle .

هل انت الا امبع دمينها وفي سيل الله ما لقيت

Hat antı illä isha'un demiti ? Wa fi sabılı 'llāhı mā lagıtı

. Art thou anything but a too covered with blood ?

"What has happened to thee has been in the road of God"

Arabio scholara (see Kushju Istilāhāti 'l-Funun, in loco) divide the Arabic poets into six periode

(1) Al Jahiliyun, those in the time of ignorance or before lalam, such as the ancient Arabic poets Zuhair, Tarafah, Imru 7 Qais 'Amr ibn Kulsum, al-Häris and Antarah

(2) Al-Mukhzaramun (lit 'spurious'), those born in the time of ignorance but who embraced Islam, as Labid and Hassan, whose names occur in the traditions

(8) Al-Mutagaddimun (lit "first") those who were born in the time of Islam of parents who were converts to Islam, as Jam and

Farazdaq
(4) Al-Muwalladun, those who were born of true-born Muslims, as Bashar

(5) At-Muhdigun, the third generation of

Mushm poets, as Abū Tammām, and Bukhtarı. (6) Al-Muta'akhkhturun (ht "the last"), all succeeding poets

The Mutagaddimum, the Mumalle lun, and the Muhdisun, correspond with the Ashab, the Tabi un, and the Tabi Tabi un or the three first generations of Muslims

There are seven posses of ancient Arabia, who are known in bistory as the Mu'allagat, or "suspended," because they had been in turn suspended on the walls of the Makkan temple. They are also known as Muzahlabat, or the "golden" poems, because they were written in gold The names of their authors are Zuhair, Tarafah, Imru 'l-Qais, 'Amru ibn Kulsum, al-Haris, 'Antarah, and Labid The

last of the seven embraced Islam. It is related that Labid had posted up in the Kathah his poem, heginning

### ألا كل هي ما عمد الله باطل

Alā kulla sha'ın mā khala 'llāha bāţılu

"Know that everything is vanity but (lod"

But that when he saw the first verses of the Suratu T-Baqarah (n) of the Guran poeted up, he withdrew his verses and em-braced Islam Muhammad repain Labid w th the complement that the words, ' Know that everything is vanity but God," were the truest words ever uttered by a poet. (Mishkal, book xxu ch x)

In the earlier part of his mission, Muhammad affected to despise the poets, and in the Qur'an we flud him saying (Surah xxvi 224), "Those who go astray follow the poets", and in the Traditions, Mishlat, book xxii ch x. "A belly full of purulent matter is better than a belly full of poetry" But when Labid and Hassan embraced Islam, the poets rue into favour, and the Prophet utters the wise but cautions saying, that "poetry is a kind of composition, which if it is good it is good, and if it is bad it is bad" In the battle with the Banu Quraizah, the Prophet called out to Hassan the poet, Abuse the inheels in your verse, for truly the Holy Spirit (in the Hi dis it is Gubriel) will help you" It is also re-lated that the Prophet used to say "O I ord' help Hasain the post by the Holy Spirit (or Gabriel;"

It is generally admitted by Arabic scholars that the golden age of Arabic poetry was that immediately preceding or contemporaneous with Muhammad and that from the time of Muhammad there was a gradual decline Thie is not surprising, masmuch as the Qur'un is considered the most perfect model of composition over revealed to mankind and to be written in the language of Paradise

Baron MacGuckin de Siane, in his Introduction to Ibn Khallikan's Dictionary, says .

"The oldest monuments of Alabic literature which we still possess were composed within the century which preceded the birth of Muhammad Thet consist in short pieces of verse uttered on the spur of the moment, narramons of combats between hostile tribes, passages in rhythmical prose and kasidas (qualdabs), or elegies. The study of these remains reveals the existence of a language perfect in its form and application, admirably suited to express the various ideas which the aspect of usture could suggest to a pastoral people, and as equally adapted to portray the flercer passions of the mind The varie, y of its inflications, the regularity of its syntax, and the harmony of its prosody, are not less striking, and they furnish in themselves a sufficient proof of the high degree of sulture which the language of the Arabic nation had already attained. The superior ment of this early literature was ever afterwards acknowledged by the Arabs themselves It furnished thom not only with models, but ideas for their poetical productions, and its influence

has always continued perceptible in the Kasida, which still contains the same thoughts, the same allusions as of old, and drags its slow length along in monotonous dignity. (p xv)

"The decline of Arabic postry can be easily traced down from the accession of the Abbasides to the time of the Aiyubites for many centuries the patrons of the belleslettres were of foreign extraction, and writers who sought their favour were obliged to conform their own judgment to that of persons who were in general unable to appreciate the true beauties of literary compositions Works which had obtained the patronage of the prince could not fail to fix the attention of other poets, who took them as models which they strove to unitate and to surpass common held in the schools that the ancient kasıdas were masterpieces of art, contributed also to the perversion of good taste, their plan and ideas were servilely copied, and it was by refinement of expression alone that writers could display their talent, verbal quibbles, far fotched allasions, thoughts borrowed from the old writers, and strained so as to be hardly recognisable, such were the means by which they strove to attam originainty, sense was sacrificed to sound, the most discordant ideas were linked together for the futile advantage of obtaining a recurrence of words having a similar written form or a similar pronunciation, p ets wrote for the ear and the eye, not for the mind, and yet the high estimation in which their productions were held may be judged from the readiness of Ibn Khalikan 'n quote them His taste was that of the ag in which he lived, and the extracts which he gives enable the reader to form an idea of the Arab mind at the period of the Crusades. The same feeling of impartiality which induces me to express so severe a censure on the generality of the Islamic poets, obliges me also to make some exceptions The kasidas of al-Mutanabbi are full of fire, daring originality, and depth of thought, he often reaches the sublime, and his style, though blemished by occasional faults, is very fine al-Bohtori is re markable for grace and elegance, Abû-l Alâ for dignity and beauty but Ibn al-Farid seems superior to them all, his pieces teem with sentiment and poetry, in his mystic reve ries he soars towards the confines of another world pervaded with spiritual beauty, and glides with the reader from ene enchanting scene to another, the judgment is captivated by the genius of the poet, and can hardly perceive the traits of false taste which disfigure, from time to time, his admirable style Having pointed out the influence of the ka-sida, or elegy, it may not be amiss to sketch the plan generally followed in this species of composition The poet, accompanied by two friends, approaches, after a long journey shrough the desert, to the place where he saw his mistress the year before, and where he hopes to meet her again. At his request, they direct the earnels on which they are mounted towards the spot, but the ruins of the rustic dwellings, the withered moss,

brushwood, and branches of trees, with which were formed the frail abodes where the tribe had passed the summer, the hearthstenes blackened by the fire, the seltary raven hovering around in search of a seanty nourishment every object he perceives strikes him with the conviction that his beloved and her family have removed to some other region in the desert Overcome with grief, heedless of the consolations of his friends, who exhort him to be firm, he long remains plunged in silent affliction, at length he finds relief in a torrent of tears, and, raising up his head, he extemporares a mournful elegy He commences by mentioning the places which he had already visited in hopes of finding her whom he loved, and calls to mind the dangers which he had encountered in the desert. He describes the camel which, though fatigued, still full of ardour, had borne him into the depths of the wilderness, he vaunts his own courage and extols the glory of his tribe. An adventure which happened on the previous night then comes to his memory a fire blaz-ing on a lofty hill, had attracted their attention and guided them to the tent of a generous Arab, where they found shelter and hospitality He then praises the charms of his mistress, and complains of the pains of love and absence, whilst his companions harry hun away He casts a parting look towards the place where she had resided, and lol a dark cloud, fringed with rain, and rent with lightnings, overhangs the spot. This sight ills his heart with joy! an abundant shower is about to shed new life upon the parched soil, and thus onsure a rich herbage for the flocks, the family of his beloved will then soon return, and settle agein in their former habitati in

'Such may be considered as the online of the pastoral kasida. In these productions the same ideas almost constantly recur, and the same words frequently serve to axpress them. The eulogistic kasida, or poem in praise of some great man, assumes also the same form, with the sole difference that in place of a mistress it is a generous patron whom the poet goes to visit, or else, after praising the object of his passion, he celebrates the noble qualities of the man who is always ready, with abundant gifts, to bestow consolstion on the afflicted lover

"It results from this that a porson familiar with the mode of composition followed in the kasida, can often from a single word averse, perceive the drift of the peet, and discover, almost intuitively, the thoughts which are to follow. He has thus a means of determining the true readings amidst the mass of errors with which copylists usually disfigure. Arabic poetry knowing what the poet intends to say, he feels no longer any difficulty i disengaging the authors words from the faults of a corrupted text. The same peculiarity is frequently perceptible in pieces of a few verses, these generally reproduce some of the ideas contained in the kasida, and for this reason they are justly styled fragments by Arabic writers.

"There exist, also, some compositions of an orumal form such are the dubust, or distion, and the mawdisa, both borrowed from the Persians, and the muwashshaha, invented in Spain by Ibn Abd Rabbih. Pieces of this kind became general favourities by the novelty of their form and matter, the mawalia was adopted by the dervishes, and the muwashshaha was cultivated with passion and attamed its perfection in Andalusia, whence it was transported to the East It cannot be denied that the Moorish poets, with all their extravagance of thought and expression, were far superior in their perception of the beau-ties of nature and the delicacies of sentiment, to their brethren of the East, and the European reader will often discover in their poems, with some surprise, the same ideas, metaphors, and systems of versification, which characterise the works of the troubadours and the early Italian poets

"An idea borrowed from the ante-Islamic poets, and of frequent recurrence in the kasides of later authors, is the taif al khill (taifu 'l-bayat), or phantom The lover journeys with a caravan through the desert, for many nights his grief at being separated from his beloved prevents him from sleeping, but at length he yields to fatigue and closes his eyes A phantom then approaches towards him, unseen by all but himself, and in it he recognises the image of bis mistress, come to visit and console him It was sent to him by the beloved, or rather it is herself in spirit, who has crossed the dreary waste and floeted towards his couch, she, too had slept, but it was to go and see her lover in her dreams They thus meet in spite of the foes and spies who always surround the post, ready to betray him if he obtain an interview with the beloved, and who are so jealous, that they hinder him from sleeping, lest he should see her image in his dream, it is only when they slumber that he dare close his eyes.

"The figurative language of the Muslim poets is often difficult to be understood parciseus is the eye, the feeble stem of that plant bends languidly under its flower, and thus recalls to mind the languor of the eyes. Pearls signify both tears and teeth, the latter are sometimes called hallstones, from their whiteness and moisture, the lips are corne hans or rubies, the gums a pomegranate flower, the dark foliage of the myrtle is synonymous with the black hair of the beloved, or with the first down which appears on the cheeks of youths at the period of puberty. The down itself is called the szár or head-stall of the bridle, and the curve of the mar is compared to the letters lum and nun. Ringlets trace on the cheek or neck the letter waw they are also called scorpions, either for their dark colour or their agitated movements, the eye is a sword, the oyelids, scabbards the whiteness of the complexion, camphor and a mole or beauty spot, musk, which term denotes also dark hair A mole as sometimes compared also to an ant creeping on the cheek towards the honov of the

mouth, a handsome face is both a full-moon

and day, black hair is night, the waist is a willow-branch, or a lance, the water of the face is self-respect, a poet selfs the water of his face when he bestows mercenary praises on a rich patron devoid of every noble quality

"Some of the verses in Arabic postry (as in all Eastern poetry) are of a nature such as precludes translation. Had they been com-posed by a female on a youth whom she loved, they would seldom offer anything objectionable, but as the case is not so, they are utterly repugnant to European readers It must not, however, be supposed that they are always the produce of a degraded pas-sion, in many cases they were the usual expression of simple friendship and affection, or of those platonic attachments which the translated works of some Greel, philosophers first taught the Moslims Indeed, love and friendship are so closely confounded by them, that they designate both feelings by the same word, and it is not uncommon to meet epis-tles addressed by one aged dootor to another, and containing sentiments of the strongest kind, but which are the expression of friendship only It often happens, also, that a poet describes his mistress under the attributes of the other sex, lest he should offend that excessive prudery of Oriental feelings which, since the fourth century of Islamism, scarcely allows an allusion to women, and more particularly in poetry, and this rigidness is still carried so far, that at Cairo public singers dare not amuse their auditors with a song in which the beloved is indicated as a female Some of those pieces have also a mystic import, as the commentators of Hafiz, Saadi, and Shebisters, have not failed to observe. (16 , p xxxii et seq )

# POLL-TAX. [JIZYAH]

POLYGAMY In Muhammadan-1sm, polygamy has the express sanction of the Qur'an, and 1s, therefore, held to be a divine institution Vide Süratu 'n-Nisa', or Chapter 1v 3—

"But if ye cannot do justice between orphans, then marry what seems good to you of women, by twos, or threes, or fours and if ye fear that ye cannot be equitable, then only one, or what your right hand possesses" (i.e.

Compare this with the teaching of the Tal-

"A man may marry many wives, for Rabba saith it is lawful to do so, if he can provide for them. Nevertheless, the wise men have given good advice, that a man should not marry more than four wives" (Arbak. Turim. Ev. Hazaer, 1)

But although permission to indulge in polygamy is olear and unmistakable, the opening verse of the Surah from which the above is taken, seems to imply some slight learning to monogamy as the highest form of married life, for it reads thus

"O ye men! fear your Lord, who orested you from one soul, and created therefrom its

mate, and diffused from them twain namerous men and wemen.

In the Ann-s-Akbars, it is related that a certain Mujtahid, or enlightened doctor, married eighteen wives, for he rendered the Arabie word magaa, "double," and read the text already quoted, "Marry whatever wemen you like two and two, three and three, and four and four" And in the same work it is said that another learned Maniawi married eight wives, because he read the verse-" two + three + four = nine " i

Al-Bassawi, the Jalalan, and other Sunni commentators, are all agreed that the true reading of the verse limits the number of lawful wives to four The Shi'ahs also hold the same opinion, but they sanction Mut'ah, or temporary marriages." [MUTAH.]

temporary marriages." [MUTAH.] In the face of the umted testimony of Islam founded upon the express injunctions of the Quran, Syed Ameer All has the audacity to state in his Critical Examination of the Life and Teachings of Muhammad, p 223, that "the greatest and most reprehensible mustake committed by Christian writers, is to suppose that Mahammad either adopted or legalised polygamy The old idea of his having introduced it—a sign only of the ignorance of those who hold it—is by this time exploded, but the opinion that he adopted and legalised the enstom is still maintained by the common masses as by many learned in Christendom No belief can be more false"!

In his more recent work on the Personal Law of the Muhammadans, the same writer remarks -

"Muhammad restrained polygamy by limiting the maximum number of contemporaneous marriages, and by making absolute equity towards all obligatory on the man It is worthy of note that the clause in the Quran, which contains the permission to contract four contemporaneous marriages is un-mediately followed by a sentence which cuts down the significance of the preceding passage to its normal and legitimate dimensions The former passage says, 'You may marry two, three, or four wives, but not more The subsequent lines declare, but if you cannot deal equitably and justly with all you shall marry only one. The extreme importance of this provise, bearing especially in mind the meaning which is attached to the word 'equity' ('adl) in the Quranic teachings, has not been lost sight of by the great thinkers of the Moslem world Even se early as the third century of the era of the Hijra during the reign of al-Mamon, the first Motazalite dectors taught that the developed Quranic laws inculcated monogamy And though the cruel persecutions of the mad bigot, Mutawwakil, prevented the general diffusion of their teachings, the conviction is gradually forcing itself on all sides, in all advanced Mosless communities, that polygamy is as much op-posed to the Islamic laws as it is to the general progress of civilised society and true culture. In India especially, this idea is be-coming a strong moral, if not a religious conviction, and many extraneous gircumstances

in combination with this growing feeling are tending to root out the existence of polygamy from among the Mussulmans A custom has grown up in that country, which is largely followed by all classes of the community, ef drawing up a marriage deed containing a formal renunciation, on the part of the future husband, of any right or semblance of right which he might possess or claim to possess to contract a second marriage during the existence of the first. This custom serves as a most efficacious check upon the growth and the perpetuation of the institution of polygamy In Indua more than ninety-five per cent. of Muhammadans are at the present moment, other by conviction or necessity, monogamists Among the educated classes versed in the history of their ancestors, and able to compare it with the records of other nations, the custom is regarded with disapprohation, amounting almost to disgust In Persia, according to Colonel Macgregor's statement, only two per cent of the population enjoy the questionable luxury of plura-lity of wives. It is carnestly to be hoped that before long a general synod of Moslem doctors will authoritatively declare that poly of Islam (Personal Law of the Muhamma-duns, p. 28) gainy, like siavery, is abhorrent to the laws

Syud Ahmad Khan Bahadur, in his essay, Whether Islam has been beneficial or injurences to Society in general, on the contrary, defends the institution of polygamy as divine, and quotes John Milton, Mr. Davenport, and Mr Higgins, as Christian writers who defended

the practice

The Prophet claimed considerable indulgence for himself in the matter, and married eleven wives [wives OF THE PROPHET]
The views of Dr Marcus Dods in his

hammed, Buddha, and Christ (p 55), give an able and interesting summary of the sub-

" The defence of polygamy has been undertaken from various points of view, and with varying degrees of insight and of earnestness. But one cannot detect much progress among its defenders F W Newman has nothing to say in its favour which had not previously been suggested by Voltaire, nothing, we may say, which does not occur to anyone who wishes to present the argument for a plurality of wives It is somewhat late in the day to be called upon to argue for monogamy as abstractly right Speculators like Aristotle (Econ 1 2, 8), who have viewed the subject both as stateamen having a regard to what is practicable and will conduce to social prosperity, and as philosophers reasoning from first principles, have long ago demanded for their ideal society, not only monogamy, but also that mutual respect and love, and that strict purity and modesty, which polygamy kills. Let us say briefly that the only ground conscience recognises as warranting two persons to become one in fiesh is that they be, first of all, one in spirit. That absolute surrender of the person which constitutes marriage is justified only by the circumstances

that it is a surrender of the heart as well, and that it is mutual. To an ideal love, polygamy is abhorrent and impossible. As Mowith more than his usual profundity, said, God has not put two hearts in you' This is the grand law imbedded in our nature, and by which it is secured that the children born tate the world be the fruit of the devoted sur render of one human spirit to another, by which, in other words, it is secured that love the root principle of all human virtue and duty, be transmitted to the child and born in it. This is the beneficent law expressed in monogamy, and this law is traversed and robbed of its effects precisely in a far as even monogamous marriages are prompted by fieshly or worldly rather than by spuitual The utilitarian argument Mr Lecky (Hist European Morals, vol 11 p 295) has summed up in three sentences Nature, by making the number of males and females nearly equal, indicates it as natural In no other form of marriage can the government of the family, which is one of the chief ends of mairiage, he so happily sustained and in no other does the woman assume the position of the equal of man. But we have here to do only with Mohammedan apologists, and their reasonings are somewhat perplexing a for they first maintain that nature intended us to be polygamists (see Syud Ahmad's Essay, p 8, Syud Amen Min Cul Exam, p 225), and then, secondly, declare that the greatest and most i sprehensible mistake coinmitted by Christian writers is to suppose that either adopted or legalised Probably the most that can bemmedeM polygamy" Probably the most that can be said for Vohammed in regard to this matter, 14 that he restricted polygamy, and tnat its abolition was impossible and unsuitable to the population he had to do with

"The allegation, however, that Mohammed confined polygamy within nairower limits than the Araba had previously recognised, though true, is immaterial. For in the first place, he restricted polygamy indeed in ethers, but not in his own case, and thus left upon the minds of his followers the me witable impression that an unrestricted polygamy was the higher state of the two

"In the second place, while he restricted the number of lawful wives, he did not restrict the number of slave-concubines. In the third place, his restriction was practically of little value, because very few men could afford to keep more than four wives. And, lastly, as to the purcuple, he left it precisely where it was, for as Mr Freeman justly ebsarves Theotures, p. 69). I has is one of the last which the first step is everything. The difference between one wife and two is everything that between four and five thou and is comparatively nothing.

"And if the principle be defended as at least relatively good, nothing is to be urged against this as matter of fact although the circumstance has been overlooked, that already very many thousands of Christian Arabs had found it quite possible to live in monogamy But that polygamy is not incompatible with a sound, if not perfectly developed, morality, and with the highest tone of feeling, no one who has read the history of Israel will be disposed to deny. That it may surt a race in a certain stage of its development, and may in that stage lead to purer living and surer moral growth than its prehibition would, may be granted. But necessarily the religion which incorporates in its code of morals such allowances, stamps itself as something short of the final religion.

[MARRIAGE, MUT AH, WIVES WOMEN]

POTIPHAR Arabic Qutir (نطفير), or Itfir (اطفير) The treasurer of Egypt in the time of Joseph, and the husband of Zulaikhah [Joseph]

PRAYER Arabic salāt (ملوة), pl salawāt Persian namas (منوز), pl namāzhā.

Prayer 19 the second of the five foundations, or pillars of pratical religion in Islam, and 19 3 devotional exercise which every Muslim is required to render to God at least twe times a day, namely, at the early morning, middity afterneon, evening, and night

ing, midday afterneon, evening, and night
The general duty of prayer is frequently
enjoined in the Qur'an, but it is remarkable
that in no single passage are the five periods

mentioned

See Suratu 'r-Rûm (xxx), 17 "Glorify God when it is evening (maca') and at morning (subh),—and to Him be praise in the beatens and the earth,—and at afternoon (subh), and at noou-inde (zuhr)" (But all commentators are agreed that mass includes both sunset and after sunset, and therefore, both the Maghrib and Ashyah prayers)

Surah xi 110 Observe prayer at early morning, at the close of the day, and at the approach of night, for the good deeds drive

away the evil deeds '

bursh xx 130 'Put up then with what they say, and celebrate the praise of thy Lord before the sunrise, and before its setting, and some time in the night do then praise Him, and in the extremes of the day, that they happy mayest please Him?

that thou haply mayest please Him"

Surah xvii 80 'Observe prayer at sunset, till the first darkening of the might and the daybreak reading—for the daybreak reading hath its witnesses and watch unto it in the night this shall be an excess in service"

Sürah is 42 " Seek a d w th patience and prayer"

Surah iv 1-4 'When ye have fulfilled your prayer, remember God standing and sitting, and lying on your sides, and when ye are in safety, then be steadfast in prayer. Verily prayer is for the benevers prescribed and timed"

According to the Traditions Muhammad professed to have received instructions to recite prayers five times a day, during his mirry or ascent to heaven. The tradition runs thus

'The divine injunctions for prayer were

originally fifty times a day And as I passed Moses (in heavon, during my ascent), Moses said to me, 'What have you been ordered?' I replied, 'Fifty times!' Then Moses said, I replied, Fifty times! Then Moses said, Varily your people will never be able to bear it, for I tried the children of Israel with fifty times a day, but they could not manage it. Then I returned to the Lord and asked for some remission. And ten prayers were taken off Then I pleaded again and teh more were remitted. And so on until at last they were reduced to five times. Then I went to Moses, and he said, 'And how many prsyers have you been ordered?' And I re-plied 'Five' And Moses eaid, 'Verily I tried the children of Israel with even five, but it did not succeed Return to your Lord, and ask for a further remission. But I said, 'I have asked until I am quite ashamed, and I cannot ask again." (See Sahibu Muslim, volip 91)

This Solat, or liturgical service, has thus become one of the most prominent features of the Muhammadan religion, and very numerous are the injunctions regarding it which have been handed down in the traditions There are various minor differences amongst the numerous sects of Islam regarding the formula, but its main features are alike in all

countries.

We shall describe prayer according to the Hanafi sect of Sunni Muslims

It is absolutely necessary that the service should be performed in Arabia, and that the clothes and body of the worshipper should be clean, and that the praying-place should be free from all ampurity. It may be said either privately, or in company, or in a mosque—although services in a mosque are more meritorious than those elsewhere

The stated prayers are always preceded by the ablution of the face, hands, and feet.

[ABLUTION]

At the time of public prayer, the mu'azzin, or "creer," ascends the minaret, or stands at the side of the mosque nearest the public thoroughfare, and gives the azan, or 'call to prayer," as follows

"God is great! God is great! God is great! God is great!

- I bear witness that there is no god but God!
- I bear witness that there is no god but God t
- I bear witness that Muhammad is the Apostle of God !
- I bear witness that Muhammad is the Apostle of God!

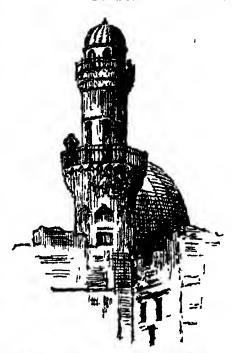
Come to prayers ! Come to prayers! Come to salvation! Come to salvation!

(The Shitaks add " Come to good works ! ")

There is no other god but God!"

(The Shirahs regate the last sentence twice )

In the early norms, the following centance is added 'Prayers are better than gleen ! "



THE MU'AZZIN CALIING THE AZAN PROM A (A F Hole.) MINARBT

When the pravers are said in a congregation or in the mosque, they begin with the Iqumah, which is a recitation of the same words as the azan, with the addition of the sentence, "Prayers are now ready!" The



HAVIN RHT

regular form of prayer then begins with the Neyah, which is said standing, with the hands on either side

"I have purposed to offer up to God only,

with a sincere heart this morning (or, as the case may be), with my face Qiblah-wards, two (or, as the case may be) rak'sh prayers Farz (Sunnah, or Naft)"



THE TAKPIR-I FAHRIMAH

Then follows the Takhir-i Tahrimah, said with the thimbs touching the lobules of the ears and the open hands on each side of the face —

" God is great!"



THE QIYAM

The Qiyam, or standing por on The right hand placed upon the left, below the navel (the Shafi'is, and the two other orthodox sects place their hands on their breasts as also the Wahhabis, the Shr'ohs keep their hands on either side. In all the sects the women perform the Qiyam with their hands on their breasts), and the eyes looking to the ground in self-abasement. During which is said the Subhan (the Shi'ahs omit the Subhan) —

"Holmess to Thee, O God!
And praise be to Thee!
Great is Thy name!
Great is Thy greatness!
There is no deity but Thee!"

The Ta'awwuz, or A'uzubillah, is then said as follows -

'I seek refuge from God from cursed Salan"

After which the Tasmiyah is repeated -

"In the name or God, the compassionate, the merciful."

Then follows the Fatihah, wie the first chapter of the Qur'an -

"Praise be to God, Lord of all the worlds!
The compassionate, the merciful!

King of the day of reckoning!

Thee only do we worship, and to Thee
only do we cry for help

Guide Thou us in the straight path, The path of those to whom Thou hast been gracious,

With whom I hou art not angry, And who go not astray — Amen"

After this the worshipper can repeat as many chapters of the Qur an as he may wish, he should, at least, recite one long or two short verses. The following chapter is usually recited, namely the Suratu 1-Ikhlas, or the 112th chapter.

"Say He is God alone
God the Eternal!
He begetteth not,
And is not begotten,
And there is none like unto Him."



THE BUKU'

The Takber-1-Rukü, said whilst making an inclination of the heud and body and placing the hands upon the knees, separating the fingers a little

"God is great ""

The Tasbih-1-Rukü', said in the same posture

"I extol the holmess of my Lord, the Great!

(The Shi'ahs here add "and with His praise" This is also added by the Shi'ahs to the Tasbih-1 Sijdah)

"I extol the holmess of my Lord, the

"I extol the holmess of my Lord, the Great!"

The Qıyam-ı-Samı Ullah or Tasmi, sand with the body erect, but, unlike the former Qıyam, the hands being placed on either



THE TARMI

side The Imam suys aloud (when the prayers are said by a person alone, he recites both sentences) —

"God hears him who praises Him"

The people then respond in a low voice—
O Lord, Thou art praised."



TAKBIRU '8-BIJDAH

Takber-i-Sydah, said as the worshipper drops on his knees

" God is great ! "

Tashik-s-Sijdsh, received as the worshipper puts first his nose and then his forehead to the ground



THE TASBIR-I-SIJDAR.

"I extol the holmess of my Lord, the most High!

"I extol the holmess of my Lord, the most High!

"I extol the holmess of my Lord, the most High!"

Then raising his head and body and sinking backward upon his heels, and plucing his hands upon his thighs, he says the Takbir 1-Jalsah (the Shrahs here omit the Takbir, and say instead, "I rise and sit by the power of God!"

' God 18 great | "



THE TAKBIR-I JALSAR.

Then, whilst prostrating as before, he says the Takbur-1-Sijdah

"God is great!"

And then during the prostration the Tasbibt-Sijdah us before

"I extol the holmess of my Lord, the most High!"

"I extol the holiness of my Lord, the most High!"

"I extol the holmess of my Lord, the most High!"

Then, if at the close of one rak'ah, he repeats
the Takbir standing, when it is called
Takbir-i-Qyam, but at the end of two
rak'ahs, and at the close of the prayer, he
repeats it sitting, when it is called Takbiri-Qu'ud. (The Shi'ahs here recits the

Takbir — God so great!" with the thumbs touching the labules of the ear, and add, "I seek forgiveness from God, my Lord, and I repent before Him!"

"God is groat!"

Here ends one rak ah or form of prayer The next rak ah begins with the Fatihah or 1st chapter of the Qur'an At the close of every two raktahs he secrets the Tahiyah,



THE TARRYAH

which is said whilst kneeling upon the ground. His left foot bent under him he sets upon it, and places his hands upon his knees and says (the Sheaks omit the Taheyah) -

"The adorations of the tengue are for God, and also the adorations of the body and

alms-giving!

"Peace be on thee, O Prophet with the mercy of God and His blessing!

"Peace be upon ns and upon God's righteous servants!"



THE TASHAHRUD

Then raining the first finger of the right hand he receise the Tashahhad.

"I testify that there is no desty but God (the Shrahs add, "who has no partner"), and I testify that Muhammad is the servant of Ged, and the massenger of God!"

(Every two rak ahs close with the Tashah The Darid is said whilst in the hud same posture)

"O God have mercy on Muhammad and on his descendants (the Shi als mercly recests "God have mercy on Muhammad and his descendants" and omit the rest), as Thou didst have mercy on Abraham and on his descendants Thou art to be praised, and Thou art great O (rod, bless Muhammad and his descendants, as Thou didst bless Abraham and his descendants!

"Thou art to be praised, and Thou art

great ! "

Then the Dara' -

"O God our Lord, give us the blessings of this life, and also the blessings of life everlasting Save us from the torments of

(The Du'il is amitted by the Ski'ahs, who recite the fullowing instead, "Peace be on thee, O Irophet with the mercy of God and His blessing? Peace be upon us, and upon God righteous servants?"

He then closes with the Sulam



THE SALAM

Turning the head round to the right, he "The peace and mercy of God be with



THE SALAM.

Turning the head round to the left, he "The peace and mercy of God be with yon"

At the close of the whole set of prayers, that is of Farz, Sunnah, Naft, or Wetr, the worshipper raises his hands and offers up a Munajat, or "supplication" This usually



THE MUNAJAL

consists of prayers, selected from the Qur'an or Hadis They ought to be said in Arabic, although they are frequently offered up in the versacular

Such supplications were highly commended by Muhammad, who is related to have

said -

"Supplication is the marrow of worship."
"There is nothing better before God than supplication."
"Supplicate God when ye are certain of

"Supplicate God when ye are certain of its approval, and know that God accepts not the supplication of a negligent heart"

"V-rily your Lord is ashamed of his servants when they raise up their hands to Him in supplication to return them empty"

In supplication to return them empty."

These daily prayers are either Farz, Sunnah, Nafl. or Witr Farz, are those rak'ahs (or forms of prayer), said to be enjoined by God Sunnah, those founded on the practice of Muhammad. Nafl, the voluntary performance of two rak'ahs, or more, which may be omitted without sin. Witr, an odd number of rak'ahs, either one, three, five, or seven, said after the night prayer. These divisions of player are entirely distinct from each other. They each begin afresh with the Niyah, and worshippers may rest for awhile between them, but not converse on worldly subjects. The Wahhābās think it correct to say the Sunnah prayers in their houses and only the Farz prayers in the mosque.

The five times of prayer are known as Zuhr, 'Asr, Maghrib. Isha, and Fayr There are also three voluntary periods called Ishraq,

Juha, and Tahamud

The following is a table showing the exact number of rakinhs to be performed at each service —

|                           |    |                                         | The Names of the Time of Prayer |                            | The Number of Rak'ahs said |                               |                        |      |                      |      |      |
|---------------------------|----|-----------------------------------------|---------------------------------|----------------------------|----------------------------|-------------------------------|------------------------|------|----------------------|------|------|
|                           | No | Time                                    | Arabic                          | Persun                     | Urdu                       | Sunnst 1-ghaur 1<br>m skiedsh | Sunnet a musk<br>kedeh | Farz | Sunnsh after<br>Farz | Nafi | Wite |
|                           | 1  | From dawn to                            | Şalātu I<br>Faji                | V maz-t-<br>Subh           | Fajr Ki<br>Namaz           |                               | 2                      | 2    |                      |      |      |
| The five penods of prayer | 2  | When the sun<br>has begun to<br>decline | Şalātu '/-<br>Zuhr              | Namů/ 1-<br>Peshin         | Zuhi Ki<br>Numaz           |                               | 4                      | 4    | 2                    | 2    |      |
| periods                   | 8  | Midway between<br>No 2 and 4            | Şalātu 'l-<br>'Asr              | Namāz 1-<br>Dīga:          | Aqı Ki<br>Namaz            | 4                             |                        | 4    | 1                    |      |      |
| e five                    | 4  | A few minutes<br>after sunset           | Şalātu 'l<br>Maghrīb            | Namāz-1-<br>Shām           | Maghrib<br>Ki Namaz        |                               |                        | 3    | 2                    | 2    |      |
| f                         | 5  | When the night<br>has closed in         | Şalātu 'l-<br>'Ishā             | Namůz 1<br><u>Kh</u> uftsn | 'Isha' Kı<br>Nımāz.        | 4                             |                        | 4    | 2                    | 2    | 7    |
| <u>_</u>                  | 1  | When the sun has well riseu.            | Şelātu 'l-<br>'Ishrāq           | Namüz-ı<br>'İshrüq         | Ishrāq Kī<br>Namāz         |                               |                        |      |                      | 8    | }    |
| are voluntary             | 2  | About 11 o'clock                        | Salātu 'z<br>Zuhā               | Namaz-1<br>Chast           | Zuhā Kī<br>Namāz           |                               |                        |      |                      | 8    |      |
|                           | 8  | After midnight                          | Şalātu 't-<br>Tahajjud          | Namaz-1<br>Tahajjud        | Tehajjud<br>Ki Namaz       |                               |                        |      |                      | 9    |      |

Muslim recites the same form of prayer at

PRAYER

least seventy-five times in the day

'Abdu 'lish ibn 'Umar relates that the Prophet said, "The time for Zuhr prayers begins from the modination of the sun towards the west and closes at the time when the shadow of a person shall be the length of his own stature, which time marks the beginning of the 'Asr prayers, and the time of the 'Air prayers is from that time till the sun The time of assumes a yellow appearance Maghrib prayers is from sunset as long as the red appearance in the horizon remains The time of 'Isha' prayers is from that time tall midnight. And the time of the Fagr prayers is from the break of day till the sun rises Therefore, when the sun has risen you must not recite the morning prayer, for the sun rises between the horns of the devil" (Mishkat, book iv oh 11.)

It is the ordinary custom of Muslims to say then prayers with their feet uncovered, but strictly according to the Traditions it is lawful to cover the feet with boots or shoes during prayer, provided they are from from

impurity

Shaddad ibn Aus relates that Muhammad said, "Act the reverse of the Jews in your prayer, for they do not pray in boots and

shoes"

Abu Sa'id al-Khudri relates that 'the Prophet said prayers with his companions, and all on a sudden took off his shoes, and put them down on his left side, and when the people observed it, they took off theirs also, and when the Prophet had finished the prayers, he said, 'What caused you to take off your shoes?' They replied, 'We did so in order to follow your example' And the Prophet said, 'Verily Gabriel came to me and told me there was a httle fifth upon my shoes, therefore, when any one of you goes into a Masjid, look well at your shoes first, and if you perceive any dirt, wipe it off, and then say your prayers in them (Muhkat, book w ch ix pt 2)

Any wandering of the eyes, or of the mind, a coughing or the like, answering a question, or any action not prescribed to be porformed, must be strictly avoided (unless it is between the Sunnah prayers and the ferz, or be diffloult to avoid, for it is held allowable to make three slight irregular motions, or de viations from correct deportment), otherwise, the wershipper must begin again and recite

his prayers with due reverence
If a person arrive late, he menely recites the Niyah and Takbur, and then joins the congregation in that part of the service in which they are engaged.

The Muslim may say his five daily prayers in his home, or shop, or in the street or road, but there are said to be special blessings attending prayer recited in a congregation

In addition to the daily prayers, the fol lowing are special services for special occasions .

Salālu 'l-Jum'ah —" The Friday Prayer"

According to the above table a devout i It consists of two lak'ahs after the daily meridian prayer

'l-Musufir -" Prayers for a tra-Salātu 'l-Musūfir -- "Prayers for a tra-veller ' Two rak'ahs instead of the usual number at the meridian, afternoon, and night

prayers
Salātu 'l-Khanf—"The prayers of fear'
Said in time of war They are two rak'ahs
recited first by one regiment or company and then by the other

Salatu 'l-Tarawih -Twenty rak'ahs recited every evening during the Ramazan, imme-

distely after the fifth daily prayer

Salātu 'l-Istikhārah - Prayers for success or guidance. The person who is about to undertake any special business performs two rak'ah prayers and then goes to sleep During his slumbers he may expect to have ".tham," or inspiration, as to the undertaking for which he seeks guidance!

Salatu ! Khusuf -Two rak'she said at the

time of an eclipse of the moon
Salātu '-Kusūf - Two rak'ahs said at the time of an eclipse of the sun Salātu 'l Istisqā' —Prayer in time of

drought, consisting of two iak'abs

Salātu 'l-Janāzah -- Prayers at a funeral. [JANALAH]

The liturgical service of the Muslim is not given in the Qur'an, but is founded upon very minute metructions given by the Prophet, and which are recorded in the Traditions, and for which the Arabic scholar can refer to Sahihu 'l-Bukhari, vol 1 p 50, Sahihu Muslim, vol. 1 p 164, Sunanu 'l-Tirmizi, p 22, Sunanu Abū Da'ūd, p 56 Sunanu Muwatta', p 50, and the English reader to Matthew's Mishkat book iv

The following are selections from the sayings of Muhammad with reference to the Laturgical prayers (vide Mishhāt, book iv ) -

'That which leads a creature into infidelity

is neglect of prayers"
"Not one of you must say your prayers
in a garment without covering your whole podv

"God accepts not the prayers of a woman arrived at puberty unless she covers her

'People must not lift up their eyes whilet saying their prayers, or they will become blind"

"The prayers which are said in congregation increase the rewards of those said alone

by twenty seven degrees." [MOSQUE]
"The five stated prayers erase the suns which have been committed during the intervals between them, if they have not been mortal sins

"That prayer preparatory to which the teeth shall have been cleaned with the Miswak is more excellent than the prayer with-

was is more excellent than the prayer without Miswak by seventy" [MISWAK]
"The prayers of a person will not be accepted who has broken his ablution until he

completes another ablution."

"That person who leaves even one hair without washing after uncleanness, will be punished in hell accordingly "

"When any one of you stands up for

prayer, he must not smooth the ground by wiping away pebbles, because the com-passion of God descends upon him at that time "

"Order your children to say the stated prayers when they are seyen years of age, and best them if they do not do so when they are ten years old, and when they reach ten years,

divide their beds "

"When you stand up to prayer, spit not in front, because you are then in God's pre sence, neither spit on your right side, because an angel is there. Spit, therefore either on your left side or under your feet, and then

throw earth over it"

"Whoever says twelve rak'ahs of Sunnah prayers in the day and night, will have a house built for him in Paradise, four rak'ahs before the noon-day prayer, and two rak ahs after it, and two after sunset prayer, and two rak'ahs after evening prayer, and two before

morning prayer"
"'Tell me if any one of you had a rivulet before his door and bathed five times a day in it, whether any dirt would remain upon his body' The Companions said, 'Nothing would remain' The Prophet said 'In this manner will the five daily prayers as ordered by God erase all little sins'"

"When any one of you says his prayers, be must have something in front of him, but if he cannot find anything for that purpose, he must put his walking-stick into the ground, but if the ground be hard, then let him place it lengthways in front of him, but if he has no staff, he must draw a line on the ground, after which there will be no detri ment in the prayers from anyone passing in front of it " [SUTRAH.] "The best prayers for God were those of

David the prophet, and the bost fast are his David used to sleep half the night and would be woke, and in prayer a third part of the night and would fast one day and cut

another"

The form of prayer, or rak'ahs, as given above, admit of no variations whether they are used in private or public, and consequently notwithstanding the beauty of its devotional language, it is simply a superstitious act having very little in common with the Chris

tian idea of prayer

We translate the Arabic Salāt, and the Persian Numaz by the English word prayer although this "second foundation" of the re ligion of Muhammad is something quite dis tinct from that prayer which the Christian post so well describes as the "soul's sincere destre uttered or unexpressed " It would be more correct to speak of the Muhammadan Salāt as a service, "prayer" being more correctly rendered by the Arabio du'ā' In Islām prayer is reduced to a mechanical act, as distinct from a mental act, and in judging of the spiritual character of Muhammadan-18m, we must take into careful consideration the precise character of that devotional service which every Muslim is required to render to God at least five times a day, and which undoubtedly, exercises so great an influence upon the character of the followers of Muhammad

The devotions of Islam are essentially "vain repet tions," for they must be said in the Arabic language, and admit of no change or variety The effect of such a constant round of devotional forms, which are but the service of the hps, on the vast majority of Muhammadans, can be easily imagined absence of anything like true devotion from these services, accounts for the fact that religion and true piety stand so far apart in the practice of Islam

The late Dean Stanley remarks (Eastern Church, p 279), "The ceremonial character of the religion of Musalmans is, in spite of its simplicity, carried to a pitch beyond the utmost demands either of Rome or of Russia Prayer is reduced to a mecha-nical act as distinct from a mental act, beyond any ritual observances in the West It is striking to see the figures along the banks of the Nile going through their prostrations at the rising of the sun, with the uniformity and regularity of clookwork, but it resembles the worship of machines rather than of reasonable beings"

PRAYERS FOR THE DEAD According to the teaching of Muhammad, it is the duty of all true Muslims to pray for the dead (Durru 'l-Mulhtar, p 135) See also Mishkat, book v chap ui.

"God most certainly exalts the degree of a virtuous servant in Paradise, and the virtuons servant says, 'O my Lord, from whence is this exalted degree for me?' and God says, 'It is on account of your children asking

pardon for you"

"The Prophet passed by graves in al-Madinah and turned his face towards them, and said, Peace be to you, O inhabitants of the graves! may God forgive us and you. Yo have passed on before us, and we are follow-

ing you"
'A dead person in the grave is like one over his head in water, who calls to somebody to take him by the hand. For he has hope that his father or mother, or his brother, or his friend will pray for him For when the prayer reaches the dead person, it is more esteemed by him than the whole world, and all that is in it, and verily God most certainly gives to the dead, on account of the prayers of the people of the earth, rewards like mountains, for verily the offerings of the living for the dead are asking forgiveness for them "

Sürah lxxx. 29 'And Noah said, O my

God, forgive me and my parents

Silrah ix. 114, 115 "It is not for the Prophet to pray for the forgiveness of those, who, even though they be near of kin, assocrate other gods with God, after it hath been made clear to them that they are to be the inmates of bell. For neither did Abraham ask forgiveness for his father, but in pursuance of a promise which he had promised him, and when it was shown him that he was an enemy of God, he declared himself clear of him yet Abraham was pitiful and kind '

It is related in the Traditions that the Prophet visited his mother's grave, and wept in such a way as to cause those who were standing around him to weep also And the Prophet said, "I have asked my benefactor permission to ask pardon for my mother, which was not granted then. asked my Lord's permission to visit her grave and it was granted, therefore do ye visit graves, because they remind you of death."

PREACHER Preaching are four words generally used for a preacher khatib (ملكر), muzakkır (ملكر) wâ'ız (bely), and nasek (wol)

Khatib is always applied to the official who recites the khutbah, or oration, in the Friday service. The other three terms are

applied generally to preachers

In the present day, preaching seldom takes place in a mosque except on Fridays, when the khutbah is recited, although it is not forbidden, and Muhammad was frequently in the habit of addressing his people after the prayers were over

No Maulawi of reputation preaches in the street, but paid preachers sometimes under

take the office.

PREDESTINATION Arabic qadar (مقدر), the word generally used in the Hadis, taqdir (مقدير), the word usually employed in theological works Expressions which mean 'measuring out, or

preordering

Tagdir, or the absolute decree of good and evil, is the sixth article of the Muhammadan creed, and the orthodox believe that whatever has, or shall come to pass in this world, whether it be good or had, proceeds entirely from the Divine Will, and has been irrevocably fixed and recorded on a preserved tablet by the pen of fate The doctrino, which forms a very important feature in the Muslim systen is thus taught in the Qui'an —
Sürah liv. 49 "All things have been

created after fixed decroe" (qadar)

Surah m. 189 "No one can die except by God's permission according to the book that fixeth the term of hic

Surah lxxxvii 2 "The Lord hath created and balanced all things and hath fixed their

destines and guided them"
Surah viii 17 "God slow them, and those

shafts were God's, not thine Surah ix 51 "By no means can aught befall us but what God has destined for us '

Sürah xiii 30 "All sovereignty is in the hands of God.

Sürah xıv 4 "God mısleadeth whom He will, and whom He will He guideth"

Surah xviii. 101 "The infidels whose eyes were veiled from my warning and had no power to hear"

The teaching of Muhammad, as given in the Traditions handed down by al-Bukhari and Muslim, as as follows ---

"Ged created Adam, and tenched his back

with his right hand, and brought forth from it a family, and God said to Adam, I have orested this family for Paradise, and their actions will be like unto those of the people of Paradise. Then God touched the back of Adam, and brought forth another family, and said, 'I have created this for hell, and their actions will be like unto those of the people of hell? Then a man said to the Prophet, 'Of what use will deeds of any kind be?' He said, 'When God createth His servant for Paradiso, his actions will be deserving of it until he die, when he will enter therein, and when God createth one for the fire, his actions will be like those of the people of hell till he die, when he will enter therein.!"

"'There is not one amongst von whose place is not written by God, whether in the fire or in Paradise' The Companions said, · O Prophit! since God hath appointed our places may we confide in this and abandon our religious and moral duties?' He said, 'No, because the righteons will do good works and the wicked will do bad works' After which the Prophet read this yerse from the Quran 'To him who giveth alms, and feareth God and yieldeth assent to the excellent creed, to him will we make easy the path to happmess But to him who is worldly and is indifferent, and who does not believe in the excellent creed, to him will we make easy the path of misery

'The first thing which God created was a pen, and He said to it 'Write' it said, 'What shall I write? And God said, 'Write down the quantity of every individual thing to be created 'and it wrote all that was and that

will be, to eternity "

' God hath pre-ordained five things on his servants, the duration of life their actions, their dwelling-places, their travels, and their portions "

When God bath ordered a creature to die in any particular place, he causeth his wants

to direct him to that'

"There is not one born but is created to Islam, but it is their fathers and mothers who make them Jews and Christians and

Majūsī."

"It was said, 'O Prophet of God! inform me respecting charms, and the medicines which I swallow, and the shields which I make use of for protection, whether they prevent any of the decrees of God?' Muhammad said, Those also are by the decree of God'"

"Verily God created Adam from a handful of earth, taken from all parts, and the children of Adam became different, like the earth, some of them red, some white, and some black, some between red, white and black, some gentle, and some severe, some

impure and some pure"
"The Prophet of God was asked about the children of polythersts who might die in their mancy, whether they would go to heaven or hell. He said, 'God knoweth best what their actions would have been had they

lived, it depends on this '"

"The Prophet of God came out of his

house when the Companions were debating about fate, and he was angry, and became red in the face, to such a degree that you would say the seeds of a pomegranate had been bruised on it And he said, 'Hath God ordered you to debate of fate? Was I cent to you for this? Your forefathers were destroyed for debating about fate and destiny, I adjure you not to argue on those points'

(See Ahādigu 'l-Bukhārī and Muslim, in loco) [FRESERVED TABLET]
The dootring is expressed in an Arabic

treatise on the subject, as follows -

"Faith in the decrees of God, is that we believe in our heart and confess with our tongue that the Most High God hath decreed all things, so that nothing can happen in the world, whether it respects the conditions and operations of things, or good or evil, or obedience and disobedience, or faith and infidelity, or sickness and health, or riches and poverty, or life and death, that is not contained in the written tablet of the decrees of God God hath so decreed good works, obedience, and faith, that He ordsins and wills them, and that they may be under His decree, His salutary direction, His good pleasure and command On the contrary, God hath decreed, and does orden and determine evil, disobedience and infidelity yet without His salutary direction, good pleasure, and command; but being only by way of seduction, indignation, and prohibition But whoseever shall say that God is not delighted with good faith, or that God hath not an indignation against evil and unbelief, he is certainly an mfidol"

The Rev E. Sell in his Faith of Islam,

page 173, says

"There are three well defined schools of

thought on the subject

"First -The Jabrians (Jabariyan), so called from the word "jabr" compulsion, deny all free agency in man and eay that man is necessarily constrained by the force of God's eternal and immutable decree to act as he does They hold that as God is the absolute Lord, He can, if He so wills, admit all men into Paradise, or cast all into hell This sect is one of the branches of the Ash'arians with whom on most points they agree

" Secondly -The Qudrians (Qadariyun), who deny Al-Qadr, or God's absolute decree, say that evil and injustice ought not to be attributed to God but to man, who is altogether a free agent God has given him the power to do or not to do an act. This sect is generally considered to be a branch of the Mutazilite body (Mu'tazilah), though in reality it existed before Wasil quitted the school of his master Hasan As Wasil, however, followed the opinions of Mabad-al-Johní, the leading Qadrian divine, the Mutazilites and Qadrians are practically one and the same "Thirdly—The Ash'arians maintain that

God has one eternal will which is applied to whatsoever He willeth, both of His own actions and those of men, that He willeth that which He knoweth and what is written on the preserved table, that He willeth both good and evil. So far they agree with the Jabrians, but then they seem to allow some power to man The orthodox, or Sunni belief is theoretically Ash'arian, but practically the Sunnis are confirmed Jabrians The Mutazilite doctrines are looked upon as quite haratroal

"No subject has been more warmly discussed in Islam than that of predestination The following abstract of some lengthy discussions will present the points of difference.

"The Ash'srians, who in this matter represent in the main orthodox views, formulate their objections to the Mutazilite system

"(1) If man is the causer of an action by the force of his own will, then he should also have the power of controlling the result of that action

"(11.) If it be granted that man has the power to originate an act, it is necessary that he should know all acts, because a creator should be independent in act and choice Intention must be conditioned by knowledge To this the Mutazilites well reply that a man need not know the length of a road before he walks, or the structure of the throat before he talks

"(111) Suppose a man wills to move his body and God at the same time wills it to be steady, then if both intentions come to pass there will be a collection of opposites, if neither, a removal of opposites, if the exal tation of the first, an unreasonable prefer-

"(IV) If man can create an act, some of his works will be better than some of the works of God, eg a man determines to have faith now faith is a better thing than reptiles, which are created by God

'(v) If man is free to act, why can he not make at once a human body, why does he need to thank God for grace and faith?

"(vi) But better far than all argument, the orthedox say, is the testimony of the Book All things have we created under a fixed deoree' (Súra liv 49) 'When God created you and that ye make' (Súra Exxvii 94) Some of them there were whom God guided and there were others decreed to err' xvi 88) As God decrees faith and obedience He must be the causer of it, for 'on the hearts of these bath God graven the Faith' lvin 22.) 'It is he who causeth you to laugh and weep, to die and make alive' (Sura lin. 44.) 'Il God pleased. He would surely bring them, one and all, to the guidance '(Sura vi 36) 'Had God pleased, He had guided you all aright' (Sura vi 150) 'Had the Lord pleased, He would have made mankind of one religion.' (Sura zi 120) 'God will mislead whom He pleaseth, and whom He pleaseth He will place upon the straight path' (Súrah vi 39) Tradition records that the Prophet said 'God is the maker of all makers and of their actions

"The Mutazilites took up the opposite side of this great question and said

"(1) If man has no power to will or to do, then what is the difference between praising God and sinning against Him, between faith and infidelity, good and evil, what is the use of commands and prohibitions, rewards and punishments promises and threats wha is

the use of prophets books &c

"(ii,) Some acle of men are bad, such as tyranny and polytheism. If these are orested by God it follows that to tyrannee and to asoribe plurality to the Deity is to render obedience To this the Ash arrans reply that orders are of two kinds, immediate and me diate The former, which they call 'Amri-takwini,' is the order Be and it was' This comprehends all existences and according to it whatever is ordered must come to pass The latter they call 'Amr-1 tashri 1,' an older given in the Law This comes to men through prophets and thus is to be obeyed True obedience is to act according to that which is revealed, not eccording to the secret intention of God, for that we know not

"(in) If God decrees the acts of men, He should bear the name of that which he de crees Thus the couser of infidelity is an infidel, of tyranny a tyrant, and so on but to speak thus of God is blasphemy

"(iv) If infidelity is decreed by God He must wish it, but a prophet desires faith and obcdience and so is opposed to God. To this the orthodox reply that God knows by His eternal knowledge that such a man will die an infidel. If a prophet intends by bringing the message of salvation to such an one to make God's knowledge become ignorance he would be doing wrong, but as he does not know the secret decrees of God his duty is to deliver his message according to the Hadis A prophet has only to deliver the clear

"(Y) The Mutaziltes claimed as on their side all verses of the Quran, in which the words to do, to construct, to renew, to create, &c , are applied to men Such are the verses Whatever is in the heavens and the earth is God's that He may reward those who do evil according to their deeds and those who do good will He reward with good things' (Sura lin 32) 'Whose shall have wrought cvil shall not be recompensed but with its like but whose shall have done the things that are right whether male or female and is a he liever these shall enter Paradise (Sura xl 43) 'Say the truth is from the Lord let him then who will believe and let him who will, be an infidel (Sura xviii 28) 'Those who ado gode to God will say If God had pleased neither we nor our fathers had given Him companions Say Verily ve follow only a concert ye utter hes' (Sura vi 149) The Hadis is also very plain. 'All good is in Thy hands and evil is not to Thee

'The Ash'arians have one famous text which they bring to bear against all this rea soning and evidence It is 'This truly is a warping, and whose willeth, taketh the way of his Lord, but will it ye shall not, unless God will it, for God is knowing, wise lxxvi 29, 30) To the Hadis they reply (1) that there is a difference between acquies

cence in evil and decreeing it Thus the ex pression 'God willeth not tyranny for His servants, does not mean that God hath not decreed it, but that tyranny is not one of His attributes so evil is not to Thee means it is not an attribute of God and (2) the Hadis must be explained in accordance with the teaching of the Quran

"The Muslim philosophers tried to find a way out of the difficulty Averhues says We are free to act in this way or that, but out will is always determined by some exte-Hor cause For example, we see something which pleases us, we are drawn to it in epite of ourselves Our will is thus bound by exterioi causes These causes exist according to a certain order of things which is founded on the general laws of nature. God alone knows beforehand the necessary connection which to us is a mystery The connection of our will with exterior causes is determined by the laws of nature. It is this which in theo logy we call, 'decress and predestination (Mélanges de Philosophie Juive et Arabe, par S Munk, p 458.)

PRE-EMPTION Arabic Shufak Let "Adjunction" (deta) right of pre emption is a power of possess ing property which is for sale, and is established upon the teaching of Muhammad It applies not to movable property but to im movable property ('agar') This right of pre emption apportains in the first place to the co-sharer or partner in the property. This right of secondly, to a sharer in the immunities and appendages of the property, such as the right to water, or to roads, and thirdly, to the neighbour (Hidayah, vol in p 594)

PRE-EXISTENCE OF SOULS is taught both in the Qu'ran and the Traditions.

lyishab relates that Muhammad said, "Souls before they became united with bodies were like assembled armies, and afterwards they were dispersed and sent into the bodies of mankind" (Minhkat, book xxii ch xvi)

There is said to be a reference to this doc

trino in the Quran -

Surah vii 171 " And when the Lord drew forth their posterity from the loins of the sons of Adam

The commentator, al-Baizawi says God stroked Adam's back and extracted from his loins his whole posterity, which should come into the world until the Resurrection one generation after another and that these souls were all assembled together like small ants and after they had in the presence of the angula confessed their dependence upon God, the) were again caused to return into the loins of Adam" (See Tafsiru 'l-Baizaus, in

PRESERVED TABLET According to the teaching of Muhammad, both the actions of men and the Quran were recorded before crestion upon a preserved tablet called Lauh Mahfuz (har thi), Sürah xxxv 32 "And if they treat thee as a har, so did those who were before them treat their Apostles who came to them with the proofs of their mission, and with the Scriptures and with the clear Book". and Imën Atubia ((1944)), Sürah xxxvi 11 "Verily, it is We who will quicken the dead, and write down the works which they have sent on before them, and the traces which they shall have left behind them and everything have we set down in the clear Book of our decrees [PREDESTIMATION, QURAN]

PRIDE, Arabic kibr ( ), is forbidden in the Quran, see Surah avi: 39 "Walk not proudly on the earth, truly thou canat by no means cleave the earth neither canat thou reach the mountains in height all this is evil with thy Lord and odious."

PRIEST There is no succerdotal class of ministers in the Muhammadan religion. The leader of the daily prayers is called an Imam. [IMAM.]

PRIVACY OF DWELLINGS is established by the teaching of Muhammad, and it is therefore unlawful to enter the house without Islican, or a sking permission. The mininction is given in the Quran Surah xxiv 27-29—

"O ye who believe! enter not into other houses than your own, until ye have sked leave, and have saluted its inmates. This will be best for you haply ye will bent this in mind. And if we find no one therein, thou enter it not till leave be given you, and if it be said to you, 'Go ye hack 'then go ye back. This will be more blameless in you, and God knoweth what yo do There shall be no harm in your entering houses in which no one dwelleth, for the supply of your needs and God knoweth what ye do openly and what ye hide"

Atā ibn Yasar relates that "A man once asked the Prophet Must I ask leave to go into the room of my mother?' The Prophet said, 'Yes' Then the man said, 'But I live in the same home' The Prophet said, Yes even if you live in the same home' The man said, 'But I wait upon her!' The Prophet, But you must ask permission, ior, what' weuld you like to see your mother naked?'

would you like to see your mother naked?'
It is further related that Muhammad always went first to the right and then to the left of a door which had no curtain, and salamed several times before he outered. [Miskal, book xxii oh ii]

This has necome an established role in the East and it is considered very rude to enter any dwelling without first giving nation

PROHIBITED DEGREES OF MARRIAGE According to the Qui in they are seven 1, mother 2 daughter, 3 sixter, 4, paternal aunt; 5, maternal aunt 6 sister's daughter 7, byeither's daughter And the same with regard to the other sex it is also unlawful for a Muslim to marry his wife's austor (see Lev xviii. 18) of his wife's aunt during the lifetime of his wife. Foster age in Muslim law establishes relationship,

and therefore a fdater-sister or a foster-brother is unlawful in marriage [MARRIAGE.]

PROPHET The Arabic words used to express the prophetic office are sabi (ريس), pl ambiya', rasid (ريس), pl. rusul, and muisal (مرسل), pl marsalin. In Per sian, the three titles are invariably translated by the word paughambar (مرسول) (ادو عدم mossenger)

Nabe is the Hebrew nable \$\frac{\text{Nabe}}{2}, which Gesenius says means "one who bubbles forth" as' a fountain. The Arabic laxicon, the Qamus, derived the word from auhil, "to be exaited."

According to Muhammadan writers a nabi is anyone directly inspired by God, and result and mursal, one to whom a special mission has been entrusted

Muhammad is related to have said (Mash-kat, book xxiv ch. pt. d) that there were 124 000 ambiga, or prophets, and 315 apostles or messengers. Nine of these special messengers are entitled Ulū l-Azm, or' possessors of constance, pamely, Noah Abraham, David, Jacob Joseph, Job, Mores, Jerus, and Muhammad Six are dignified with special titles Adam safuju llan, the Chosen of God. Noah, Nobyu llāh, the Preacher of God, Noah, Nobyu llāh, the Friend of God, Mises Kalimu llāh, the Spirit of God, Muham Rasālu llāh, the Spirit of God, Muham mud Rasālu llāh the Messenger of God

The number of sacred books delivered to mankind is said to have been 104 (see Mayo-lisu l- 1biar, p 55), of these, ten were given to Adam, fifty to Seth (a name not mentioned in the Qurin), thirty to Enoch, ten to Abraham, the Faurat to Moses, the Zabūr to David the limit to Jesus, and the Qur'in to Muhammad

The one hundred scriptures given to Adam seth, Enoch, and Abraham are termed Sahifoh (a pamphlet), and the other four Kitab (a book), but all that is necessary for the Muslim to know of these inspired records is supposed to have been retained in the Qur'an

Muhammad's enumeration of the Old and New Testament prophets, both as to name and chronological order, is exceedingly confused, and it is acknowledged to be a matter of doubt amongst Muslim commentators whether or not Alexander the Great and Esop were inspired prophets

The names of twenty-eight prophets are said to occur in the Qur'an —

Adam, Adam, Idris, Enoch, Nüb, Noah, Hud, Hober?, Säleb, Methusaleh, Ibrahim, Abraham, Ismäul, Ishmael Ishaq, Isaac, Yaqub, Jacob Yusuf Joseph, Lül, Lot, Müsa Moses Härün Aaron, Sha'aib, Jethro? Zakarīyā, Zacharias, the father of John the Baptist, Yahyā, John Baptist, 'Isū, Jesus, Dā'ūd, David, Sulaimān, Solomon, Ilyūs, Elias, Alyava', Elisha Aiyūb Job, Yunus Jonah; 'Uzur Ezra, Luqmān, Esop? mere likely Balaam, Zū'l-Kifl, Isaish or Obadish? Zū'l Qarnain, Alexander the Great.

An account of these prophets will be found

under their respective names

A Persian book, entitled the Qisasu 'l-Ambiya, the "Tales of the Prophets," professes to give an account of the prophets mentioned in the Qur'an, but the utter recklessness of the writer passes all description for example, it is a matter of uncertainty whether Zu 'l-Qarnain is Alexander the Great or some celebrity who lived in the days of Abraham!

PROPHETESSES It is said that only three women have been prophetesses Sarah, the mother of Moses, and Mary, the daughter of Imran for Sarah received by revelation the news of Isaac's burth, the birth of Moses was divinely communicated to his mother, and Mary received from an angel the happy tidings of the birth of Jesus (See Hist of Temple of Jerusalem ti inclated from the Arabic )

**PSALMS** OF DAVID, The, [EABLE ]

PUBERTY Arabic bulûgh (دلوع), bulugh yat (الرخوة) The puberty of a boy is established as soon as the usual signs of manhood arc known to exist, but if none of these signs exist, his publity is not clearly established until he have completed his eighteenth year The puberty of a gul is established in the same way, but if the usual signs of womanhood are known not to exist her puberty is not established until her seventeenth year has been completed This is according to the teaching of the Imam And Hamfah But his two disciples maintain that upon either a boy or girl completing the fifteenth year, they alo to be declared adult The Imani ash Shah i concurs in this opluion, and it is said their is also a report of Abu Hanifah to the same effect. The earliest period of puberty with respect to a boy is twelve years, and with respect to a girl nine years

When a hoy or g.rl approaches the age of puberty and they declare themselves adult, their declaration must be credited and they then become subject to all the laws iffecting adults, and must observe all the ordinances of the Muslim faith (Hidayah Hamilton's Translation, vol in p 483 Janan'r Rumuz, Durru 'l-Mukhtar )

Syed Ameer Ali says -

"The validity of marriages contracted for minors by any guardian other than the father or the grandfather, is not established until ratified by the parties on arriving at puberty Such ratification in the case of wales must be express, and in the case of females may be either express or implied. On arriving at puberty, both the parties have the right of either ratifying the contract entered into during their minority or of cancelling it According to the Sunnis. in order to effect a dissolution of the matrimonial tie, in exercise of the right of option reserved to the parties, it is necessary that there should be a decree of the judge, and until such decree is made, the

marriage i emains intast. If before a decree has been obtained one of the parties should die, the survivor would be entitled to inherit from the deceased

"The Shishs differ materially from the Sunnis on this They hold that a marriage contracted on behalf of miners by any unauthorised parson (fuzuli), ie any person other than a father or a grandfather, remams in absolute suspension or abeyance until assonted to by the parties on arriving at puberty, that in fact, no legal effect arises from it until such ratification, and if in the interval previous to ratification, one of the parties should die, the contrast would fall to the ground and there would be no right of (Personal Law inheritance in the eurvivor of the Mahommedans, p 269)

PULPIT The pulpit or mimbar سنمر), used for the recital of the khutbah on Fridays in the chief mosque is usually a wooden structure of three steps and movable, but in the large mosques of Turkey and Egypt it is a fixture of brick or stone

It is related that the Prophet, when addressing the people, stood on the uttermost step, Abu Bakr on the second, and 'Umar on



A MIMBAR (W S Chadwick)

the third or lowest 'Usman being the most humble of men, would gladly have descended lower, but this being impossible, he fixed upon the second step, from which it is now usual to recite the knutbah on Fridays and on the two great festivals [MOSQUE MIM BAR.

PUNISHMENT is divided into three classes · (1) Hadd (12), (2) Qisās (قماص), (3) Ta'zīb (تعذيب)

(1) Hadd (12), pl Hudud (ht. "That which is defined'), is that punishment the limits of which have been defined in the Quran and The following belong to this class -

(a) Adultery, sind (all), for which the adulterer must be stoned, ram ( (Mishkat, book zv ch 1)

(b) Formcation, zina (eUj), for which the guilty persons must receive one hundred stripes (Qui'an, Surah xxiv 2)

(c) The false accusation of a married per son with adultory, quef (الله), for which the offender must receive eighty stripes (Qur'an, Sürah xxiv 4)

(d) Apostacy, ertidad (Jul), which is punishable with death (Mishkat, book xiv ch v)

(e) Drinking wine, shurb ( ), for which the offender must receive eighty lashes (Mishket, book zv oh. iv)

(f) Theft, saraqah (اسرقة), which is punished by cutting off the right hand. (Qur'an, Sürah

(g) Highway robbery, qat u't-tariq (20) for robbery only, the loss of hands and feet, and for robbery with murder, death, either by the sword or crucifizion (Qur'an, Sürah v 87)

(2) كَامِيَة (قَاصَ), ill "retaliation," is that punishment which, although fixed by the law, can be remitted by the person offended against, or, in the case of a murdered person, by his heirs It is applicable to cases of murder and of wounding Quas is the lex talions of Moses "Eye for eye, tooth for tooth, burning for burning, wound for wound, stripe for stripe (Exodus xxi 24), but in allowing a money compensation, Muhammad departed from the Jewish Code (Qur'an, Suish ii

(3) Tu'zib ( is the pumshment which is left to the discretion of the Qazi or Judge. [HADD, QISAS, TA'ZIB.]

PUNISHMENTS THE GRAVE. [AFABU 'L-QABR ]

#### PURGATORY [BARZAKH]

**PURIFICATIONS** Arabic jaharah (3)4). The legal methods of purification under the Muhammadan law vary but elightly from those which were enjoined in the Talmudic law of the Jews, with the remarkable difference that whilst with the Muslim the simple act of purification suffices, the Jew was taught by the use of expiatory offering to discern to its full extent the connection between the outward sign and the inward fount of impurity

The most minute regulations with reference to the subject of legal purification, were laid down in the Jewish law, and are found in a treatise of the Mishna entitled Yadaim. See also Leviticus av

The following are the different acts of purification existing in Muhammadan law -

1 Ghust (June) The washing of the whole body to absolve it from uncleanliness and to prepare it for the exercise of prayer, after the following acts pollutio nocturna, menses, costus puerpersum. [GHURL]

2 Ghusl mamun (غسل مستون) Such washings of the whole body as are founded upon the sunnah or practice and precept of Muhammad, although they are not supposed to be of divine institution, namely, upon the admission of a convert to Islam before the Friday prayer, on the festivals, after waching the dead, and after blood-letting [GHUSL MASNUM ]

3 Wazu' (وهوه), or the simple ablution of hands, arms, ears, face, month, &o , before the recital of the named prayers [ABLUTION ]

4 Tayyanmum ( ), or the use of sand or dust instead of water for the wazi [MUMMAYAT]

ة Istinja' (منتها), or the abstersion of the private parts [Istinja'] ه Miswak (منتها), or the cleaning of

the teeth [MISWAR]

7 Mash ( ), or the touching of the boots whereby they become purified for prayer [MASAH.]

8 Tather ( year), or the cleaning of vessels, articles of clothing, &c, from impurity, which is generally done by applying either water, or sand and dust, the mere sprinkling being suffloient [TATHIR]

Q

QABĀLAH, QIBĀLAH (نباته) deed of conveyance or transfer of right or property Any contract or bargam or sale signed by a judge (Hidayah, vol 11. p 569)

QĂBA QAUSAIN (قاب قوسين). Lit occurs in the Quran, Sürah hin 8-10 "Then he drew near and hovered o'er, until he was two bows' length off or nigher still Then he revealed to his servant what he revealed hun" Commentators understand this to refer to the angel Gabriel Mystic writers use the term to express a state of nearness to God (See 'Abdu 'r-Razzāq's Dict. of Şūf: Terma.)

QABIL (قابيل). [cain.]

"The Re-AL-QABIZ (A) strainer " One of the ninety-nine attributes of God. But the word does not occur in the Qur'ān

QABR (قبر) A grave ME.

QABŪL (قبول) "Consent" A term in the Muhammadan law of marriage, contracts, &c

QABZ WA BAST (فبض و بسط) Two terms which are employed to express two opposite states of the heart, qubz being a contraction, and basi, an expansion, of the appritual state (See 'Abdu'r-Razzāq's Dict of Suf . Terms )

QA'DAH ( Lawi) The sitting posture in the daily prayer, when the taskakkid is recited [TASHAHRUD.]

QADAR (الدر) Lit "Measuring" (1) The word generally used in the Hadis for fate, or predestination. (2) Al-Qadar, the title of the xovith Sürah of the Quran TAQUER. PERDESTINATION

A sect of QADARIYAH (قندرية) Muhammadans who deny absolute predestination and believe in the power (quar) of man's free will. They were the ancient Mu tazilahs before al-Wasıl separated from the school of Hasan al-Basri

"Ancient, old" Al-Qadim, "The one without beginning" Qualinu "-Asyam, " Ancient of days" God

"The Power-AL-QADIR () Italia ful." One of the ninety-nine attributes of God. The word occurs in the Quran, at Surah is 19, "God is mighty over all, and in many other passages

QADIRÎYAH (المادرية) An ascetic order of Faques instituted AR 561, by Saiyid Abdu 1-Qadır al-Jilani, surnamed Pir Das-tagir, whose shrme is at Baghdad It is the most popular religious order amongst the Sunnis of Asia [FAQIR, ZIKE.]

(1) The twenty-first QAF (UU) letter of the Arabic alphabet (2) The title of the 1th Sûrah of the Qur'an (3) The circle of mountains which Easterns fancy encompass the world The Muhammadan be lief being that they are inhabited by demons and jum, and that the mountain range is of emerald which gives an asure hus to the sky Hence in Persian az qui ta qui means the whole world. The name is also used for whole world Mount Caucasus

AL-QAHHAR () "The Dominant" One of the minety-nine names of God It occurs in the Qur'an, Sürah xin 17 " He is the One, the Dominant'

QA'IF (ATU) Let "Skilful in knowing footsieps." One who can judge of character from the outward appearance

One instance of the kind is related in the Traditions, namely, 'Ayishah relates, ' One day the Prophet came home in high spirits, and said, 'O 'Ayishah, vorily Mujazzia al Mudhji came and saw Usumah and Zaid covered over with a cloth, except their feet, and he said, Verily I know from these feet the relationship of (ather and son " (Mishkai book xiii oh xv pt 1) This knowledge is called 'Ilmu'l Quyafah.)

(ليسفاع) 'AQUNIAQ A Jewish tribe near al-Madinah in the time of Muhani mad He besieged them in their stronghold in the second year of the Hijrah, and, having conquered them sent most of them into exile (See Muir's Life of Mahomet, vol, iii p 134.)

QAIŞAR (مومر) [CESAR]

One of the leading companions. He was of the tribe Khazraj and the son of Said, a

He was a man of large Companion of note stature and corpulent, emment for learning, wisdom and courage He commanded the Prophet s body-guard, and under the Khalifah Ali he was made Governor of Egypt Died at al-Madinab, A.H 60

AL-QAIYUM ("The Self-Subsisting" One of the minety nine attributes of God It occurs in the Qur'an, Surah IIL I "There is no deity but God, the living, the self subsisting

QALAM (ala) Lat "A (reed) (1) The pen with which God is said to have pre-recorded the actions of men. The Prophet said the first thing which God created was the Pen (galam), and that it wrote down the quantity of every individual thing to be created, all that was and all that pen' will be to all eternity (See Mishkat) (2) Al-Quiam, the title of the LXVIIIth Surah of

QALANDAR (قلندر) A Persian title to an order of fagirs or darwishes An

AL-QAMAR ( "The moon" The title of the Livth Surah of the Qur'an, in the first verse of which the word occurs. "And the moon hath been sput in sunder" [MOON, SHAQQU'L QAMAR]

OANA'AH (icui) Contentment, resignation

QĀNIT (قانت) Lit ' One who stands in praver or in the service of God Godly devout, prayerful The term is used twice in the Qur'an -

Smah xvi 121 ' Verily Abraham was a leager in religion and obedient to God "
Surah axxix 12 "He who observeth the

hours of the night in devotion

(قانون) QĀNŪN Karwr Canon, a rule, s regulation a law, a statute

QARABAH (443) Let "Proximity" A legal term in Muhammadan law for relationship

QARI' (قارى), pl qurrd' "A reader" I term used for one who reads the Qur an correctly, and is acquainted with the 'Ilmu't Taywid, or the science of reading the Qur'an In the history of Islam there are seven celebrated Qurra" or 'readers," who are known as al-Qurra u 's-Sab'ah, or "the seven readers" They are—
1 Imam Ibn Kaşır, Dred at Makkah, A s

120

2 Imam 'Asım of al-Külah, who learnt the way of reading the Qur'an from 'Abdu 'r Rabman as Salami, who was taught by the Khalifaha 'Usman and 'Ali He died at al Rufah, A H. 127

3 Imam Abū 'Umr was born at Makkah AH 70, and died at al Külah, AH 154. It is on his authority that the following imper taul statement has been handed down . " When the first sopy of the Qur'an was written out and presented to the Khalifah 'Uaman, he said, 'There are fault' of language in it let the Arabs of the desert rectify them with their tongues. The meaning of this is that they should pronounce the words correctly but not alter the written copy. 4 Imam Hamsah of al Küfah was born

A.H 80, and died A.H. 156

5 Imam al-Kisa'ı who had a great reputation as a Qarr', but none as a poot It was a common saying, among the learned in grammar that there was no one who knew so little poetry as al-Kisa'i He is said to have died at Tue about the year A II 182

6 Imam Nafi', a native of al-Madinah, who

died A H 169

7 lmam Ibn 'Amir, who was a native of

Syria. His date is uncertain

ML-QARI'AH (de this) "The Striking" The title of the cret Surah of the "The Strik-Qur'an, which begins with the words, " The Striking! What is the Striking? And what shall make thee understand how terrible the striking will be

Jalalu'd din says it is one of the epithets given to the last day, because it will strike the hearts of all creatures with tercor

QARIN (قرس) Lit "The one united" The demon which is said to be in-Lat "The one dissolubly united with every man (See Michkat, book xiii ch xv, also Qur'an, Surah xii 24 Surah xiii 35, Surah ! 22)

QARINAH (Lup). The context A term used in theological and executional works

QARUN (تاري) KORAH

(ا کردن) Let "Cutting" (ا کردن) A word used in the Qui'sn for good Let "Cutting" deeds done for God, for which a future recompense will be awarded, e.g. Surah v 15 "Lend God a liberal loom and I will surely put away from you your evil deeds, and will cause you to enter gardons through which myers flow

(2) Money advanced as a loan without in erest, to be repeid at the pleasure of the

borrower

(3) The word is used in Persian, Urdu, and Pushtoo for money lent at interest, but the legal term for such a debt is ribu

#### (تىم) QASAM OATH

QASĀMAH (imlob) Lit "Taking an oath ' An oath under the following cir cumstances -

When a person is found slare in a place. and it is not known who was the murderer, and his beirs demand satisfaction for his blood from the inhabitants of the district, then fifty of the inhabitants selected by the next of kin, must be put to their onths and depose to this effect "I swear by God that I did not kill him, nor do I know the murderer

This custom is founded upon the Mosaic

law See Deut xxL 1-9

AL-QAŞAS (Ima) "The narrative" The title of the xxvnth Surah of the

Qur'an. So called because in the 25th verse of this chapter Moses is said to have related the servative of his adventures to Shu'ath

QASM (قسم) Let "To divide' A division of conjugal rights, which is an joined by the Muslim law (See Meshket, book vui ch x)

whose ears are crops' Muhammad s colebrated she camel who conveyed him in the flight from Makkah

#### (نتل) QATL MURDER

QATTAT (www) A slanderer tale-bearer, who, according to the Tradi tions, will not enter the kingdom of heaven. for the Prophet has said, "A tale-bearer shall not enter Paraduse" (Mishket, book xxn ch x pt 1)

(ناج الليس) QAT'U 'T-TARIQ [MIGHWAY ROBBERY ]

(قول) QAUL A saving, a promise, a covenant The word occurs in the Qur'an frequently in these senses

(قول الحق) The Word of Truth A title given to Jesus Christ in the Qur'an, Surah xix 35 "This was Jesus the sen of Mary, the word of truth concerning whom they doubt" By the commentators Husam, al Kamalan, and 'Abdu 'l Qadir, the words are understood to refer to the statement made, but al-Bazzawi says it is a litle applied to Jesus the son of Mary [JESUS CHRIST]

(لرد) QAWAD "Retaliation" Lex lahonis [MURDER, QIBAS, RETALIATION.]

One of the mnety-nine attributes of God It accurs in the Qur'an, Surah xi 69 'Thy Lord in the Strong, the Mighty'

QAZù (s\45), pl aqzıyah Lıl
"Consummatung" (1) The office of s Qázī
er judge (2) The sentence of a Qázī (8) Repeating prayers to make up for having omitted them at the appointed time (4) Making up for an omission in religious duties, such as fasting, &c (5) The decree existing in the Divine mind from all eternity, and the execution and declaration of a decree at the appointed time (6) Sudden death.

QAZF (LL) Let. "Throwing at Accusing a virtuous man or woman of adultery, the punishment for which is eighty lashes, or, in the case of a slave, forty lashes. This punishment was established by a supposed revelation from heaven, when the Prophet's invounte wife, 'Ayshah, was acoused of improper intimacy with Salwan Ibau 1-Mu'attil Vide Qur'an Suratu 'n-Nur (xxiv), 4 "But to those who accuse married persons of adultery and produce not four witnesses, them shall ye scourge with four score stripes" (Heddysk, vol li p 58.)

QIBLAH (AL3) "Anything opposite." The direction in which all Muhammadans must pray, whether in their public or in their private devotions, namely, towards Makkan. It is established by the express injunction of the Qur'an, contained in the Suratu l-Bagarah (n), 136-145 —

"Fools among men will say, What has turned them from their Qublah on which they were agreed? Say, God's is the east and the west, He guides whom He will unto the right path. Thus have we made you 2 middle nation to be witnesses against men, and that the apostle may be a witness against you We have not appented the qiblah on which then wert agreed, save that we might know who follows the Apostle from him who turns upon his heels, although it is a great thing save to those whom God doth guide But God will not waste your faith, for verily God with men ie kind and merciful We see

thee often turn about thy face in the heavens, but we will surely turn thee to a qiblah thou shalt like Turn, then, thy face towards the Sacred Mesque, wherever ye be turn your faces towards it, for verily those who have the Book knew that it is the truth from their Lord Ged is not careless of that which ye do And if thou shouldst bring to those who have been given the Book every sign, they would not follow your qiblah, nor do some of them follow the qiblah of the others, and if thou followest thoir luste after the knew

ledge that has come to thee, then art thou of the evil-deers Those whom we have given the Book know him as they know their sons, although a sect of them do surely hide the truth the while they know The truth (1s) from thy Lord, be not therefore one of those who doubt thereof Every sect has some one side to which they turn (in prayer), but do ye hasten onwards to good works, wherever ye

are, God will bring you all together Verily, God is mighty over all From whencesoever thou comest forth, there turn thy face to-wards the Sacred Mosque for it is surely truth from thy Lord, (4od is not careless about what ye do And from whencesoever thon comest forth, there turn thy face towards the Sacred Mosque, and wheresoever

ye are, turn your faces towards it, that men may have no argument against you, save only those of them who are unjust, and fear them not, but fear me, and I will falfil my favour to you, perchance ye may be guided

In explanation of these verses (which are allowed to be of different periods), and the change of Qiblah, al-Baizāwi, the commentator, remarks that when Muhammad was in Makkah he always worshipped towards the Ka'bah, but after the flight to al-Madinah, he was ordered by God to change his Qiblah towards as Sakhah, the rock at Jern-ealem on which the Temule was formerly erected, in order to conciliate the Jews, but that, about sixteen months after his arrival in al-Madinah, Muhammad longed once more to pray towards Makkah, and he besought the Lord to this effect, and then the instructions were revealed, "Verily we have seen thee turning thy face," &c , as given above. (See al-Barzawi, in loco )

This temporary change of the Qiblah to Jerusalem is now regarded as "a trial of faith," and it is asserted that Makkah was always the true Qiblah But it is impossible for any non-Muslim not to see in this transaction a piece of worldly wisdom on the part of

the Prophet

Jalalu 'd-din as-Suyuti admits that the 110th verse of the 1md Surah—which reads "The east and the west is God's, therefore whichever way ye turn is the face of God "has been abrogated by a mere recent verse, and that at one time in the history of Muhammad's mission there was no Qiblah at

Major Osborne remarks in his Islam under

the Arabs, p 58

"There have been few incidents more disastrous in their consequences to the human race than this decree of Muhammad, changing the Kibla from Jerusalem to Mekka Had he remained true to his earlier and hetter faith, the Arabs would have entered the religious community of the nations as peace-makers, not as enemies and destroyers To all alike— Jaws, Christians, and Muhammadans-there would have been a single centre of holiness and dovotion, but the Arab would have brought with him just that element of conviction which was needed to enlarge and vivily the preceding religions. To the Jew he would have been a living witness that the God who spake in times past to his fathers by the prophets still sent messengers to men, though not taken from the chosen seeds—the very testimony which they needed to rise out of the conception of a national derty to that of a God of all men

· To the Christians, his deep and ardent conviction of God as a present living and working power, would have been a voice recallug them from their petty sectarian squabbles and virtual idolatry, to the presence of the living Christ By the change of the Kible, Islam was placed in direct antagonism to Judaism and Christianity It became a nival faith, possessing an independent centre of existence It ceased to draw its authenticity from the same wells of inspiration. Jew and Christian could learn nothing from a oreed which they knew only as an exterminator, and the Muhammadan was condemned to a moral and intellectual isolation. And se leng as he remains true to his creed, he cannot participate in the onward march of men. The keystone of that oreed is a black pebble in a heathen temple All the ordinances of his faith, all the history of it, are so grouped round and connected with this stone, that were the odour of sanctity dispelled which surrounds it, the whole religion would inevitably perish. The farther and the faster men progress elsewhere, the more hopeless becomes the position of the Muslim He can only hate the knowledge which would gently lead him to the light Chained to a black stone in a barren wilderness, the heart and reason

of the Muhammadan world would seem to have taken the similitude of the objects they reverence, and the refreshing dews and genial sunshines which fertilise all else, seek in vain for anything to quicken there." (Islam under the Arabs, p. 58)

QIBTI (قبطى) Copt The Christian descendants of the Ancient Egyptians, derived from Coptos, a great city in Unper Egypt now called Gooft The favourite clave of Muhammad, Māriyah, was a Copt, and is known in Muslim history as Mariyath l Qibtivah [MUHAMMAD, WIVES OF]

For an account of the manners and customs of the Coptic Christians, see Lanes Modern

Egyptians

QIMAR (الحالة) Dice or any game at chance It is forbidden by the Muhammadan religion (Mishkāt, book xvii ch ii pt 2)

QINN (%) A slave, especially one born in the family and whose father and mother are slaves

QINTAR (قطار) A talent A sum of money mentioned in the Qur'an, Surah in 67 "And of the people of the Book there are some of them who if thou entrust them with a quatar give it back to you."

Muhammad Fühir, the author of the Majara's 'l-Bihār, p 173, says a qintar is a very large sum of money As much gold as will go into the hide of a cow' or, according to others, 4,000 dinärs. Others say it is an unlimited sum, which implies a considerable amount of money

QIRÂ'AH (5/5) Let "Reading"
A term given to the different methods of reading the Qur'an A science which is termed 'limu't-Tapicial [QUE'AN]

QIRAN (5) Let "Conjunction" (1) The conjunction of two planets (2) The parformance of the Haji and the Umrah at the same time

QISAS (in Tracking the footsteps of an enemy' The law of retaliation. The lex takents of the Mosaic law with the important difference that in the Muslim law the next of kin can accept a money compensation for wilful murder.

The subject of retaliation must be considered, first, as to occasions affecting life and, secondly, as to retaliation in matters

short of life

(1) In occasions affecting life, retaliation is mourred by wilfully killing a person whose blood is under continual protection, such as a Muslim or a Zimmi, in opposition to aliens who have only an occasional or temporary protection. A freeman is to be slain for a freeman and a slave for a slave, but according to Abū Hanifah, a freeman is to be slain for the murder of a slave if the slave be the property of another. A Muslim is also slain for the murder of a zimmi, according to Abū Hanifah, but ash-Shāff disputes this, because

the Prophet said a Muslim is not to be put to death for an infidel. A man is slain for a woman, an adult for an infant, and a sound person for one who is blind, infirm, dismembered, lame, or insane A father is not to be slain for his child, because the Prophet has said, "Retaliation must not be executed upon the parent for his offspring", but a child is slain for the murder of his parent. A master is not slain for his slave, and if one of two partners in a slave kill such a slave, retaliafion is not incurred. If a person inherit the right of retaliating upon his parent, the retahation fails Retaliation is to be executed by the next of kin with some mortal weapon or sharp instrument capable of inflicting a mortal wound.

If a person immerse another, whether an infant or an adult into water from which it is impossible to escape, retaliation, according to Abū Hanīfah, is not incurred, but his two

disciples maintain otherwise

(2) Of retaliation short of life. If a person wilfully strike off the hand of another, his hand is to be struck off in return, because it is said in the Qur'an (Surah v 49), "There is retaliation in case of wounds" If a person strike off the foot of another, or cut off the nose, retaliation is inflicted in return If a person strike another on the eye, so as to force the member, with its vessels, out of the sorket, there is no retaliation, it is impossible to preserve a perfect equality in extracting an eye. If, on the contrary, the eye remain in its place, but the faculty of seeing be de-stroyed, retaliation is to be inflicted, as in this case equality may be effected by extinguishing the sight of the offender's corresponding eye with a hot iron. If a person etrike out the teeth of another, he meurs retahation for it is said in the Qur'an, "A tooth for a tooth." (Surah v 49)

Retaliation is not to be inflicted in the case of breaking any bones except teeth, because it is impossible to observe an equality in other fractures. There is no retaliation, in offences short of life, between a man and a woman, a free person and a slave, or one slave and another slave, but ash-Shāfi'i maintains that retaliation holds in these cases. Retaliation for parts of the body holds between a Muslim and an unbeliever, both being upon an equality between each other with respect to fines for the offences in question.

If the corresponding member of the mainer be defective, nothing more than retaliation on that defective member, or a fine, and if such member be in the meantime

lost, nothing whatever is due

There is no retaliation for the tongue or

the virile member

(3) Retaliation may be commuted for a sum of money When the heirs of a murdered person enter into a composition with the murderer for a certain sum, retaliation is remitted, and the sum agreed to is due, to whatever amount This is founded upon an express injunction of the Qui au "Where the heir of the murdered person is offered anything, by way of compensation, out of

the property of the murderer, let him take it." And also in the Traditions, it is related that Muhammad said (Muhkūi book xiv) wThe heir of the murdered person is at liberty either to take retaliation, or a fine with the murderer's consent." Moreover, it is main tained by Muhammadan juvista that retaliation is purely a matter which rests with the next of kin who are at liberty to remit entirely by pardon, and that therefore a compensation can be accepted which is advantageous to the heirs and also to the murderer

When a person who has incurred retaliation dies, the right to retaliation necessarily ceases, and consequently no line is due from the murderer's estate [MURDER.]

QISSIS (""") Persian kashish
A Christian presbyter or priest The word
oscurs once in the Qur'an, Sürah v 80
"Thou shalt certainly find those to be
nearest in affection to them who sny 'We
are Christians' This because some of them
are priests (quesisum) and monks (ruhban), and
because they are free frein pride"

QITFIR (1245) Potsphar Alluded to in the Qur'an, Sūrah vii. 21, as "the man from Egypt who had bought him" (Joseph) Al Baizāwi, the commentator, says his name was Qitfir

QIYAM (144) Let "Standing"
(1) The standing in the Muhammadan prayers when the Subhān, the Ia awww. the Tasmeyah, the Fālshah, and certain portions of the Qur'an, are recited [PRAYER] (2) Yaumu 'l-Quyam, the Day of Judgment

AL-QIYAMAH (Letal) Let "The Standing up (1) The Day of Resurrection [RESURRECTION] (2) The title of the LXXVIb Sürah of the Qur'an (3) The Süfis use the term in a spiritual sense for the state of a man who, having counted himself dead to the world, "stands up" in a new life in God (See 'Abdu r-Razzāq's Dict of Sūf: Ierms)

QIYAS (قياس) Lat "To compare"
The fourth foundation of Islam, that is to say,
the anological reasoning of the learned with
regard to the teaching of the Quran Hadis,
and Ijma.

There are four conditions of Qiyas (1) That the precept or practice upon which it is founded must be of common ("amm) and not of special (khārs) application, (2) The cause ("illah) of the injunction must be known and understood 13) The decision must be based upon either the Qur'an, the Hadis, or the Ijmā, (4) The decision arrived at must not be contrary to anything declared elsewhere in the Qur'an and Hadis

Chyas is of two kinds, Chyas-t-Jali, or evi-

dent, and Chyas-1-Khafi, or hidden
An example of Chyas-1-Jab is as follows
Wine is forbidden in the Gur'an under the
word kham, which literally means anything
interceting, it is, therefore, evident that
opium and all intexicating drugs are also forbidden

Crycs-1-Khaf: is seen in the following example —In the Hadis it is enjoined that one goat in forty must be given to God To some poor persons the money may be more acceptable, tuerefore, the value of the goat may be given instead of the goat

QUBA' (AL) A place three miles from al-Madinah, where the Prophet's shecamei, al-Qaşwa' knelt down as she brought her master on his flight from Makkah, and where Muhammad laid the foundations of a mosque. This was the first place of public prayer in Islam. Muhammad laid the first brick with his javelin and marked out the direction of prayer. It is this mosque which is mentioned in the Qur'an, Surah ix 109—"There is a mosque founded from its first day in piety. More worthy is it that thou enter therein therein are men who aspire to parity, and God loveth the purified."

It is setsemed the fourth mosque in rank, being next to that of Makkah, al Madinah, and Jerusaism, and tradition relates that the Prophet said one praver in it was equal to a lesser pilgitimage to Makkah [UMRAE]

Captain Lurton sais -

"It was originally a square building of very small size Osman enlarged it in the direction of the ininaret, making it sixty-six cubits each way. It is no longer 'mean and decayed as in Burckhardt's time. The Sultan Abdel Ham it father of Mahmud, created a next structure of out stone, whose crenelles make it look more like a place of defence than of prayer. It has, however, no preten sions to mandem. The minaret is of l'urkish shape. To the south, a small and nurrow Riwak ouaque, or laised hypo style, with unpretend g columns, looke out northwards upon a little open area simply sanded over and this is the whole building."

AL-(UDDUS (coult) "The Holy" one of the minety mine names of God It occurs in the Quran, Surah in 28 'He is God beside whom there is no deity, the king, the Holy'

QUDRAH (5,3) Power Omnipotence One of the attributes of God al Quadratu l-halwa The sweet take of God, is The manna of Israel The word Quadrak does not occur in the Qui'an

A special supplication and after the Wift prayers, or, according to some, after the morning prayers. It was at such times that the Prophet would pray for the liberation of his friends and for the destruction of his enemies.

For the different forms of supplication, see Michkat, book iv chapters xxxvi and xxxvii. The following is the one usually recited "O Godi direct me amongst those to whem Thou hast shown the right road, and keep me in safety from the calamities of this world and the nixt and love me amongst those Thou hast befriended Increase Thy favours on me, and preserve me from ill, for verily Thou caust order at Thy will, and caust not

be ordered. Verily none are suined that Thou befriendest, nor are any made great with whom Thou art at enuity "

(لربش QURAISH (لربش) The Arabian tribe from which Muhammad was descended. and of which his grandfather, 'Abdu l-Muttable was chief or prince. This tribe occupies a very prominent place in the Qur'an and in Muhammadan history In the Tradi tions, a special section is set spart for a record of the savings of the Prophet regarding the good qualities of this tribe

Muhammad is related to have said "Who seever wishes for the destruction of the

Quraish, him may God destroy "

Ibn 'Umar relates that the Prophet said, "The office of Khalifah should be in the Quraish as long as there are two persons left in the tribe, one to be ruler and the other to be ruled " (Mishkāt, hook xxiv c xii)

The Sharif, or Sheriff of Makkah, is always of the Quraish tribe, but ever since the extinction of the Abbaside Khalifaha, the Sultune of Turkey have held the office of Khali-

fah, who are not of this tribe [KHALIFAH]
For an accor it of the Quraish, refer to Sir William Muirs Life of Mahomet vol 1 Intro

excv See also article ARABIA

Muhammad Tähir, in his Majma'u 1. Bihar vol 11, p 138, save Quraish is the name of a great marine monster which preys on fish, and was given to this tribe on account of its strength and importance amongst the tribes of Arsbia Quraish is the title of the (vith Surah of the Qur'un

(نوبطة) QURAIZAH A tribe of Jews located near al-Madmah in the time of Muhammad They at first professed to sup port his mission, but afterwards became disaffected The Prophet asserted that he had been commanded by God to destroy them, and a complete massacre of the men took place, and the women and children were taken captive The event is referred to at length in the xxxnird Surah of the Qur'an

Sir William Mun thue records the event -"The men and women were penned up for the night in separate yards, they were sup plied with dates, and spent the night in prayer, repeating passages from their Scriptures, and oxhorting one another in constancy During the night graves or trenches sufficient to contain the dead bodies of the men were dug is the chief market place of the city When these were ready in the morning, Mahomet, himself a spectator of the tragedy, gave command that the captives should be brought forth in companies of five or six at a time Lacn company was made to sit down by the brink of the trench destined for its grave, and there beheaded Party after party they were thus led out, and butchered in cold blood, till the whole were slain (ine woman alone was put to death. It was she who threw the millstone from the battlements For Zoheir an aged Jew, who had saved come of his allies of the Bani Aus in the battle of Boath. Thabit interceded and pro-

cured a pardon, including the freedom of his family and restoration of his property what hath become of all our chiefs,—o of Kab, of Huwey, of Ossal, the son of Samuel? asked the old man As one after another he named the leading chiefs of his tribe, he re ceived to each inquiry the same reply,-they had all been slain already 'Then of what use is life to me any longer? Leave me not to that bloodthirsty man who has killed al. that are dear to me in cold blood But sizy me also, I entreat thee Here, take my sword, it is sharp, strike high and hard Thabit refused, and gave him over to another who under Ali's orders, beheaded the aged man, but attended to his last request in obtaining freedom for his family When Mahomet was told of his saying. 'Slay me also. that I may go to my home and join those that have preceded me, he snewered, 'Yes he shall join them in the fire of hell?"

"Having sated his revenge, and drenched the market-place with the blood of eight hundred victims, and having given command for the earth to be smoothed over their remains, Mahomet seturned from the borrid spectacle to solace himself with the charms of Rihâna, whose husband and all whose mule relatives had just periahed in the massacre. He invited her to be his wife, but she declined, and chose to remain (as, indeed, having refused marriage, she had no alternative) his slave or concubine She also dechied the summons to conversion, and continued in the Jewish faith, at which the Prophet was much concerned It is said, howevor, that she afterwards embraced Islam Sho lived with Mahomet till his death

"The booty was divided into four classeslands, chattels, cattle and slaves, and Ma-homet took a fifth of each There were (besides little children who counted with their mothers) a thousand captives, from his share of these, Mahomet made certain presents to his friends of slave girls and female servants The rest of the women and children he sent to be sold among the Bedouin tribes of Najd, in exchange for horses and arms for he kept steadily in view the advantage of raising around him a body of efficient horse' (Life of Mahomet, vol iii. p 276.)

QUB'AN (قران) The sacred book of the Muhammadans, and believed by them to be the mapired word of God It is written

in the Arabic language

The word Qur'an is derived from the Arabic Qara which occurs at the commencement of Surah zev, which is said to have been the first chapter revealed to Muham-mad, and has the same meaning as the Heh NJP kārā, "to read," or "to recite," which is frequently used in Jeremian xxxvi. as well sam other places in the Old Testa-It is, therefore, equivalent to the ment Heh Sign mskra, rendered in Neheminh vin B, "the reading ' I is the title given to the Muhammadar Scriptures which are tally appealed to and quoted from as also al-Majid, the "Glorions Qur'an", Qur'an ash-Sharif, the "Noble Qnr'an, d is also called the Fürgan, "Distinuisher', Kalamu'llah, the "Word of God", d al Kitāb, "the Book"

According to Jalalu 'd-din as-Snyūţī, in s Itqān, p 117, the Qur'an is distinguished the text of the book by the following ity-five special titles—

Al-Ketab The Book The Enlightener Al-Mubin Al Qur'an Al-Karım 3 The Reading The Good The Word Al Kalām The Proof Al-Burhan The Light An-Nür Al-Huda The Gudance The Mercy Ar-Rahmah Al-Furgan The Distinguisher Ash-Shifa' The Health Al Mu'ızah The Sermen Az-Zıkr Al-Mubarak The Reminder 8. The Blessed The Lofty Al-Ali 6 Al-Hikmah The Wisdom The Philosopher Al-Hakim Al Muhaimin The Preserver Al-Musaddig The Establisher of Truth 10 Al-Habl The Rope As Stratu 'l-Mus The Straight Path tuqım Al-Qasyım The Strong Al-Qaulu l-Fast The Distinguishing Speech 14 An - Naba'u 'l-The Exalted News 'Azım Al - Hasanu 'l The Good Saying Hadig Al-Masani The Repetition. Al-Mutashābih The Uniform 27 The Revelation 18 At-Tanzil The Spirit 9 Ar-Ruh 10 Al-Wahy 31 Al-Arabi The Inspiration The Arabic 32 Al Baga'ir The Enlightenment 18 Al-Bayan The Explanation. 34 Al- Ilm The Knowledge 36 Al Haqq 36 Al-Hadi The Truth The Guide 37, Al-Ajab 88 At-Tazkirah The Wonderful The Exhortation Al - 'Urwatu 'l The Firm Handle Wunqā 10 An-Sidg The Righteons. The Justice 42 Al Amr The Order 43 Al-Munadi The Preacher 44 Al-Bushrā The Glad Tidings 45 Al-Majid The Exalted. Az Zabur The Psalm 46 Al-Bashir The Herald of Glad Tidings 48 An Nazir The Wanter 49 Al'Aziz The Mighty 50 At Bulauh The Message 51 Al-Qasas The Narrative

52 As-Suhuf The Pamphlets
53 Al-Mukarramah The Excellent
54 Al-Mutaharah The Exsted
55 Al-Mutaharah The Purified

# I -The Inspiration of the Qur'an

According to Abu Hanifah the great Sunni Imam, the Qur'an is eternal in its original essence He says, "The Qur'an is the Word of God and is His inspired Word and Revelation It is a nocessary attribute (sifah) of God It is not God, but still it is inseparable from God It is written in a volume, it is read in a language, it is remembered in the heart, and its letters and its vowel points, and its writing are all created, for these are the works of man, but God's word is uncreated (ghairu 'l-makhluq) words, its writing, its letters, and its verses, are for the necessities of man, for its meaning is arrived at by their use, but the Word of God is fixed in the essence (zūt) of God, and he who says that the word of God is croated is an infidel" (See Kitabu 'l-Wasiyah, p 77)

Muhammadans believe the Qur'an to have been written by 'the hands of noble, righ teous scribes" mentioned in the Suratu Abasa (IXX) 15 and to have been sent down to the lowest heaven complete, from whence it was revealed from time to time to the Prophet by the angel Gabriei [Gabriel]

There is, however, only one distinct assertion in the Qur'an of Gabriel having been the medium of inspiration, namely, Surata I Baqarah (ii), 91 and this occurs in a Medinah Sūrah revealed about seven years after the Prophet's rule had been established. In the Sūratu 'sh-Shu'arā' (xxvi), 193, the Qui'an is said to have been given by the Rūhu'l-Amis, or "Faithful Spirit", and in the Sūratu 'n-Najm (hii), o, Muhammad claims to have been taught by the Shadidu'l-Quirā, or "One teirible in power", and in the Traditions the agent of inspiration is generally spoken of as "an angel" (malak) It is, therefore, not quite certain through what agency Muhammad believed himself to be unspired of God, the Holy Spirit or the angel Gabriel

According to the traditions, the revelation was first communicated in dreams 'Ayishah, one of the Prophet's wives, relates (Mishlat, XXIV 5)—

"The first revelations which the Prophet received were in true dreams, and he never dreamt but it came to pass as regularly as the dawn of day After this the Prophet was found of retirement, and used to seclude himself in a cave in Mount Hira' and worship there day and night He would, whenever he wished, return to his family at Mak kah, and then go back again, taking with him the necessaries of life Thus he continued to return to Khadijah from time to time, until one day the revelation came down to him, and the angel (Arable malak, Heb malakh, "an angel a prophet", a name of

office, not of nature [See Wilson's Hebrew Lexicon, p 13]) came to him and said, 'Read' (1972'), but the Prophet said, 'I am not a reader' And the Prophet related that he (: e the angel) took hold of me and squeezed me as much as I could bear, and he then let me go and said again, 'Read!' And I said, 'I am not a reader' Then he took hold of me a second time, and squeezed me as much as I could bear, and then let me go, and said, 'Read'' And I said, 'I am not a reader Then he took hold of me a third time and squeezed me as much as I could bear, and said -

"'Read! in the name of Thy Lord who created .

Created man from a clot of blood in the

Read! for thy Lord 1s the most bene

He buth taught men the use of the

pen, He hath taught man that which he knoweth not

(These are the first five verses of the XCVIth Surah of the Qur an. The other verses of the

Surah being of a later date)

"Then the Prophet repeated the words himself, and with his heart trembling he returned (te from Hira'to Makkah) to Khadi-jah, and said, 'Wrap mo up, wrap me up' And they wrapped him up in a garment till his fear was dispelled, and he told Khadijah what had passed, and he said 'Verily I was afraid I should have died' Then Kha dijah said, 'No, it will not be so I swear by God, He will never make you melinchely or sad. For verily you are kind to your relatives, you speak the truth, you are faithful in trust, you bear the afflictions of the people, you spend in good work- what you gain in trade, you are hospitable, and you assist your fellow men After this Khadijah took the Prophet to Waraqah, who was the son of her uncle, and she said to him, O son of my uncle! hear what your brothers son says' Then Waraqah said to the Prophet, 'O son of my brother' what do you see?' Then the Prophet told Waraqah what he saw, and Waragah said 'That is the Namus [NAMUS] which God sent to Moses' 'Ayishah also relates that Haris ibn Hisham asked the Prophet, 'How did the revelation come to you? and the Prophet said, 'Some times like the noise of a bell, and sometimes the angel would come and converse with me in the shape of a man'"

According to 'Ayıshah's statement, the Suratu 'l-'Alaq (xevi) was the first portion of the Qur'an revoaled, but it is more pro bable that the poetical Suraha, in which there is no express declaration of the prophetic office, or of a divine commission, were composed at an earlier period Internal evidence would assign the earliest date to the Suraha az-Zalzalah (xeix ), al-'Asr (ciu.), al-'Adıyat (c), and al Fatihah (1), which are rather the utterances of a searcher after truth than of

an Apostle of God.

Although the Qur'an now appears as one

book, the Muslim admits that it was not all made known to the Prophet in one and the same manner

Mr Sell, in his Faith of Islam, quoting from the Mudarija n-Nubawah p 509, gives the following as some of the modes of inspiration .

"1 It is recorded on the authority of 'A'yesha, one of Muhammad's wives, that a brightness like the brightness of the morning came upon the Prophot According to some commentators, this brightness remained six months In some mysterious way Gabriel, through this brightness or vision, made known the will of God

"2. Gabriel appeared in the form of Dah-1ah (Dahyah), one of the Companions of the Prophet, renowned for his beauty and gracefulness. A learned dispute has arisen with regard to the abode of the soul of Gabriel when he assumed the bodily form of Dahiah At times, the angelic nature of Gabriel overcame Muhammad, who was then translated to the world of angels. This always happened when the revelation was one of bad news, such as denunciations or predictions of At other times, when the message brought by Gabriel was one of consolation and comfort, the human nature of the Prophet overcame the angelic nature of the angel, who, in such case, having assumed a human form, proceeded to deliver the mes-

"3 The Prophet heard at times the noise of the tinking of a bell. To him alone was known the meaning of the sound He slone could distinguish in, and through it, the words which Gabriel wished him to under-The effect of this mode of Wahi stand (Waky) was more marvellous than that of any of the other ways When his ear caught the sound his whole frame became agitated On the coldest day the perspiration, like beads of silver, would roll down his face. The glorious brightn 44 of his countenance gave place to a ghastly hue, whilst the way in which he bent down his head showed the intensity of the emotion through which he was passing. If riding, the camel on which he sat would fall to the ground. The Prophet one day, when rechning with his head on the lap of Zeid, heard the well-known sound Zeid, too, knew that something unusual was happening for so heavy became the head of Muhammad that it was with the greatest difficulty he could support the weight

"4 At the time of the Miraj, or night ascent into heaven, God spoke to the Prophet without the intervention of an angel It is a disputed point whether the face of the Lord was veiled or not.

"5 God sometimes appeared in a dream, and placing his hands on the Prophet a shoul ders made known his will.

"6 Twice, angels having each six hundred wings, appeared and brought the message from God

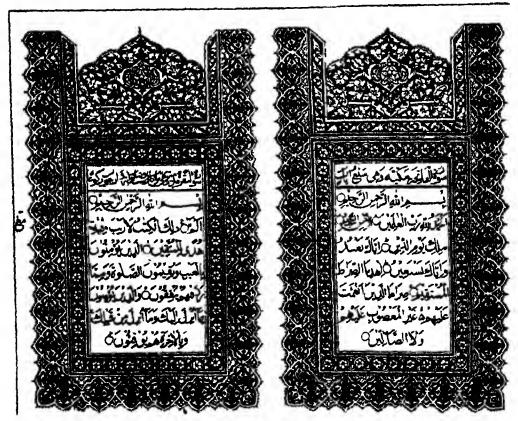
" 7 Gabriel, though not appearing in bodily form, so inspired the heart of the Prophet,

that the words he uttored under its influence were the words of God This is technically called lika (Ilqā'), and is by some supposed to be the degree of mapiration to which the Traditions belong (See as-Suyāti' Itqān,

"Above all, the Prophet was not allowed to remain in any error if, by any chance he had made a wrong deduction from any provious revelation, another was always sent to rectify it. This idea has been worked up to a science of abrogation according to which some verses of the Quran abrogate others. Muhammad found it necessary to shift his stand-point more than once, and thus it be same necessary to annul earlier portions of his revelation. [MANSUKH.]

"Thus in various ways was the revelation

made known to Muhammad At first there seems to have seen a season of doubt, the dread lest after all it might be a mockery But as years rolled on, confidence in himself At times, too, and in his mission came. there is a joyonaness in his utterances as he swears by heaven and sarth, by God and man but mere often the visions were weird and terrible fradition says -" He roared like a camel, the cound as of belis well-nigh rent nis hear in pieces" Some strange power moved him, his fear was uncentrel lable. For twenty years or more the revela tions came, a direction on things of heaven and of earth, to the Prophet as the spiritual guide of all men, to the Warrior Chief, as the founder of political unity among the Arab



A SPECIMEN OF THE FIRST TWO PAGES OF A QUE'AN

#### II - The Collation of the Qur'an

The whole book was not arranged until after Muhammad's death, out it is believed that the Prophet lumself divided the Surahs [surahs] and gave most of them their present titles, which are chosen from some word which occurs in the chapter—the following is the account of the collection and arrangement of the Qur'an, as it stands at present

as given in traditions recorded by al-Bukhari (see Sahthu 'l-Bukhari Arabic ed , p 745)

"Zaid ibn Sabit relates — Abn Bakr sent a person to me, and called me to him, at the time of the battle with the people of Yamāmah, and I went to him and 'Umar was with him and Abn Bakr said to me, 'Umar came to me and said, Verily a great many of the readers of the Qur'an were slain on the day of the battle with the people of Yamā-

mah; and really I am afraid that if the slaughter should be great, much will be lost from the Qur'an, because every person remembers something of it, and, verily, I see it advisable for you to order the Qur'an to be collected into one book ' I said to 'Umar, How can I do a thing which the Prophet has not done?' He said, 'I swear by God, this collecting of the Qur'an is a good thing' And 'Umer used to be constantly returning to me and saying 'You must collect the Qur'an' till at length God opened my breast so to do, and I saw what Umar had been advising 'And Zaid ibn Sabit says that. 'Abu Bakr said to me, "You are a young and sensible man, and I do not suspect you of forgetfulness,- negligence, or perfidy, and, verily, you used to write for the Prophet his matructions from above, then look for the Quran in every place and collect it I said. I sweat by God that if people had ordered ms to carry a mountain about from one place to another, it would not be heavier upon me than the order which Abû Bakr has given for collecting the Qur'an " I said to Abû Bakr, "How do you do a thing which the Prophet of God did not?" He said, "By God, this col-lecting of the Quran is a good act." And he used parpetually to return to me until God put it into my heart to do the thing which the heart of Abu Bakr had been set upon Then I sought for the Quran, and collected it from the leaves of the date, and white stones and the breasts of people that remembered it, till I found the last part of the chapter entitled Tanba (Repentance), with Abu Khuzaimah al-Ausari, and with no other person These leaves were in the possession of Abu Bakr, until God caused him to die, after which 'Umar had them in his life-time, after that, they remained with his daughter, Hafaah after that, 'Usman compiled them into one book '

Anas ibn Mälik relates 'Huzuifah came to Usman and he had fought with the people of Syria in the conquest of Armenia, and had lought in Azurbaijan, with the people of al-'Iraq, and he was shorked at the different ways of people reading the Qur'un And Husaifah said to 'Usman, 'O 'Usman, assist this people, before they differ in the Book of God, just as the Jews and Christians differ in their books." Then 'Usman sent a person to Hafsah ordering her to send those portions which she had, and saying, "I shall have a number of copies of them taken, and will then return them to you" And Hafesh sent the portions to 'Usman, and 'Laman ordered Zaid ton Sabit, Ansari, and Abdu 'liah ibn az Lubair, and Saudibn Alias, and 'Abdu 'r-Rahman ibn al-Harıs ibn Hisham, and these were all of the Quraish tribe except Zaid ibn Sabit and 'Usman And he said to the three Quraishites, "When you and Zaid ibn-Sabit differ about any part of the dialect of the Quran, then do ye write it in the Quraish dislect, because it came not down in the language of any tribe but theirs" Then they did as Usman had ordered, and when a number of copies had been taken, Usman returned the

leaves to Hafsah. And 'Usman sent a copy to every quarter of the countries of Islam, and ordered all other leaves to be burnt, and Ibn Shahab said 'Khārījah, son of Zaid ibn Sābit, informed me, saying, 'I could not find one verse when I was writing the Qur'an, which, verily, I heard from the Prophet then I looked for it, and found it with Khuzainnah, and entered it into the Süratu 'I-Ahzab'.

This recension of the Qur'an produced by the Khalifah 'Uşman has been handed down to us unaltered, and there is probably no other book in the world which has remained twelve centuries with so pure a text

Sir William Muir remarks in his Lafe of Mahomet —

"The original copy of the first edition was obtained from Haphsa's (Hafeah) depository, and a careful recension of the whole set on fost. In case of difference between Zaid and his conditions the woice of the latter, as demonstrative of the Coreishite idicim, was to preponderate, and the new collation was thus assimilated to the Meccan dialect, in which the Prophet had given utterance to his inspiration. Transcripts were multiplied and forwarded to the chief cities in the empire, and the previously existing copies were all, by the Caliph's command committed to the ilames. The old original was returned to llaphsa's custody

"The recension of Othman ('Usman) has been handed down to us unaltered. So carefully, indeed, has it been preserved, that there are no variations of importance,—we might simust say no variations at all, amongst the innumerable copies of the Coran scattered throughout the vast bounds of the empire of Islam.

' Contending and embittered factions, taking their rise in the murder of Othman himself within a quarter of a century from the death of Mahomet, have ever since rent the Mahometan world Yet but one Coran has been current amongst them, and the consentaneous use by them all in every age up to the present day of the same Scripture, is an irrefragable proof that we have now before us the very text prepared by command of the unfortunate Caliph There is probably in the world no other work which has remained twelve centuries with so pure a text. The various readings are wonderfully few in number, and are chiefly confined to differences in the vowel points and discritical signs But these marks were invented at a later date

They did not exist at all in the early copies, and can hardly be said to affect the text of Othman Since, then, we possess the undoubted text of Othman's recension, it remains to be inquired whether that text was an honest reproduction of Abn Bakrs edition, with the simple reconcilement of unimportant variations. There is the fallest ground for believing that it was so No early or trustworthy traditions throw suspicion of tampering with the Coran in order to support his own claims upon Othman. The

Sheeahs (Shi'abs)\* of later times, indeed, pretend that Othman left out certain Suras of passages which favoured Ali But this is meredible He could not possibly have done so without it being observed at the time and at cannot be imagined that Ali and his followers (not to mention the whole body of the Mussulmans who fondly regarded the Coran as the word of God, would have permitted

such a proceeding

"In support of this position, the following arguments may be adduced. First When Othman's edition was prepared, no open breach had yet taken place between the Omeyads and the Alvites The unity of Islam was still complete and unthreatened Ah's pretensions were as yet undeveloped No sufficient object can, therefore, be assigned for the perpetration by Othman of an offence which Moslems regard as one of the blackest dye Second On the other hand, All from the very commencement of Othman's reign, had an influential party of adherents strong enough in the end to depose the Caliph, to storm his palace in the heart of Medina and to put an end to his life Can we concerve that these men would have remained quiet. when the very evidence of their leader's superior claims was being openly expunded from the book of God Third At the time of the recension, there were still multitudes alive who had the Coran, as origina y deli vered, by heart, and of the supposed passages favouring Ah-had any ever existedthere would have been numerous transcripts in the hands of his family and followers Both of these sources must have proved an effectual check upon any attempt at suppres sion. Fourth The party of Ali shortly after assumed an independent attitude, and he himself succeeded to the Caliphate Is it possible that either Alı or his party, when thus arrived at power, would have tolerated a mutilated Ceran—mutilated expressly to destroy his claims. Yet we find that they used the same Coran as their opponents and raised no shadow of an objection against it

The insurgents are indeed said to have made it one of their complaints against Othman that he had caused a new edition to be made of the Coran, and had committed all the old copies to the flames but these proceedings were objected to simply as unauthorised and sacreligious No hint was dropped of any alteration of omission Such a supposition, palpably absurd at the time, is altogether an after-thought of the modern

"We may, then, arfely conclude that Othman's recension was, what it professed to be, a reproduction of Abu Bakra edition with a more perfect conformity to the dialect of Mecca, and possibly a more uniform arrange

ment of its parts, but still a faithful repro duction

"The most important question yet remains, VIA Whetner Abu Baki's edition was trackf an authentic and complete collection of Mahomets Revelutions The following considers tions warrant the belief that it was authentic and, in the main, as complete as at the time

was possible "First -- We have no reason to doubt that Abu Bakı was a sincere follower of Mahomet, and an earnest believer in the divine origin of the Coran His faithful attachment to the Prophets person, conspicuous for the last twenty years of his hio, and his simple consistent, and unambitious deportment as Caliph, admit no other supposition Firmly believing the revelations of his friend to be the revelations of God himself, his first object would be to secure a pure and complete transcript of them A similar argument applies with almost equal force to Omar, and the other agents in the revision. The great mass of Mussulmans were undoubtedly sincore in their belief From the acribics themselves, employed in the compilation, down to the humitest believes who brought his little store of writing on stones or palm-loaves, all would be influenced by the same earnest desire to reproduce the very words which their Prophet had declared as his message from the Lord And a similar guarantee existed in the feelings of the people at large, in whose soul no principle was more decally rooted than an awful reverence for the sup posed word of God The Coran stack oon tains frequent denunciations against those ano should presume to fabricate anything in the name of the Lord, or conceal any part of that which He had revealed, buch an action, represented as the very worst description of crime, we cannot believe that the first Moslems, in the early ardour of their faith and love, would have dared to contemplate

"Second — The compilation was made within two years of Mahomet's death have seen that several of his followers had the entire revelation (excepting, perhaps, some obsilete fragments) by heart, that every Moslem tressured up more or less some portions in his memory and that there were official Recitors of it, for public worship and tuition, in all countries to which Islam ex-These formed an unbroken link between the Revelation from from Mehomet's lips and the edition of it by Zeid. Thus the people were not only sincere and fervent in wishing for a fathrul copy of the Coran, they were also in possession of ample means for realising their desire and for testing the accuracy and completeness of the volume placed in their hands by Aba Baki

"Third -A still groater security would on obtained from the fragmentary transcripts which existed in Mahomet's life time, and which must have greatly multiplied before the Coran was compiled. These were in the possession, probably, of all who could read And as we know that the compilation of Abu Bakr came into immediate and unquestioned

<sup>&</sup>quot; Haydta 1 Qulab, leaf 420" 'The Angars were ordained to oppose the claims of the family of Mubanimad and this was the reason why the other wretches took the office of Khalifah of God, they then mutilated and changed the other Khalifah, which is the book of God.'

use, it is reasonable to conclude that it embraced and corresponded with every extent fragment, and therefore by common consent, superseded them. We hear of no fragments, sentences, or words, intentionally omitted by the compilers, nor of any that differed from the received edition Had any such been discoverable, they would undoubtedly have been preserved and noticed in those traditional repositories which treasured up the minutest and most trivial acts and sayings of

the Prophet

"Fourth -The contents and the arrangement of the Coran speak forcibly for its authenticity All the fragments that could possibly be obtained have with artless simplicity been joined together The patchwork bears no marks of a designing genius or a moulding hand It testifies to the farth and reverence of the compilers, and proves that they dered no more than simply collect the sacred fragments and place them in juxtaposition. Hence the interminable repetitions, the palling reiteration of the same ideas, truths, and doctrines, hence, scriptural stories and Arab legends, told over and over again with little verbal variation, hence the pervading want of connection, and the startling chasms between adjacent passages Again, the frailties of Mahomet, supposed to have been noticed by the Deity, are all with evident faithfulness entered in the Coran. Not less undisguised are the frequent verses which are contradicted or abrogated by later reve-The editor plainly contented himself with compiling and copying out in a continuous form, but with scrupulous accuracy, the fragmentary materials within his reach He neither ventured to select from repeated versions of the same incident, nor to reconcile differences, nor by the alteration of a single letter to connect abrupt transitions of con text, nor by tampering with the text to soften discreditable appearances. Thus we possess every internal guarantee of confidence

"But it may be objected, -if the text of Abu Bakr's Coran was pure and universally received, how came it to be so soon corrupted, and to require, in consequence of its variations, an extensive recension? Tradition does not afford sufficient light to determine the cause of these discrepancies They may have been owing to various readings in the older fragmentary transcripts which remained in the possession of the people, they may have originated in the diverse dialects of Arabia, and the different modes of pronunciation and orthography, or they may have sprung up naturally in the already vast domains of Islam, before struct uniformity was officially enforced. It is sufficient for us to know that m Othman's revision recourse was had to the original exemplar of the first compilation, and that there is otherwise every security, internal and external, that we possees a text the same as that which Mahomet himself gave forth and used." (Lefe of Ma-

Aomst, new ed., p. 557 et seeq )
The various readings (que ak) in the Qur'an are not such as are usually understood by

the term in English authors, but different dialects of the Arabic language Ibn Abbas says the Prophet said, "Gabriel taught me to read the Qur'an in one dialect, and when I recited it he taught me to recite it in another dialect, and so on until the number of dislects increased to seven." (Mishkat, book n ch. it)

Muhammad seems to have adopted this expedient to satisfy the desire of the leading tribes to have a Qur'an in their own dialect, for 'Abdu 'l-Haqq says, " The Qur'an was first revealed in the dialect of the Quaraish, which was the Prophet's native tongue, but when the Prophet saw that the people of other tribes recited it with difficulty, then he obtained permission from God to extend its currency by allowing it to be recited in all the chief dialects of Arabia, which were seven—Quraish, Taiy Hawazin, Yaman, Saqif, Ruzail, and Bann Tamim Every one of these tribes accordingly read the Quran in its own dialect, till the time of Usman, when these differences of reading were prohibsted '

These soven dialects are called in Arabic Sabatu Ahruf, and in Persian Haft Qıra at

### III -The Divisions of the Qur'an

The Quran, which is written in the Arabie language, is divided into Harf, Kalamah, Ayah, Surah, Ruku', Rub, Nigf, Sulg, Juz', Manzal

1 Harf (pl Huruf), Letters, of which there are said to be \$28,671, or according to

some authorities, 338,606.

2 Kulimah (pl Kalimat), Worde, of which there are 77,984 or, according to some writers, 79,984

8. Ayah (pl Ayat), Vernes Ayak (Heb. 77N) is a word which signifies "sign." It was used by Muhammad for short sections or verses of his supposed revelation. The division of verses differs in different editions of the Arabic Qur'an The number of verses in the Arabic Qur'ans are recorded after the title of the Surah, and the verses distinguished in the text by a small sypher or circle. The early readers of the Qur'an did not agree as to the original position of these circles, and so it happens that there are five different

systems of numbering the verses.
(a) Kūfah verses. The Readers in the city (a) Küfah verses. of al-Kufah say that they followed the custom of 'Ali Their way of reckoning is generally

adopted in India
(b) Başrah verses The Readers in Başrah follow Aşim ibn Hajjāj, a Companion. They reckon 5,204.

Shāmi verses, The Readers in Syria adopted in India They reckon 6,289 varses.
(b) Basrah verses The Readers of al-

(Shām) tollowed 'Abdu 'llāh ibn 'Umar, a Companion. They reck on 6,225 verses

(d) Makkah verses. According to this arrangement, there are 6,219 verses.

(e) Madinah verses This way of reading contains 6,211 varses

4 Surat (pl. Suwar), Chapters A word which signifies a row or series, but which

is now used exclusively for the chapters of the Quran, which are one hundred and four These chapters are called teen in number after some word which occurs in the text, and, if the Traditions are to be trusted, they were so named by Muhammad himself, although the verses of their respective burshs were undoubtedly arranged after his death, and sometimes with little regard to their sequence Muslim doctors admit that the Khalifah 'Usman arranged the chapters in the order in which they now stand in the Qur'an

The Surahs of the Muhammadan Qur'an are similar to the forty-three d issons of the Law amongst the Jews known as סדרים Sidamm, or "orders" These were likewise named after a word in the section, e.g The first is Bereshith, the second Nesh &c (See Buxtorf's Tibernas, p 181) Each Smah of the Qui'an, with the excep-

tion of the 1xth, begins with the words-

## بسم الله الرحيس الرحيم

"In the name of the Merciful, the Compas-

The Surahs, as they stand in Arabic editions of the Quran are as follows -

|          |                 |                        | The Chronological Order         |                              |                            |  |
|----------|-----------------|------------------------|---------------------------------|------------------------------|----------------------------|--|
| No       | Title of Sarah  | Meaning in English     | According<br>to Jalalu<br>d-din | According to Rev J M Rodwell | According to<br>Sir W Mur- |  |
| 1        | Fātihah         | Preface                | uncertain                       | 8                            | 6                          |  |
| 2        | Bagarah         | Cov                    | 86                              | 91                           | u certain                  |  |
| 3        | Alu Imran       | Family of Imian        | 58                              | 97                           | AH 2 to 10                 |  |
| 4        |                 | Women                  | OL                              | 100                          | uncertain                  |  |
| 5        |                 | Table                  | 112                             | 114                          | AH 6 to 10                 |  |
| 6        | Dame Same       | Outtle                 | 54                              | 89                           | 81                         |  |
| 7        | A'rāf           | A f                    | SH                              | 87                           | 91                         |  |
| 8        | Anfāl           | Spoila                 | 87                              | 95                           | ▲ H 2                      |  |
| 9        | Taubah          | Rupentance             | 113                             | 113                          | The last                   |  |
| Į0       | Yūnus<br>Hūd    | Jonah                  | 50                              | 84                           | 79                         |  |
| 13<br>12 | Yūsuf           | Hud                    | 51                              | 75                           | 78                         |  |
| 18       | Raid            | Jo eph<br>Thunder      | 52                              | 77                           | 77                         |  |
| 14       | Ibrāhīm         | Abraham                | 95                              | 90                           | 89                         |  |
| 15       | Hur             | Hil                    | 71                              | 76                           | 80                         |  |
| 16       | Nahl            | Bee                    | 53                              | 57                           | 62                         |  |
| 17       | Banu Tera'il    | Children of Israet     | 69<br>49                        | 78                           | 88                         |  |
| 18       | Kahf            | Cave                   | 68                              | 67<br>69                     | 87                         |  |
| 19       | Maryam          | Mary                   | 43                              | • •                          | 69                         |  |
| 20       | Ta Hã           | Та На                  | 44                              | 58                           | 68                         |  |
| 21       | Ambiya          | Prophets               | 72                              | 55                           | 75                         |  |
| 22       | Haji            | Pilgrimage             | 103                             | 65<br>107                    | 86<br>85                   |  |
| 28       | Mu minun        | Believers              | 73                              | 64                           | 85<br>84                   |  |
| 24       | Nűr             | Light                  | 102                             | 105                          | • •                        |  |
| 25       | Furqān          | Qur an                 | 41                              | 66                           | A.H. 5                     |  |
| 26       | Shu'arn'        | Poets                  | 46                              | 56                           | 74<br>61                   |  |
| 27       | Nami            | Ant                    | 47                              | 68                           | ~ ~                        |  |
| 28       | Queas           | Story                  | 48                              | 79                           | 70<br>88                   |  |
| 29       | 'Ankabūt        | Spider                 | 84                              | 81                           | 90                         |  |
| 30       | Rom             | Grecks (               | 83                              | 74                           | 60                         |  |
| 31<br>82 | Luquen          | Luquan                 | 56                              | 82                           | 50                         |  |
| 38       | Sajdah<br>Ahzab | Prostration            | 74                              | 70                           | 44                         |  |
| 84       | Saba'           | Confederates           | 89                              | 103                          | uncertain                  |  |
| 35       | Malahkah        | Saba                   | 57                              | 85                           | 79                         |  |
| 36       | Ya Sip          | Angels                 | 42                              | 56                           | 66                         |  |
| 87       | Saffat          | Ya Sīn                 | 40                              | 60                           | 67                         |  |
| 38       | Sad             | Ranka                  | 55                              | 50                           | 5 <b>9</b>                 |  |
| 89       | Zumar           | Şād                    | 87                              | 59                           | 73                         |  |
| 40       | Mu'min          | Troops                 | 58                              | 80                           | 45                         |  |
| 41       | Fussilet        | Believel               | 59                              | 78                           | 72                         |  |
| 42       | Shūrā           | Explanation<br>Council | 60                              | 71                           | 58                         |  |
| 43       | Zukbrūf         |                        | 61                              | 83                           | 71                         |  |
| 44       | Dukhin          | Ornaments<br>Smoke     | 62                              | 61                           | 76                         |  |
| 45       | Jasiyah         |                        | 63                              | 58                           | 48                         |  |
| 46       |                 | Kneeling<br>Ahqaf      | 64                              | 72                           | 57                         |  |
|          |                 |                        | 65                              | 88                           | 64                         |  |

|        |                       |                                     | The Chronological Order    |                                       |                            |  |
|--------|-----------------------|-------------------------------------|----------------------------|---------------------------------------|----------------------------|--|
| ,      | Title of Sürsh        | Meaning in English.                 | According to Jalalu 'd-din | According<br>to Rev<br>J M<br>Rodwell | According to<br>Sir W Muir |  |
| ,      | Muhammad              | Muhammad                            | 94                         | 96                                    | uncertain                  |  |
| }      | Fath                  | Victory                             | 111                        | 109                                   | AH 6                       |  |
|        | Hujurāt               | Chambers                            | 106                        | 112                                   | uncertain                  |  |
| )<br>[ | Qăf<br>Zăriyāt        | Qaf<br>Scattering Winds             | 38<br>66                   | 54<br>43                              | 56<br>68                   |  |
|        | Tür                   | Mountain                            | 75                         | 44                                    | 55                         |  |
|        | Naim .                | Star                                | 22                         | 46                                    | 48                         |  |
|        | Qumar                 | Moon                                | 86                         | 49                                    | 48                         |  |
| 5      | Rahmān                | Merciful                            | 96                         | 48                                    | 40                         |  |
| }      | Waqrah                | Inevitable                          | 45                         | 45                                    | 41                         |  |
|        | Hadid                 | Iron                                | 93                         | 99                                    | uncertain                  |  |
| 3      | Majādilah             | Disputer                            | 105                        | 106                                   | uncertein                  |  |
| )      | Hashr<br>  Mumtahinah | Assembly<br>Proved                  | 101                        | 102                                   | AH. 4                      |  |
|        | Saff                  | Array                               | 110                        | 98                                    | uncertain                  |  |
|        | Jamu ab               | Assembly                            | 108                        | 94                                    | uncertain                  |  |
| j      | Munifigm              | Hypocrites                          | 104                        | 104                                   | A.B 65                     |  |
|        | Taghabun              | Mutual Deceit                       | 109                        | 93                                    | 82                         |  |
| •      | Talan                 | Divorce                             | 108                        | 101                                   | uncertain                  |  |
| }      | Tahrim                | Prohibition                         | 107                        | 109                                   | A.H 7 to 8                 |  |
|        | Malk                  | Kingdom                             | 76                         | 68                                    | 42                         |  |
| )      | Quiam                 | Pen<br>Inevitable Day               | 77                         | 17<br>42                              | 52<br>51                   |  |
|        | Hāqqah<br>  Ma'ājij   | Steps                               | 78                         | 47                                    | 87                         |  |
|        | Nüh                   | Noah                                | 70                         | 51                                    | 54                         |  |
|        | Jinn                  | Genu                                | 39                         | 62                                    | 65                         |  |
|        | Muzzammil             | Wrapped up                          | 3                          | 3                                     | 46                         |  |
|        | Muddaggir             | Enfolded                            | 4                          | 2                                     | 21                         |  |
|        | Qıy amah              | Resurrection                        | 30                         | 40                                    | 36                         |  |
|        | Dahr                  | Time                                | 97<br>32                   | 52<br>36                              | 85                         |  |
|        | Mursalat<br>Naba'     | Nessingers                          | 79                         | 37                                    | 34<br>38                   |  |
|        | Názi at               | Those who draw                      | 80                         | 35                                    | 47                         |  |
|        | Abasa                 | He frowned                          | 23                         | 24                                    | 26                         |  |
|        | Takwir                | Folding up                          | 6                          | 32                                    | 27                         |  |
|        | Infițăr               | Cleaving asus der                   | 81                         | 31                                    | 11                         |  |
|        | Tatfif                | Short Measure                       | 85                         | 41                                    | 32                         |  |
|        | Inshiqeq              | Rending in sunder                   | 82                         | 33                                    | 28                         |  |
|        | Baraj                 | Celestial Signs                     | 26<br>35                   | 26<br>22                              | 31                         |  |
|        | Tăriq<br>A'la         | Night Star                          | 7                          | 25                                    | 29<br>28                   |  |
|        | Ghashiyah             | Most High<br>Overwhelming           | 67                         | 38                                    | 25                         |  |
|        | Fajr                  | Day-break                           | 9                          | 39                                    | 14                         |  |
|        | Balad                 | City                                | 34                         | 18                                    | 15                         |  |
|        | Shame                 | Sun                                 | 25                         | 23                                    | 4                          |  |
|        | Lail                  | Night                               | 8                          | 16                                    | 12                         |  |
|        | Zuhā                  | Sur in his meridian                 | 10                         | 4                                     | 16                         |  |
|        | Inchiráh              | Expanding                           | 27                         | 5<br>26                               | 17<br>8                    |  |
|        | Tin                   | Fig                                 | 1 1                        | 1                                     | 19                         |  |
|        | 'Alaq                 | Congealed blood<br>(Night of) Power | 24                         | 92                                    | 24                         |  |
|        | Qadr<br>Baiyinah      | Evidence                            | 99                         | 21                                    | uncertain                  |  |
|        | Zalzalah              | Earthquake .                        | 92                         | 80                                    | 8                          |  |
|        | 'Ādıyāt ,             | Swift horses                        | 18                         | 84                                    | 2                          |  |
|        | Qăritah               | Striking                            | 29                         | 29                                    | 7                          |  |
|        | Takagur               | Multiplying                         | 15                         | 14                                    | 9                          |  |
|        | 'Aşr                  | Afternoon                           | 12                         | 27                                    | 1<br>10                    |  |
|        | Humasah               | Slanderer                           | 31<br>18                   | 18<br>19                              | 10<br>18                   |  |
|        | Fil                   | . Elephant                          | 28                         | 20                                    | 10<br>5                    |  |
| 1      | Quaisi.               | Quraish                             | 16                         | 15                                    | 39                         |  |

| 102                                           |                                                                  | T                                                                          | The Chronological Order,               |                                       |                                                      |  |
|-----------------------------------------------|------------------------------------------------------------------|----------------------------------------------------------------------------|----------------------------------------|---------------------------------------|------------------------------------------------------|--|
| No.                                           | Title of Strah                                                   | Meening in English                                                         | According to Jalkin 'd-din             | According<br>to Rev<br>J M<br>Rodwell | According to<br>Sir W Muir                           |  |
| 108<br>109<br>110<br>111<br>112<br>113<br>114 | Kausar<br>Kafirin<br>Nast<br>Aht Lahab<br>Ikhlās<br>Falaq<br>Nas | Kausar<br>Infidels<br>Assistance<br>Abū Lahab<br>Unity<br>Day-break<br>Men | 14<br>17<br>101<br>5<br>21<br>19<br>20 | 9<br>12<br>111<br>11<br>10<br>6<br>7  | 18<br>38<br>30<br>22<br>20<br>uncertain<br>uncertain |  |

5 Ruku (pl. Ruku at), an melination of the head or bow These are sections of about ten verses or less. at which the devout Mus hm makes a how of reverence, they and marked on the margin of the Qur'an with the letter 'asu & with the number of the ruku over it Muhammadans generally quote their Qur'an by the fuz or Siparuh and the Kukü

The quarter of a Juz', or Sipa 6 Rub

rak. The half of a Separah 7 Nisf

The three-quarters of a Siparah 8 Sula These three divisions are denoted by the

words being written on the in irgin Porsian Siparah 9 Juz' (pl. A)zā') Thirty divisions of the Guran which have been made to enable the dovout Muslim to recite the whole of the Qur'an in the thirty days of Ramezan Muhammadaus usually quote their Qur'an by the Amarah or Juz' and not by the Surah

10 Manzel (pl Manazel, Stages) are seven in number, and are marked by the letters 3, 4, which are said to apell Fami be Shaug, "My mouth with de sire" This arrangement is to enable the Muslim to recite the whole in the course of a week.

## IV .- The Contents of the Qur'an and the Chronological Arrangement of its Chapters

In the Arabio Qur'an, the Surahs are placed as they were arranged in Zaid ibn Sabit, who seems to have put them together regardless of any chronological sequence The initial, or opening prayer, stands first, and then the longest chapters But the Muhammaden commentators admit that the Qur'an is not obronologically arranged, and Jalalu 'd-din, in his Itqun, has given a list of them as they are supposed to have been revsaled This list will be found under the Divisions of the Our'an in the present article And, what is still more confusing, all Muhammadan doctors allow that in some of the Surahs there are verses which belong to a different date from that of other portions of the chapter, for example, in the Suratu 1-'Also, the first five verses belong to a much earlier date than the others, and in Surstu 'I Baqarah,

verse 284 is acknowledged by all commentators, to have been revealed after verse 240, which it abrogates

If we arrange the burahs or Chapters according to the order given in Sayuti's liqua, or by Sir William Muir, or by Mr Rodwell, we cannot fail to mark the gradual develop-ment of Muhammad's mind from that of a mere moral toacker and reformer to that of s prophet and warmor-chief The contrast between the earlier, middle, and later Surahs is very instructive and interesting

In the earlier Suishs we observe a predominance of a poets at element, a deep appre-ciation of the beauty of natural objects, fragmentaly and impassioned utterances, denunciation of woe and punishment being expressed in these earlier Suralis with extreme brevity

" With a shange however, in the position or Muhammad when he openly assumes the office of 'public warner,' the Surahs begin to wear a more prosaic and didactic tone though the poetical ernament of rhyme is preserved throughout We lose the poet in the missionary aiming to convert and in the warm asserter of dogmatic truths, the descriptions of natural objects, of the Judgment of Heaven and Hell make way for gradually increasing historical statements first from Jewish, and subsequently from Christian hietories, while in the twenty-nine (thirty?) Surshs revealed at Medina we no longer liaten to vague words often as it would seem, without defininite sim, but to the earnest disputant with the opponents of the new faith, the Apostle pleading the cause of what he believes to be the trutu of God He who at Mesons is the admomsher and persuader, at Medina is the legislator and the warrior dictating obedience, and who uses other weapons than the pen of the poet and the scribe, while we are startled by finding obedience to God and the Apostle, God's gifts and the Apostle's God's pleasure and the Apostle's, spoken of in the same breath, and epithets and attributes elsewhere applied to Allah openly applied to himself 'Whose obeyeth the Apostle obeyeth Allah'

"The Suras, viewed as a whole, will thus appear to be the work of one who began his career as a thoughtful inquirer after truth,

and as an earnest asserter of it in such rhetorical and postical forms as he deemed most likely to win and attract his countrymen, but who gradually proceeded from the dogmatic teacher to the political founder of a system for which laws and regulations had to be provided as occasions arose. And of all the Suras, it must be remarked that they were intended not only for readers but for hearers -that they were all promulgated by public recital—and that much was left, as the imperfect sentences show, to the manner and suggestive action of the reciter "
Preface to the Qur'an) (Rodwell's

The absence of the historical element from the Qur'an, as regards the details of Muhammad's daily life, may be judged of by the fact that only two of his contemporaries (Abū Lahab and Zaid) are mentioned in the entire volume, and that Muhammad's name occurs but five times, although he is all the way through addressed by the angel Gabriel as the recipient of the divine revelations, with the word "Sav" Perhaps also such passages as Sarah ii verses 5, 246, and 274 and the constant mention of guidance, direction, wan dering, may have been suggested by reminiscences of his mercantile journeys in his earlier years.

Sir William Muir has very skilfully arranged the Surahs into six periods (See Coran, S P C K ed.), and although they are not precisely in the obronological order given by Jalalu 'd-Din in his Itaan the arrangement secoms to be fully horne out by internal evidence With the assistance of Prof Paimer's "Table of Contents" slightly altered (The Qur'an, Oxford ed 1880), we shall arrange the contents of the Our an according to these periods

#### THE FIRST PERIOD

Eighteen Süraha, consisting of short rhap sodies, may have been composed by Muhammad before he conceived the idea of a divine mission, none of which are in the form of a message from the Desty

CHAPTER CILI

Suratu 1- Arr The Chapter of the Afternoon.

A short chapter of one verse as follows -"By the afternoon! Verily, man is in loss! Rave those who believe and do right and bid each other be true, and bid each other be patient."

CHAPTER C

Süratu 1- Adıyat The Chapter of the Chargers.

Oath by the charging of war-horses Man is ungrateful. Certainty of the Judgment

CHAPTER KOIX

Suratu z-Zalzalah. The Chapter of the Earthquake

The earthquake preceding the Judgment Day

CHAPTER XOL Suratu 'sh-Shams. The Chapter of the Sun.

Purity of the soul brings happiness Example of Samud (The latter verses are clearly of a later date

than the first ten.)

CHAPTER OVI Süratu V-Qurasek The Chapter of the Quraish.

The Quraish are bidden to give thanks to God for the trade of their two yearly cara-TARR

CHAPTER L.

Süratu 'l-Patihah The Opening Chapter

A prayer for guidance (This short chapter, which is the opening chapter of the Quran, is recited in the liturgy) "Praise be to God, Lord of all the worlds! The compassionate, the merciful! King of the day of reckoning l Thee only do we worship, and to Thee only do we cry for help Guide Thou us in the straight path, The path of those to whom Thou hast been gracious, With whom Thou art not angry, And who go not astray "

CHAPTER OL

Suratu 'l-Qarrah. The Chapter of the Smiting The terrors of the last day and of hell-fire (al-Hawiyah)

> CHAPTER XCV. Suratu 't-Tin

The Chapter of the Fig. The degradation of man.

Future reward and punishment. CHAPTER CIL

Saratu 't-Takasur The Chapter of the Contention about Numbers

Two families of the Arabs rebuked for contending which was the more numerous. Warning of the punishment of hell.

CHAPTER CIV Süratu 'l-Humazak The Chapter of the Backbuter Backbiters shall be cast into hell.

CHAPTER LXXXII. Süratu 7-Infiçar The Chapter of the Cleaving Asunder. Signs of the Judgment Day

Guardian angels.

CHAPTER XCII Süratu 'l-LaiL The Chapter of the Night.

Promise of reward to those who give alms and fear God and " believe in the best."

CHAPTER OV Sürgtu 'l-Fil

The Chapter of the Elephant

The mirsoulous destruction of the Abyssinian army under Abrahatu 7-Ashram by birds when invading Makkah with elephants, in the year that Muhammad was born

#### CHAPTER LXXXIX

Súratu 'l-Fajr The Chapter of the Dawn

Fate of previous nations who rejected their teachers

Admonition to those who rely too much on their prosperity

CHAPTER XC

Suratu 'l Balad
The Chapter of the City
Exhortation to practise charity

CHAPTER XCUI

Suratu'z Zahā The Chapter of the Forencon

Muhammad encouraged and hidden to remember how God has cared for him hitherto, be is to be charitable in return, and to publish God's goodness

CHAPTER XCIV

Sürutu 'l-Insharah

The Chapter of "Have we not Fupanded" God has made Muhammad's miss on easier to him

CHAPTER CVIII
Süratu '/ Kausar
The Chapter of al-Kausar

Muhammad 14 commanded to offer the sacrifices out of his abundance

Threat that his enemies shall be child less

## THE SECOND PERIOD

Four Surahs The opening of Muhammad's Ministry Surah x vi contains the command to recite, and, according to the Traditions it was the first revelation

CHAPTER XCVI

Surate 'l-'Alay
The Chapter of Congested Blood.

Muhammad's first call to read the Qur'an Denunciation of Abū Lahab for his opposi

tion (The latter verses of this Sürak are admitted to be of a later date then the former)

CHAPTER CXII

Suratu l-Ikhlas

The Chapter of the Unity

Declaration of God's unity

(This short Surah is highly esteemed, and in recrited in the daily littingy)

"Say He is God alone
God the Eternal!
He begetteth not.
And is not begotten,
I'nd there is none like unito Him"

CHAPTER LXXIV.

Suratu 'l Muddaggir The Chapter of the Covered

Muhammad while covered up is bidden to arise and preach

Denunciation of a rich infidel who mocks at the revelation

Hell and its nineteen angels

The infidels rebuked for demanding material scriptures as a proof of Muhammad's mission

CHAPTER OXI

Suratu Tabbat
The Chapter of "Let Perish"

Denunciation of Abū Lahab and his wife, who are threatened with hell fire

#### THE THIRD PERIOD

Nincteen Sürahs, chiefly descriptions of the Resurrection, Paradise and Hell, with reference to the growing opposition of the Qurush given from the commencement of Muhammud's public ministry to the Abyesi man emigration

#### CHAPTER LXXXVII

Suratu I-A'la

The Chapter of the Most High

Muhammad shill not forget any of the nevelation save what God pleases

The revelation is the same as that given to Abraham and Moses

UHAPTER XCVII

Suratu / Qadr The Chapter of Power

The Quran rovealed on the night of power

Its excellence

Angels descend thereon

#### CHAPTER LXXXVIII

Suratu 'l-Ghashiyah
Tho Chupter of the Overwhelming
Description of the Last Day, Heaven and
Hell

CHAPTER LXXX

Săratu 'Abasa The Chapter "he Frowned"

The Prophet rebuked for frowning on a poor blind believer

The Creation and Resurrection

CHAPTER LXXXIV

Suratu l-Inshiquq
The Chapter of the Rending Asunder
Signs of the Judgment Day
The books of men's actions

Ti e Resurrection Denunciation of misbelievors

CHAPTER LAXXI.

Suratu ! Fakwir The Chapter of the Folding-up

Terrors of the Judgment Day

The remale child who has been buried
alive will demand vengeance

Allusion to the Prophet's vision of Gabriel on Mount Hira'

He is vindicated from the charge of mad-

#### CHAPTER LXXXVI.

Suratu 'ut-Tariq

The Chapter of the Night Star

By the night star, every soul has a guardian angel.

Creation and resurrection of man.

The plot of the infidels shall be frustrated

#### CHAPTER CX

Suratu'n Nasr The Chapter of Help

Prophecy that men snall join Islam by troops

#### CHAPTER LAXXV

Sūratu I Burūj

The Chapter of the Zodiacal Signs

Denunciation of those who persecute heliciers

Example of the fate of Pharach and Samud

#### CHAPTER LXXXIII

Suratu 't-Tat fif

The Chapter of those who give Short Weight

Frandulent traders are warned

Sujin, the register of the acts of the wicked

Hell and heaven

## CHAPTER LXXVIII

Süratu 'n-Naha'

The Chapter of the Information

Description of the Day of Indgmout, hell, and heaven.

## CHAPTER LXXVII

Suratu l-Mursalat

The Chapter of Messengers

Oath by the angels who execute God's

Terrors of the Last Dav Hell and Heaven.

## CHAPTER LXXVI

Suratu 'd-Dahr

The Chapter of Time

Man's conception and birth Unbelievers warned and believers promised

Exhortstion to charity
Bliss of the charitable in Paradise
The Qur'an rovealed by degrees
Only those believe whom God wills

## CHAPTER LXXV

Süratu 'l-Qıyanah.

The Chapter of Resurrection

The Resurrection

Muhammad is bidden not to be hurried in repeating the Qur'an so as to commit it to memory

Dying agony of an infidel

#### CHAPTER LXX

Süratu 'l-Ma'ārı

The Chapter of the Ascents

An unbeliever mockingly calls for a judgment on himself and his companions The terrors of the Judgment Day Man's ingratitude

Adultery denounced

Certainty of the Judgment Day

#### CHAPTER CIK.

Suratu l-Kafirun

The Chapter of the Misbelievers
The Prophet will not follow the relies

The Prophet will not follow the religion of the mucholisvors

#### CHAPTER CVII.

Süratu ! Maun

The Chapter of Necessames

Denunciation of the unbelieving and un charitable

#### CHAPTER LV

Süratu 'r-Rahman

The Chapter of the Mercuful.

An enumeration of the works of the Lord ending with a description of Paradise and Hell

A refrain runs throughout this chapter —
"Which then of your Lord's bounties do
yo twain dony."

#### CHAPTER LVI

Süratu 'l-Wayı'ah

The Chapter of the Inevitable

Terrors of the inevitable Day of Judgment

Description of Paradise and Holl

Proofs in Nature

None but the clean may touch the Qur'an. The condition of a dying man

## THE FOURTH PERIOD

Twenty-two Sūrshs, given from the sixth to the tenth year of Muhammad a ministry. With this period begin the narratives of the Jewish Scriptures, and Rabbinical and Arab legends. The temporary compremise with idolatry is connected with Sūrah bii

#### CHAPTER LXVII

Suratu'l Mulk

The Chapter of the Kingdom

God the Lord of heavens

The marvels thereof

The discomfiture of the misbelievers in Hell

The power of God exhibited in Nature Warnings and threats of punishment

## CHAPTER LIII

Süratu'n Najm

The Chapter of the Star

Oath by the star that Muhammad's vision of his ascent to heaven was not a delusion

Description of the same

The amended passage relating to idolatry Wickedness of asserting the angels to be lemales

God's Omniscience

Rebuke of an apostle who paid another to take upon him his burden at the Judgment Day

Definition of true religion God's attributes

#### CHAPTER XXXII

Süratu's Sajdak. The Chapter of Adoration

The Qur'an is truth from the Lord God the Creator and Governor

The Resurrection

Conduct of true believers when they hear the word

Their reward

The punishment of misbelievers

Description of Hell.

The people are exhorted to believe and are admonished by the fate of the ruined cities they see around them.

They are warned of the Judgment Day

## CHAPTER XXXIX

Süratu 'z-Zumar The Chapter of the Troops

Rebuke to the idolaters who say they serve false gods as a means of access to God hrmself

The unity of God, the Creator and Controller of the universe

His independence and omnipotence Ingratitude of man for God's help

Difference between the believers and unbellevers

Muhammad is called to sincerity of religion and to Islam

He is to fear the torment at the Judgment Day if he disobeys the call.

Hell-tire is prepared for the infidels

Paradise promised to those who avoid

The irrigation of the soil and the growth of com are signa

The Quran makes the skin of those who fear God oreep.

Threat of the Judgment Day

The Makkans are warned by the fate of their predecessors not to reject the Qur'an.

Parable showing the uncertain position of the idolaters

Muhammad not immertal.

Warning to those who he against God, and promise of reward to those who assert the truth

Muhammad is not to be frightened with the idols of the Makkaus

Their helplessness demonstrated

The Quran is a guide, but the Prophet cannot compel men to follow it

Human souls are taken to God during sleep, and those who are destaned to live on are sent back

No intercession allowed with God

The doctrine of the unity of God torrifles the idolaters

Prayer to God to decide between them The infidels will regret on the Resurrection

Ingratitude of man for God's help in trouble

The Makkans are warned by the fate of their predecessors

Exhortation to repentance before it is too late.

Salvation of the God-fearing

God the creator and controller of every

Description of the Last Judgment.

All souls driven in troops to heaven or to hell

#### CHAPTER LXXIII

Süratu'l-Muzzammil. The Chapter of the Enwrapped.

Muhammad, when wrapped up in his mantle, is bidden to arise and pray

Is bidden to repeat the Qur'an and to prac tice devotion by night

He is to bear with the unbelievers for a

Pharach rejected the apostle sent to him Stated times for prayer prescribed Almsgiving prescribed.

#### CHAPTER LXXIX.

Suratu 'n-Nazi'al The Chapter of those who Tear Out.

The coming of the Day of Judgment The call of Moses His interview with Pharach Chastisement of the latter

The Orestion and Resurrection.

#### CHAPTER LIV

Suratu 'l-Qamar The Chapter of the Moon.

The splitting asunder of the moon. Muhammad accused of imposture

The Makkans warned by the stories of Noah and the Deluge, of Samud, the people of Sodom, and Pharach.

The sure coming of the Judgment

#### CHAPTER XXXIV

Süratu Saba' The Chapter of Saba'

The omniscience of God Those who have received knowledge recognise the revelation

The unbelievers mock at Muhammad for preaching the Resurrection

The birds and mountains sing praises with David.

Iron softened for him

He makes coats of mail.

The wind subjected to Solemon

A fountain of brass made to flow for him The nums compelled to work for him

His death only discovered by means of the worm that gnawed

The staff that supported his corpse The prosperty of Saba'

Bursting of the dyke (al-'Arım) and rum of the town.

Helplessness of the false gods

They cannot intercede for their worshippers when assembled at the Last Day

Fate of the misbelievers on that day The proud and the weak shall dispute as to which misled the others

The affluence of the Makkans will only increase their ruin.

The angels shall disown the worshippers of false gods

The Makkans accuse Muhammad of imposture

So did other nations deal with their Prophets and were punished for it.

Muhammad is cleared of the suspicion of

The wretched plight of the misbelievers on the Last Day

#### CHAPTER XXXL

Süratu Lugman The Chapter of Lucman.

The Qur'an a guidance to believers Denunciation of one who purchased Persian legends and preferred them to the Quran

God in Nature Other gods can create nothing Wisdom granted to Luquan

His advice to his sun.

The obstinacy of the infidels rebuked If the sea wore ink and the trees pens,

they would not suffice to write the words of the Lord

God manifest in the night and day, in the -un and moon, and in rescuing men from dangers by sea

God only knows the future

CHAPTER LXIX

Suratu'l Haggah The Chapter of the Inevitable

The mevitable judgment Fate of those who demed it, of Ad, Samud and Pharaoh

The Deluge and the Last Judgment Vindication of Muhammad from the charge of having forged the Qur'an

## CHAPTER LXVIII

Süratu l-Qulam The Chapter of the Pen.

Muhammad is neither mad not an impostor

Denounced by an involent opponent

Example from the fate of the owner of the

Unbelievers threatened

Muhammad exhorted to be patient and not to follow the example of Jonah

CHAPTER XLI

Suratu Fussilat The Chapter " Are Detailed "

The Makkans are called on to believe the Qui an

The creation of the heavens and the earth

Warning from the fate of 'Ad and Samud The very skins of the unbelievers shall bear witness against their on the Day of Judgment

Punishment of these who reject the Qur'an. The angels descend and encourage those who believe.

Precept to return good for evil

Refuge to be sought with God against temptation from the devil

Against sun and moon worship The angels praise God though the idolators are too proud to do so

The quickening of the earth with rain is a

The Qur'an a confirmation of previous scriptures

If it had been revealed in a foreign tongue the people would have objected that they could not understand it and that the Prophet, being an Arab, should have had a revelation in his own language

Moses' scripture was also the subject of dispute

God is omniscient

The false gods will desert their worship pers at the Resurrection

Man's ingratitude for God's help in trouble God is sufficient witness of the truth

## CHAPTER LXXI

Suratu Nuh. The Chapter of Noah

Nosh s preaching to the Antediluvians Their five idols also worshipped by the Arabs

Their fate

CHAPTER LIL

Suratu't Tur

The Chapter of the Mount

Oath by Mount Sman and other things Terrors of the Last Dav

Bliss of Paradise

Muhammud is neither a madman, soothsayer poet, nor impostor

Reproof of the Makkans for their super stitions and for proudly rejecting the Prophet

CHALLER L

Sûroin Qaf The Chapter of Qaf

Proofs in nature of a future life Example of the fate of the nations of old who rejected the apostles

Creation of man God's proximity to him The two recording angels

Death and Resurrection

The Last Judgment and exhortation to believe

CHAPTER XLV

Suratu 'l-Jässyah The Chapter of the Kneehng

God revealed in nature Dehanciation of the infidele

Trading by sea a sign of God's providence The law first given to Israel then to Mu-hammed in the Qur'an

Answer to the justidels who deny the Resurrection, and warning of their fate on that day

CHAPTER XLIV

Suratu 'd-Dukhan The Chapter of the Smoke

Night of the revelation of the Qui'an Unity of God

Threat of the Last Day when a smoke shall cover the heavens and the unbelievers shall be punished for rejecting the Prophet, and saying he is taught by others or distracted

Fate of Pharaot, for rejecting Moses

Fate of the people of Jubba.

The Judgment Day

The tree Zaquum and the pumshment of

Paradise and the sirgina thereni

The Qui'm revealed in Arabic for an admon hon

#### CHAPTEL XXXVII

Swatu & Satfat

I'he Chapter or the Rangen

Oath by the angels ranged in rank, by those who drive the clouds and by those who reliease the Qui an that God is one alone !

They guard the gates of hearen, and pelt the devils who would listen there with shooting stars

Do the Makkans imagine themselves stronger than the ungels that they mock of God's signs and deny the Resurrection?

The talse gods and the Makkans shall reoriminate each other at the Judgment

Day
They say now "Shall we leave our gods
for a mad noet"

They shall taste hell fire for their annellef while he believers are in Paradise

Description of the delights thereof

The mordens there

The blessed shall see ther moderna former consumdes in hell

immortable of the blessed.

Az-Zaqqum the accuracd tree in hell

Horrors of that place

The posterity of Noah were blessed Abraham mocks at and breaks the idols

Hers condemned to be burnt alive, but is delivered

Le commanded to ofter up his son as a sacrifice obeys, but his son is spared

His posterity is blessed

Moses and Aaron, too, left a good report behind them, so too, did Elias, who protested against the worship of Baal

Lot was saved

Jonah was delivered after having been thrown overboard and swallowed by a fish

The gourd

Jonah is sent to preach to the people of the city (of Nineveh)

The Makkans rebuked for saying that God has daughters, and for saving that He is akm to the junus.

The angels declare that they are but toe humble servants of God

The success of the Prophet and the confusion of the infidels foretold

#### CHAPTER XXX

Suratu r-Rum The Chapter of the Greeks

Victory of the Pereians over the Greeks Prophecy of the coming tnumph of the letter

The Makkans warned by the fate of former C1110B.

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Honesty un ulcated and usury reproved God only crostes and kills

Corruption in the earth through sin.

The fate of former idolaters

Exhibitation to believe before the sudden eming of th Judgment Day

God's sending rain to juicken the earth is a sign of His power

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Warming of the Last Day

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vuratu 'sh-Shu'ara' The Chapter of the Peets

Muhammad is not to be vexed by the people's unbenef

Though called a har now his cause shall titumph in the end

Moses and Pharaob

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Pharach charges him with ingratitude

Their dispute about God

Pharaoh claims to be God himself The miracles of the rod and the white

Moses' contest with the inagicians

The magicians are conquered and believe Pharson threatens them with condign panishment

The Israehtes leave Egypt and are pur-

The passing of the Red Sea and destruc-tion of Pharach and his bosts

The history of Abraham

He preaches against idelatry Norb is called a liar and vindicated

Hud preaches to the people of Ad and

Sahh to Samud The latter hamstring the she carnet and

perish The crime and punishment of the people

of Sodom The people of the Grove and the prophet

Shafaib The Quran revealed through the matru mentality of the Faithful Spirit (Gabriel) in plain Arabio

The learned Jews recognise its truth from the prophecies in their own scriptures

The devils could not have brought it. Muhammad is to be meek towards be

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Misbehevers will one day regret then misbelief

No city was ever destroyed without warn

The infidels mockingly risk Muhammad to bring down angels to punish them

To did the sinners of old act towards their

apostles

There are signs enough in the zodise, guarded as they are from the devile who are pelted with shooting-stars if they aftempt to haten.

All nature is under God a control

Man created from clay, and jum from smoheless tire

The a wels bidden to adore Adam

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Is allowed to sedue mannind

Hell, with its seven doors promised to mishelievers, and Paindies to believers

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They announce to him the birth of a son They proceed to Lot a family

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The hour draws nigh

The Lord Omniscient Creator has sent the Quran and the seven verses of repetition

Muhammad is not to grieve at the worldly success of unbelievers

Those who dismember the Qur'an are threatened with punishment

Muhammad is encouraged against the inia believers

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Oaths by infferent natural phenomena that the Judgment Day will come

Story of Abraham s entertaining the angels The destruction of Sodom

Fate of Pharson, of 'Au, of Samud, and of the people of Noah

Vindication of Muhammad against the charges of imposture or madnes.

#### THE FIFTH PLRIOD

Thirty-one Suraha From the tenth year of Muhammada ministry to the flight from Makkah

The Sürahs of this period contain some narratives from the gospel The rites of pilgrimage are enjoined. The cavillings of the Quraish are refuted and we have vivid picturings of the Resurrection and Judgment, of Heaven and Hell, with proof's of God's unity, power and providence

From stage to stage the Sürahs become, on the average, longe and some of them

now fill many pages In the latter Surahs of this period, we meet not unfrequently with Madinah nassages, which have been mterpolated as bearing on some connected subject As examples may be taken, verse 40 of Surah xxii, in which permission is given to bear arms against the Makkans, verse 33, Surah xvii, containing rules for the adminietration of justice, verse 111, Sürah xvi, referring to such believers as had fied their country and fought for the faith being all passages which could have been promulgated only after the Flight to al-Madinah.

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God the only God and Creator.

The unbelievers call Muhammao a sor cerer or a forger

The book of Moses was revealed before, and the Qui an as a confirmation of it in

Conception, birth, and life of man

Kindness to parents and acceptance of lsläm enjoined

The misbelievers are warned by the example of Ad, who dwell in Ahgaf, and by that of the cities whose ruins he around Makkah

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A crowd of june listen to Muhammad's teaching at Nakhlab

Their account of themselves

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Gods unity

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Punishment in store for the unbelievers Muhammad is not to be vexed on their

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This is a sign of the Resurrection

The power of God shown in all nature.

The helplessness of the idols

They will disolaim their worshippers at the

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Muhammad cannot compel people to be-

He is only a warner.

Other nations have accused their prophets of imposture and perished.

Reward of the God-fearing of believers, and of those who read and follow the Qur'an.

Punishment of hell for the infidels The idolaters shall be confounded on the

Judgment Day

The Quraish in spite of their promises and of the examples around them, are more arrogant and unbelieving than other people

If God were to punish men as they deserve, he would not leave so much as a beast on tho earth, but He respites them for a time

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The initials are prodestined not to believe All men's work shall be recorded

The apostles of Jesus rejected at Antioch Habibu 'n-Najjär exhorts the people to fol-

low their advice. He is stoned to death by the populace

Gabriel cross out and the suful people are destroyed

Men will laugh at the spectles who come to them, but they have an example in the nations who have perished before them

The quickening of the deau earth is a sign of the Resurrection

Ged's power shown in the procreation of epecies

The alternation of night and day, the phases of the moon the sun and moon in their orbits are signs of God's power

So, too, the preservation of men in ships at Bea

Almsgrang enjouned

The unbelievers jeer at the command The sudden coming of the Judgment Day Blessed state of the believers in Paradise, and misery of the nabelievers in hell

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Proofs of the Resurrection

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Zachariah prays for an heir He is promised a son, who is to be called John

Is struck dumb for three days as a sign. John is born and given the Book, Judgment, grace, and purity

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Her delivery beneath a palm-tree

The infant Jesus in the ciadle testifies to her innocence and to his own mission

Warning of the Day of Judgment Story of Abraham

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Ishmael and Idris mentioned as Prophets Thor seed when the signs of the Merciful are read, fall down adoung

The Makkans, then successors, are promised reward in Paradise, in they repent and believe

The angels only descend at the bidding of the Lord.

Certainty of the Resurrection

Punishment of those who have rebelled against the Merciful

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All nature is convulsed at the imputation that the Merciful has begotten a son

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Men would behave, but that the example of those of yore must be repeated

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But God is merciful.

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They meet a strange prophet, who bide Moses not question anything he may do

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He travels to the ocean of the setting.

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God appears to Moses in the fire

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David and Solomon endowed with know-ledge

Solomon taught the speech of birds

His army of men, junes and birds, marches through the valley of the ant

One ant bids the rest retire to their holes lest Solomon and his hosts crush them

Solomon smiles and answers her

He reviews the birds and misses the hoopee, who returning, brings news of the magnificance of the Queen of Shobs

Solomon sends him back with a letter to

the Queen

A demon brings him her throne

She comes to Solomon, recognises her throne, marvels at the pelace with the glass floor, which are mistakes for wate.

Becomes a Muslim

Samud reject Salih and periali

Lot is saved while the prople of nodom are destroyed

The Lord, the God of nature, the only God and Creator

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The ruins of ancient cities at example,

The Qur'an decides disputed points for the

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The beast that shall appear at the Resurrection.

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Mother of cities of the judgment to come.

God is one the Orestor of all thing, , no

provides for all.

He calls men to the same religion as that of the prophets of old, which men have broken up into sects.

Muhammad has only to proclaim his mes-

Those who argue about God shall be confuted

None knows when the hour shall come but God.

The idolaters shall only have their portion in this life

God will vindicate the truth of His revela-

His creation and providence signs of His power

Mon's misfortunes by land and sea are due to their own sins

The provision of the next world is best for

the righteous

It is not sinful to retaliate if wronged,
though forgiveness is a duty

The sunners shall have none to help them on the Day of Judgment

They are exhorted to repent before it comes

Ingratitude of man.

God controls all

No mortal has ever seen God face to face

He speaks to men only through inspiration of His apostles

This Qur'an was revealed by a spirit to guide into the light way

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Muhammad encouraged by the fate of ther nations who rejected their aposties

The angels' prayer for the believers

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The terrors of the Judgment Day God alone the Omniscient Judge

The vestiges of former nations are still visible in the land to warn the people

The story of Moses and Pharach

The latter wishes to kill Moses, but a ceret believer makes a long appeal

Pharach bids Haman construct a tower to a joint up to the God of Moses

God saves the believer, and Pharnoh is runed by his own devices

Mutual recrimination of the damned.

Exhortsion to patience and praise.

Those who wrangle about God rebuked

The certain coming of the Hour

The unity of God asserted and His attributes commercial

Idolatry forbidden.

The conception birth, life, and death of man

Idolaters shall find out their error in hell Muha minad encouraged to want for the tashe

Oattle to ride on and to est are signs of God's providence

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The Makkans are warned thereby.

Any hosts of the confederates shall be routed.

Fate of the people of Noah, 'Ad, Pharaoh, Samud, and Lot

The Makkans must expect the same

Muhammad oxhorted to be patient of what they say

He is reminded of the powers bestowed on David

The parable of the ewe lambs proposed to David by the two antagonists

David exhorted not to follow lust

The heaven and earth were not created in vain, as the misbelievers think

The Quran a reminder

Solomon, lost in admiration of his horses neglects his devotions, but, reputting, slays

A junn in Solomon's likeness is set on his throne to punish him

He repents and plays God for a kingdom such as no one should ever possess again

The wind and the devils made subject to hım

The patience of Jub

Abraham, Isaac, and Jacob

Ebsha and Zū 'l-Kıfl

Happiness of the righteous in Paradise Mise-v and mutual recrimination of the

wicked in hell. Muhammad only sent to warn people and

proclaim God's unity

The creation of man and dischedient of Iblia, who is expelled

He is respited till the Judgment Day, that

he may seduce people to misbelief
But he and those who follow him hall till hell

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Buratu 'l Furgan The Chaptor of the Discrimination

The Discrimination sent down as a warming that God is one the Creator and Governor of all, yet the Makkans call it old folke

They object that the Prophet acts and lives as a mere mortal or is tracy

Hell-fire shall be the punishment of those who disbelieve in the Resurrection

Description of the Judgmont Day

The Quraish object that the Quran wis revealed piecemeal

Moses and Aaron and Noah were treated like Muhammad, but those who called them

hars were punished 'Ad and Samua perished for the same

The ruins of the cities of the plain are existing examples

Yot bey will not accept the Prophet

God controls the shadow given night for a repose, quickens the dead earth with

He lets loose the two seas, but places a barrier between them

He has orested man

He is the loving and merciful God

The Quraish object to the Merciful as a new God

The lowly and moderate are His servants

They abstam from idolatry, murder, false witness, and frivolous discourse

These shall be rewarded

God cares nothing for the rejection of his message by the infidels

Their punishment shall be lasting

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Süratu Ta Hä. The Chapter of Ta Ha

The Quran a reminder from the Mercuful. who owns all things and knows all things There is no god but He

His are the excellent names

Story of Moves

He perceives the fire and is addressed from

it by God in the holy valley Tuxan God shows him the miracle of the staff turned to a snake and of the white hand,

Sends him to Pharach

Moses excuses himselt because of the imediment in his speech

Anion is given him as a minister Moses mother brows him into the sea

His sister watches him He is restored to his mother

Meses and Arron go to Pharaob and call on him to bel eve

Pharnoh changes them with heing magi

Then contest with the Egyptian magi cians who believe, and are threatened with punishment or Pharach

Moses loads the children of leanel across

the sea, by a dry read

Pharach and his people are everwhelmed The coverant on Meant Small

The miracle of the mauna and quarla

As-Samiri makes the calf in Moses Absenta

Moses caizes his brother anguly by the beard and destroys the calf

Misbelievers threatened with the terrors of the Resurrection Day

Fate of the mountains on that day

All men shall be summoned to judgment No intercession shall avail except from such as the Moresful permuta

The Qur'an is in Arabic that people may fear and remember

Muhammad is not to hasten on its revela-

Adam broke his covenant with God Angels bidden to adore Adam. Iblis refuses

Tempts Adam

Adam, Eve and the Devil expelled from Paradise

Misbelievers shall be gathered together blind on the Resurrection Day

The Makkans pass by the ruined dwellings

I the generations who have been aforetime destroyed for unbelief

But for the Lord's word being passed, they would have perished too

Muhammad 10 exhorted to bear their insults patiently and to presse God through the

Pravel enjoined

The late of those of vore a sufficient

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The original of the Qur'an is with God The example of the nations of old who mocked at the propierts

God the Creator

Men are bidden to praise Him who provides man with ships and cattle whereon to

The Arabs are rebuked for attributing female offspring to God, when they themselves repine when a female child is born to any one of them

They are also blained for asserting that the angels are female

The excuse that this was the religion of their fathers will not avail

It is the same as older nations made

Their fate

Abraham disclaused idolativ

The Makkans were permutted to onjoy prosperity only until the Apostle came, and now that he has come thus reject him

The are reproved for saving that had the Propert boon a man of consideration at Mak hab and at-Tauf they would have owned

Misbelievers would have had -till more wealth and eujoyment but that nien would have then all become infinels

Those who turn from the admonition shall be chained to devils who shall mislead then

God will take rengounce on them who ther Muhaminad live to see it or not

He is encouraged to persevere

Moses was mocked by Pharaoh whom he was sent to warn.

But Pharaoh and me people were drewned Answer to the Arabs who objected that Josus, too, must come under the han against false gods

But Jesus did not assume to be a god Threat of the coming of the Hour

The loye of Paradise and the terrors of Hell.

The dan led shall beg Mulik to make an end of them

The recording angels note down the secret plots of the unfidels

God has no son He is the Lord of all

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Suratu Yusus The Chapter of Joseph

The Qur'an revealed a Arabic that the Makkans may understand

It contains the best of stouces Story of Joseph. He tells his father his dream Jacob advises him to keep it to hunself Jealousy of Joseph's brothren They conspire to throw him in a pit Induce his father to let him go with them

They cast him in the pit, and bring home his shirt covered with lying blood

Travellers discover him and sell him into Egypt
He is adopted by his master

His mistress endeavours to seduce him.

His innocence proved

His mistress shows him to the women of the city to excuse her conduct

Their amazement at his beauty

He is imprisoned

Interprets the dreams of the baker and the cuphearer Pharach's dream

Joseph is sent for to expound it

He is appointed to a situation of trust in toe land

His brethren armye and do not recognise

They ask for corn and he requires them to bring their vonngest brother as the condition of his giving it to them.

The grods they had brought to barter are returned to their sacks

Benjamin is sent back

Joseph discovers himself to him

Toseph places the king's drinking-up in his brother's pack

Accuses them all of the theft

Takes Benjamin as a bondsman for the thoft

They return to Jacol, who, in great grief, sends them back again, to bring him news

loseph discovers himself to them and sends back us shirt

Jacob recognises it by the smell Incob goes back with them to Egypt

This story appealed to as a proof of the truth of the Revelation

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Süratu **Mud** The Chapter of Hud

The Qui'an a book calling men to believe in the unity of God.

Nothing is hidden from Him

He is the Creator or all

Men will not believe and deem them -sives secure because their punishment is deferred

They demand a sign or say the Qur'an is invented by the Prophet, but they and their false gods together cannot bring ten such Surahs

Misbelievers threatened with ruture punish ment while believers use promised Para-

Noah was likewise cent, but his people objected that he was a mere mortal like themselves, and only followed by the meaner nour of men

He also is accused of having invented his revelation

He is saved in the ark and the unbelievers drowned

He endeavours to save his son

The ark settles on Mount al-Jadi

Hud was sent to 'Ad

His people plotted against him and were destroyed, while he was saved.

Salih was sent to Samud

The she-camel given for a sign

The people hamstring her and pensh

Abraham entertains the angels who are sent to the people of Lot.

He pleads for them

Lot offers his daughters to the people of Sodom, to spare the angels

He escapes by night and Sodom is do etroved

Shu'arb is sent to Midian, and his people, rejecting his mission perish too

Moses sent to Pharach, who shall be punished at the Resurrection

The Makkans, too shal' be praished

They are threatened with the Judgment Day, when they shall be sent to hell, while the believers are in Paradise

The Makkans are lidden to take warming by the fate of the this whose stones are related above

These stories are intended to strengthen the Prophet's heart

Ho 14 bidden to wait and leave the 1 sue to (tod

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Suratu Yanus

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No wonder that the Qur'an was revealed to a mero man

Mishelievers deoin him a sorcerer

God the Creator and Rules

No one can intercode with Him except by His permission

Creation is a sign of His power Reward hereafter for the believers

Man calls on God in distress but forgets Him when deliverance comes

Warning from the fall of former genera

The unidels are not satisfied with the

Qur ān Muhammad dare not invent a salae revela-

False gods can neither harm nor profit them

People require a sign

God saves people in dangers by land and

This life is like grass

Promise of Paradise and threat of Hell Fate of the idolaters and take gods at the Last Day

God the Lord of all

Other religions are more conjecture

The Qur'an could only have been devised by God

The Makkana are challenged to produce a angle Sûrah like it

Unbelievers warned of the Last Day by the fate of previous nations

Reproval of those who prohibit inwful things

God is ever watchful over the Prophet's actions

Happiness of the believers

The infidels (aimot haim the Prophet

Refutation of those who a cribe offspring to God

Muhammad encouraged by the story Nosh and the other prophets of old

Fate of Pharach and vindication of Mos and Aaron

The people of the Book (Jews and Chr trans) appealed to in confirmation of the tru

The story of Jonah

The people of Ninevel saved by repenti and believing in timo

The people are exhorted to embrace Isla the faith of the Hamif

God alone is powerful

Belief or unbelief affect only the individe himself

Resignation and patience inculcated

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The Qui as revealed to bring men fig dirkness into light

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No spo the sent except with the langua of his inn peop e

Mose, sent to Pharaoh

the pupile of Noah.

As and hamud objected that their prophe we e mortals like themserves

In prophety relied on God, who vindicate tuem

Lughtful description of hell

Miscel evers are like ushes blown away 1 the strims wind

Helpleseness of the damned

But believers are in Paradise

A good word is like a good tree whose ro is n the curth and whose branches are in th sky and a mich gives fruit in all seasons

A had word is us a free that is felled

trod word is suit

Idolaters or investmed with hell-fire God is the Creator of all

He subj to all things to man a use Abraham proved that the territory of Mal

kah might be a sanctuary The unjust are only respited tell the Judi ment Day

The ruins of the dwellings of those wh have penal ed for the denving the mission : their apostics, are a proof of the truth Muhammad's mission

The Lord will take vengeance on the Las Day weren sinners chall burn in hell wit shirts of patch to cover them

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Rebuke to idolaters

I hev are exhorted to take warning by th fate of those of ala who rejected the pre

Had the revelation been a material book they would have dishelieved it

If the Prophet had been an angel he would have come in the guise of a man.

Attributes of God

Muhammad bidden to become a Muslim Those who have the Scriptures ought to recognise Muhammad as the one foretold in

The idolaters will be disappointed of the intercession of their gods on the Judgment

They deny the Resurrection Day now, but hereafter they will have awful proof of its truth

The next world is preferable to this

Prophets aforetime were also mocked at, and they were patient

God could send them a sign if He pleased Beasts, birds, and the like, are communities like men.

Their fate is all written in the book

They too shall be gathered on the Judg ment Day

Arguments in proof of the supreme power of God

Muhammad is only a messenger He is to disclaim miraculous power

In not to repulse believes a

He is bidden to abjure idolatry and not follow the lusts of the Makkans

God's omniscience

He takes men's sonls to Himself during ricep.

Sends guardian angels to watch over them Preservee men in danger by land and sea

Muhammad is not to join in discussions on religion with idolators, nor to assectate with those who make a sport of it

Folly of idolatry set forth

God the Creator

Abraham's perplexity in socking after the true God.

Worships successively the stars, the moon and the sun but is convinced that they are not gods by seeing them set

Furns to God and becomes a Hamif Other prophets of old were inspired

The Qur'in maleo a special revelation from God to the Makkans fulfilling their Scriptures, but the Jewe have perverted or suppressed parts of them

Denunciation of one who falsely pretended

to be inspired

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Idulators are not to be abused, lest thev. too, speak all of God.

The Makkans would not have believed even if a sign had been given them

Muhammad is to trust to God alone

Men are not to abstain from food over which God's name has been pronounced God will vindicate His messenger

Belief or the reverse depends on God's

The jinus and false gods, together with their worshippers, will be condemned to everlasting torment

God never punishes without first sending an apostle with warning

The threatened doom cannot be averted Denunciation of the idolatrous practices of the Arabs

Setting apart portions of the produce of the land for God and for the idols, and defranding God of His portion.

Infanticide

Declaring cattle and tilth inviolable.

God created all fruits and all cattle, both are therefore lawful.

Argument proving the absurdity of some of these customs,

Enumeration of the only kinds of food that are unlawful

The prohibition to the Jews of certain food was only on account of their sins

God's revealed word is the only certain argument

Declaration of unings really forbidden, namely, harshness to parents, infantioide, abominable sins and murder

The property of orphans is to be respected and fair dealing to be practised

No soul compelled beyond its capacity. The Qur'an to be accepted on the same authority as the Book of Moses was.

Faith required now without signs

No latter profession on the Judgment Day shall profit them

Good works to be rewarded tenfold, but evil works only by the same amount

Islam is the religion of Abraham the Hanif

A belief in one God to whom all prayer and devotion is due

Each soul shall bear its own burden

The high rank of some of the Makkans is only a trial from the Lord whereby to prove

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Wealth and children must not distract men from the service of God

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The nistory of Moses and Pharach

The latter and his victor

Hāmān oppresses the children of Israel

Moses is exposed on the rive by his mother

He is adopted by Pharach

His sister watches him, and his mother is engaged to nurse him.

He grows up and slays the Egyptiar

Flees to Midian

Helps the two Midianites to draw water Serves their father Shohaib for ten years and then marries his daughter

God sppears to him in the fire

Is eent with hie brother Aaron to Pha-TAOD

Haman builds Pharaob a high tower to second to the God of Moses.

His punishment.

Moses gives the Law

These stories are proofs of Muhammad's mission

The Arabs reject the Book of Moses and the Quran as two impostures

Those who have the Scriptures recognise the truth of the Qui'an

The Makkans warned by the example of

the critics of old that have perished Disappointment of the idelaters at the Day

of Judgment.

Helplessness of the idels before God

Qarun s great wealth

The earth opens and swallow him up for his pride and his inscience to Moses

Muhammad encouraged in his faith and purpose

#### CHAPTER XXIII.

Suratu 'l-Mu minin The Chapter of Believers

The numble, chaste, and honest, shall prosper

The creation, birth death and resurrection

of man God e goodness in providing for men's sus-

Noah sent to his people, who reject him

because he is a mere mortal

They are drowned, and he is saved in the RIL

Moses and Aaron were also called hars Mary and her son the cause of their followers division into sects

The God fearing encouraged

The Quraish rebuked for their pride and for denying Muhammad and calling him ровнеяней

They are reminded of the famine and de feat they have already expenienced

Doctrine of the Resurrection

The unity of God He has no offspring

le omniscient

Muhammad is encouraged not to care for the tales wousations of the Makkans, but tr anek refuge in God

Punishment, on the Day of Resurrection of those who mocked at the little party of be hevers

#### CHAPTER XXII

Suratu 'l-Hajj The Chapter of the Pilgirmage

Terrors of the Last Day yet men dispute

about God and follow devils

The conception, birth, growth and death or men, and the growth of herbs in the ground are proots of the Resurrection

But some dispute, others waver between two opinions

The most dosperate means cannot thwart

the divine decrees God will decide between the Jews Chris tians, Sabians, Magians, and idolaters on the

Indgment Day All nature adores God

The misbelievers are threatened with hellfire and the believers promised Paradise

Punishment threatened to those who prohibit men from visiting the Sacred Mosque

Abraham, when bidden to cleanse the Kabah, was told to proclaim the pilgrimage

The rules of the Hajj enjoined

Cattle are lawful food Warning against idolatry and exhortation

to become Humis

Sacrifices at the Ka ball are enjoined All men have then appointed rites.

The name of God is to be mentioned over cattle when slaughtered

Camels may be sacrificed and eaten

God will defend behavers but loves not misbolieving traiters

Those who have been driven from their homes for acknowledging Gods unity are allowed to night

If men did not fight for such a cause, all places of worship would be destroyed

The people of Noah 'Ad Samud, Apra-ham, and Lot oalled their prophets hars and were allowed to range at large but at last they were punished

Their cities were destroyed and the ruins

gre visible to travellers still

Muhammad is only sent to warn the Mankens of a like tan

Satan contrives to suggest a wrong reading to the Propuet while reading the Qur'an The Kingdom shall be God's upon the

Judgment Dav

These who dee or are slain in the cause shall be provider for and rewarded

Believers who take revenge and are again attacked will be nosped

All nature is subject to God

Every nation has its rites to observe The idolaters treat the revelation with er om

The false gods could not even create "

Exhortation to worship God and fight for the faith of Abraham whose religion the Mushms protess

God is the Sovereign and Helper

## CHAPTER XXI

Suratu l Ambayo flie Chapter of the Prophets

Men mock at the revelation

They say it is a numble of dreams and that Muhammad is a poet and they ask for

The prophets of old were but mortal The people who rejected them perished

Heaven and earth were not created in sport

I suth shall cruek falschood

All things piesse (rod

If there were other gods than He, heaven and earth would be corrupted

All former prophets were taught there is

no god but Go.
The Merculul has not begotten children

The angels are only His servants

The separation of earth from heaven, the creation of living things from water the steadying of the earth by mountains, and placing the sky as a roof over it, and the creation of the night and day, and of the sun and moon, are signs

No one was over granted immortality

Every soul must taste of death

The unbelievers mock at Muhammad and disbelieve in the Merciful.

Man is basty

The intidels are threatened with punishment in the next world

Phose who mocked at the prophets of old perished

No one shall be wronged on the Last Dav

Moses and Auron received a scripture

Abraham destroys the images which his people worshipped

He tells them that it was the largest idol

which did it

He is condemned to be burnt thre, but the fire is miraculously made cool and safe

Abraham, Lot, Isaac and Jacob all inperiqa

Lot was brought safely out of a city of wrong-doers

Nonh also was saved

David and Solomon give judgment about a filed)

The mountains and birds are made subject to David

He is taught the art of making coats of mail

The wind and the demons are subjected to Solomou

baras saw dol

Ishmail, Idris, and Zu 'l Kiff were patient. and entered mite the mercy of the Lord

Zū 'n-Nun (Jonuh) was saved in the fish's

belly

Zachariah had his praver granted and a son (John) given him

The spirit was breathed into the Viigin Marc

But then followers have divided into seets A city once destroyed for unbelief shall not be restored till Gog and Magog are let loose

The promise draws nigh

idolators shall be the pebbles of hell But the elect shall be rolled up as as-Sipil 10lls up a book

As is written in the Psalms, "The righ teous shall mberst the earth

Muhammad sent as a meroy to the worlds God is one God

He know all

He is the Merciful

### CHAPTER XVII

Saratu Banı Inal The Chapter of the Children of Israel

Allnmon to the night journey from the Sacred Mosque (at Makkah) to the Remote Mosque (at Jerusalem)

Moses received the book Noah was a faithful servant Israel's two sins and their punishment. The Qur an a guide and a good tidings Man prays for evil and is hasty Night and day are two signs Every man's augury is round his neck

Each one shall have a book on the Resurrection Day with an account of his deeds.

Each is to bear the burden of his own SIDE

No city is destroyed till warned by an apostle

Cheice of good in this world or the next Muhammad is not to associate others with

God Kindness to parents enjoined. Moderation to be practised

Infanticide and fornication are sus Homicide is not to be avenged except for just canso.

Homesey and humility monicated.

The auxels are not the daughters of Ged If there were other gods, they would rehel against Goo

All in the heavens praise Him

Unbelievers cannot understand the Qur'an. The unity of God unacceptable to the Makkans

The Resurrection

Idolaters not to be provoked

Some prophets preferred over others False gods themselves have recourse to God

All sities to be destroyed before the Judgment Day

Had Muhammad been sent with signs, the Makkans would have disbelieved them like Samud

The vision (of the Night Journey) and the Zaqqum tree of hell are causes of conten-

Iblis' disobedience and fall

He is given permission to delade men Safety by land and sea a special mercy from God

All shall have justice at the Last Day

The Sagit tribe at ut-Table hearly seduced Mulianimad into promulgating an unauthomed sentence

Injunction to pray Man is ungrateful.

Departure of the spirit.

Mankind and junes together could not produce the like of the Qur'an

Signs demanded of Muhammad.

He is only a mortal

Fate of those who disbelieve in the Resurroction

Moses brought nine signs, but Pharach disbelieved in them.

His fate

The children of Israel succeeded him in his possessions

The Quran was revealed as occasion required

Those who believe the cripture recogmile it.

God and the Merciful One are not two gods, for God has no partner.

> CHAPTER XVL Suratu'n Nahl The Chapter of the Bee

God's doctes will come to pass He sends the angels to instruct his servants to give warning that there is no other God

The creation and ordering of all natural objects are signs of His power

The false gods are mammate and power-

God is but one

The unbalievers who call the tevelation old folks' tales, must bear the burden of their own sins

On the Resurrection Day, their associates will dislowe them

Reception by the angels of the wicked and the good in Hell and in Paradise

The infidels strenuouely deny the Resul rection.

The Muhājirûn are promised a good re-

The Jews and Christians to be asked to confirm the Gur an

All nature adores God Unity of God affirmed

When in distress, men turn to God but forget Him and become idolaters when deliver ance comes

The practice of setting ande part of then produce for the idole reproved

The practice of female infantioide, while they ascribe daughters to God a reproved, and disbelies in the future life also rebuked

Satan is the pation of the infidels

The Our'an sent down as a guidance and

The Qur'an sent dowr as a guidance and mercy

The ram which quickens the dead earth and the cattle which give inilk, and the vines which give fruit and wine tre signs

The bee is inspired from the Lord so build hives and to use those inade fast by men.

lts noney is lawful

The rich Arabs are reproved for their treatment of their slives

Helplassness of the false gods illustrated by the parable of the above and of the dumb man

Goodness of God in providing food and shelter for men

Idolaters shall be discurred by the false gods at the Resurrection.

Every nation shall have a witness against it on that day

Justice and good faith inculcated espeoially the duty of keeping to a reaty once made.

Satan has no power over believers Verses of the Qur an abrogated

The Holy Spirit (Gabriel) is the instrument of the revelation.

Suggestion that Muhammad is helped by some mortal to compose the Qur'ar

This cannot be, as the person hinted at speaks a foreign language and the Qur'an is in Arabic

Denunciation of musbelievers

Warming of the fate Makkah is to expect if its inhabitants continue to disbelieve Unlawful foods

God will forgive wrong dono through igno

Absaham was Hams
The ordinance of the babbath
Muhammad is to dispute with his opponents kindly

The behavers are not to take too savage revenge

They are exhorted to patience and trust in God

OHAPTER XIII
Suratu r-Raid.

The Chapter of Thunder

The Qur an a revelution from the Lord, the Creator and Governor of all.

Misbelievers are threatened

God knows all, and the recording angels are ever present

Lightning and thunder celebrate God's praises

All in heaven and earth acknowledge

God sends rain and causes the torrents to flow

The soum thereof is like the dross on smelted ore

The righteous and the believers are promised Puradise, and the misbelievers are threatened with hell fire

Exhortation to behave in the Merciful Were the Quran to convulse nature, they would not believe

Further threate against mishelievers. God notes the deeds of every soul. Stratagen unavailing against Him Paradise and Hell

Muhammad bidden to persevere in asserting the unity of God.

Had he not followed the Qur an, God would have foreshen him

Other apostlee have had wives and children

hone could ining a sign without God's

For every period there is a revelation God can annul or confirm any part of His revelation which lie pleases

He has the Mother of the Book (se the Eternal Original)

Whether Muhammad live to see his predictions fulfilled or not, God only knows

His duty is only to preach the message.
The conquests of Islam pointed to
God will support the prophets against
misbelievers

CHAPTER XXIX

Särutu l'Ankabut The Chapter of the Spider

Believers must be proved
Kindness to be shown to parents, but
they are not to be obeyed if they endeavour
to lead their children to idolatry

The hypocrites stand by the Mushms only in success

The unbelievers try to seduce the believers by offering to bear their sine.
Noah delivered from the delings.
Abraham preaches against idelary
is cast into the fire, but saved.
Flees from his native land
Isaso and Jakob born to him
Lot and the fate of the inhabitants of
Sodom

Midian and their prophet Shu'alb

'Ad and Samid

Fate of Qarun, Pharach, and Haman.

Similitude of the spider.

Muhammad bidden to rehearse the Qur in

Prayer entouned

Those who have scriptures are to be mildly

dealt with in disputation

They believe in the Qur an Muhammad unable to road

Signs are only in the power of God

The idolaters reproved, and threatened

with punishment

The believers promised reward.

God provides for all.

This world is but a sport

God saves men in dangers by sea, yet they are ungratoful

The territory of Makkah myiolable

Exhortation to strive for the faith

Suratu 'l-A'raf The Chapter of al-Airaf

Muhammad is bidden to accept the Quran

fearlossly

The Makkans must take warming by the fate of those who rejected the prophets of

The creation and fall of Adam This allowed to tempt mankind

Men are to go to mosque decently clad

God has only prohibited sinful actions

Men are warned not to reject the mission of the apostles

Their punishment at and after death if

they do so

The happiness of behevers in Paradisc

Description of al-A'raf the partition be tween heaven and hell.

Immediate belief in the Qui an required

God the Creator

Humble and secret prayer enjoined.

Proofs of God's goodness

Noub sent to warn nie people

He is saved in the ark while they are drowned

Hud sent to Ad

They reject his preaching and are pun ished

Sulph sent to Samud.

Produces the she-camel as a sign.

The people hamstring her and are punubad.

Lot sent to the people of Sedom

Their punishment

Shu'sib cent to Midian,

His people reject him and are destroyed.

Thus city after city was destroyed for rejecting the apostles.

Moses sent to Pharach

The miracles of the enake and the white

The magicians contend with Moses, are overcome and helieve

Pharaoh punishes them

The slaughter of the first-horn

The plagues of Egypt

The Israelites are delivered.

Moses communes with God, who appears to him on the mount.

The giving of the Law

The golden calf

Moses wrath against Aaron. The seventy elders

The coming of Muhammad, the illiterate Propliet, foretold.

Some Jews are just and rightly guided.

The division into twelve tribes

The miracle of smiting the rock

The manna and quails

The command to enter the city, eaying "Hittatun," and punishment for disebedience.

The Sabbath-breaking city

The transformation of the wicked inhabitants into apes

The dispersion of the Jews

The mountain held over the Jews.

The covenant of God with the posterity of Adam

Am I not your Loid!

Humiliation of one who, having foretold the coming of a prophet in the time of Muham mad would not acknowledge the latter as such

Many both of the junn and of mankind,

predestined to hell.

The names of God are not to be perverted

Muhammad is not possessed.

The coming of the Hour

Creation of Adam and Eve

Conception and birth of their first child, Abdu l Haris

Their idolatry

Idols are themselves servants of God

They have neither life nor senses.

Muhammad is oidden to treat his oppo nents with mildness

The mention of God's name repels devilish influences

blen are recommended to listen to the Qur'an and to humble themselves before God,

whom the angels adore

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The Chapter of the Daybreak

The Prophet seeks refuge in God from evil unflu nces

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The Prophet seeks refuge in God from the devil and his evil enggestions.

THE SIXTH AND LAST PERIOD

Twenty burahs given at al-Madinah.

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Robuke to Jows and Christians for doubting the manifest sign of Muhammad's mission

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QUH'AN A parable of one who kindles the God is not ashamed of trifling similitudes The creation of man. Adam taught the names Iblis refuses to adore him The temptation and fall The Children of Israel Their trials in Egypt The golden calf The manns and quarie Bidden to enter the city and say, Hit tatun ' Moses strikes the rock He bids the people slaughter t dim cow t discover a murder Charge against the few of corrupting the beriptures The golden calf The mountain held over them Gabriel reveals the Qui an

Harut and Mürüt Rains Behevers are not to sav

" Unzurna" Verses which are sunalled will be replaced

by better ones Paradise not exclusively for laws and

Christians Mosques to be free Story of Abraham He rebuilds the Kathan

Was a Hanif The qiblah troc As Sala and at Marwah may be compassed Proofs of God's unity Lawiul and unlawful food The faw of retaliation for homicide

Testators. The fast of Ramazan.

Rates of the pilgrimage Its duration

Fighting for religion lewful during the

sacred months Wine and gaming forbidden Marriage with idolaters unlawful The law of divorce Of suckling children The Muhaprun to be lewarder The Children of Israel demand a king Saul (Talut) The sbechina The ark Sant and Gideon confounded Gohath Jesus

The 4yate 'I kurse (voise of the throne) asserting the self subsistence ma ommpresonce of God

Nunrod and Abraham

Almsgiving

No compulsion in religion Proofs of the Resurrection

Ezekiel's vision of the div boncs refused

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The believer's prayer

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The verses are either decisive or ambi-

E ample of Pharach's punishment guona

Tae battle of Badr Islam the true religion

Future torment oternal Ovedience to God and the Apostle en-

Conception of the Virgin Mary

She is prought up by Zuchariah Birth of John

The annunciation of the Virgin Birth and int inct of Jesus The miracle of the birds of clay

The disciples

Allusion to Muhammads dispute with a Christian deputation from Najran

Abriham a Hann

Reproor to Jews who pretend to believe and then recant and who pervert the scrip

No distinction to be made between the p) ophet 9

The 'ews robuked tor prohibiting certain kinds of food

The loundation of the Karbah.

Abraham a station Pilgrimage enjoined

Schiam and misteriof reproved

Battle of I had referred to

The victory at Badr due to angelic aid Usur decounced

late c those who rejected the prophets of

Makamuada death would not diver, the I bevers new their faith

Promise of God's help

Further account of the battle of Badi The M slim n artyrs to euter Paradise

The vitor of Badr more than counter balanced toe defeat at Uhud

The myporries detected and reproved Death the common lot, even il spostles Prayer for the believers

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The expedition of Minhaminad against the caravan from Syria under Abu Sufyan

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Address to the Makkans who, fearing an attack from Muhammad, took sanctuary in the Kubah, and prayed to God to decide between themselves and nun

Exhortation to believe and avoid treachery Plots against Muhammed frustrated by Divine interference

The revelation treated as old folks' tales

Rebuke of the idolaters for mecking the Muslims at prayer

Offer of an amnesty to those who will be-Mexe

Exhortation to fight the infidels

Division of the spoils Description of the battle

The enemy made to seem few in the Mus lim s eyes while they seemed more numerous than they really were. The mildels forsaken by Satan their

leader, on the day of battle

hate of the hypocrites

Waining from Pharach's fate The madels was break their treaty

treachery to be met with the like God will help the Prophet against the traitors

A few enduring believers shall conquer a multitude of intidels

The Muslims are reproved for accepting iansom for the captives taken at Badr

The spoils are lawful

The Muhaprun who fied with Muhammad and the inhabitants of al Madinati who gave him refuge, are to form ties of brotherhood

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Description of Paradise and of Hell

Reproof to some pretended nelievers and hypocrites who hesitate to obey the command to make war against the unbelievers

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Muslims are not to leave the congregation during divine service for the sake of mer chandise

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The rites and sertures of the Pilgrimage are lawful

The Mushms are not to bear il-will against the Quraish, who prevented them at fludaibivah from making the Pilgrimage

Forbidden mosts

The food of Jews and Christians is lawful to Muslims

So, too, their women

Ablutions before prayers

Rules for purification in cases of pollufiau.

The Muslims are bidden to remember the

oath of feulty (at 'Aqabeh), and how God made a similar covenant with the children of Israel and chose twelve wardens

Muhammad is wained against their trea chery, as well as against the Christians

Refutation of the doctrine that Christ is God and of the idea that the Tews and Chris tions are the sons of God and His beloved

Mahammad sent as a warner and herald of glad tidings

Moses bade the children of Israel invade the Holy Land and they were punished for hositating

Stury of the two sons of Adam

The crow shows Cam how to bury the body of Abel

Gravity of homicide

Those who make war against God and His Apostle are not o receive quarter

Punishment for thatt

Muhammad is to judge noth Jews and Christians by the Quran in accordance with their own Scriptures but not according to then lusts

Or would they prefer to be judged according to the unjust laws of the time of the

pagan trabe?
The Muslims are not to take Jews and Christians for patrona

The hypocrites hesitate to join the belicvers

They wie threatened

Further appeals to the Jews and Chris tians

Fate of those before them who were transformed for their sins

The lews reproved for saying that God's hand is fettered

Some of them are moderate, but the greater part are misbelievers

The Prophet is bound to preach his mes-

Sabian Jews, and Christians appealed to as pelievers

Prophets of old were rejected

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Wine and gambling forbidden

(zame not to be hunted or eaten during pil-

Expinition for violating this precept

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Bolievers must not ask about painful things till the whole Qur'an is revealed

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No false charge of sdultary to be made with a view of keeping a woman c down

Women whom it is unlawful to marry Men are superior to women

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Duty towards parents, kinsmen orphans the poor neighbours &c

Almsgiving for appearance sake a crime Believers must not pray when drunk or rolluted

Sand may be used for purification when

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They are threatened with transformation, like those who broke the Sabbath for then unbelief

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Trusts to be paid back Quarrels to be referred to God and the apostles only

The Apostie will intercede for the be lievers

Muhammad commanded to settle their dif ferences

Believers to take precautions in sallying forth to battle

They are exhorted to fight and promised Paradise if they fall

Obedience to the Prophet 15 pedience to God

Salutation to be returned

The hypocrites

Deserters are to be slain, unless they have taken refuge with a tribe in league with the Muslins

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Precautions to be taken against an attack during prayers

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Rebuke to the pagen Arabs for thei idolativ and superstitious practices

Islam the best religion, being that of

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Partiality to one wife rather than another eproved.

Fear of God inculcated

God does not pardon the unstable in faith or the hypocrites

Ne middle course is allowed

The lens were punished for demanding a book from heaven

Of old they usked Moses to show them God openly and wore punished

They use reproached for breaking their occumit with God for calumniating Mary, and for pretending that they killed Jesus, whereas they only killed his similitude, for tool took him to Himself

Cortam lawful foods forbidden the Jews for their injustice and usury

Muhammad is inspired in the same manner as the other apostles and prophets

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Do trine of the Trivity denounced

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The law of nheritime in the case of remote kinship

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God's omniscience and omnipresence He knows the secret plottings of the disaffected

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Punishment of the whore and the whoremonger

Witnesses required in the case of an imputation or unchastity to a wife.

Vindication of 'Ayishah's character and denunciation of the accusers

Scandalmongers rebuked and threatened

with punishment at the Last Day

Believers are not to enter other persons' houses without permission, or in the absence of the owners.

Chastity and modest deportment enjoined,

particularly upon women.

Those by whom women may be seen un-

Slaves to be allowed to purchase their freedom

Slave-garls not to be compelled to prostitute themselves

God the Light of the Heavens

Nothing keepe the believers from the service of God, but the unbelievers works are like the mirage on a plain, or like darkness on a deep sea

All nature is subject to God's control.

Reproof to a sect who would not accept the Prophet s arbitration

Actual obedience required rather than an oath that they will be obedient

Belief in the unity of God, steadfastness in prayer, and the giving of alms enjoined

Slaves and children not to be admitted into an apartment without asking permission, when the occupant is likely to be undressed

Rules for the social intercourse of women past child-bearing, and of the blind, lame, or sick

Persons in whose houses it is lawful to eat food

Salutations to be exchanged on entering

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Muhammad is warned against the hypocrites

Wives divorced by the formula, "Thou are henceforth to me like my mether's back," are not to be considered as real mothers and as such regarded as uniawful

Neither are adopted cons to be looked

upon as real sons

The real ties of kinship and consanguinty are to supersede the tie of sworn brother hood

God's covenant with the Prophet

Miraculous interference in favour of the Muslims when besieged by the confederate army at al-Madinah.

Conduct of the hypocrites on the occasion

Departure of the invaders.

Siege and defeat of the Banu Quraigab

The men are executed.

Their women and children are sold into slavery and their property confiscated.

Laws for the Prophet's wives
They are to be discreet and avoid estentation

Encouragement to the good and true behevere of either sex

Vinducation of Muhammad's conduct in marrying Zainab, the divorced wife of his freed man and adopted con Zaid (who is mentioned by name)

No term need be observed in the case of

women divorced before cohabitation

Peculiar privileges granted to Muhammad in the matter of women.

Limitation of his licence to take wives

Muslims are not to enter the Prophet's house without permission.

After, they are to retire without inconveniencing him by familiar discourse.

Are to be very modest in their demeanour to his wives

Are not to marry any of his wives after him.

Those relations who are permutted to see them unveiled

God and His angels bless the Prophet. Slander of musbelievers will be punished.

The women are to dress modestly
Warning to the hypocrites and disaffected
at al-Madinah

The fate of the midels at the Last Judg

Man alone of all creation undertook the responsibility of faith

#### CHAPTER LVIL

Suratu 'l-Hadid. The Chapter of Iron.

God the controller of all nature. Exhortation to embrace Islam

Those who do so before the taking of Makkah are to have the precedence.

Discomfiture of the hypocrites and nube havers at the Last Day

The powers vouchsared to former apostles

## CHAPTER LXI.

Suratu's-Saff
The Chapter of the Ranks

Believers are bidden to keep their word and to fight for the faith

Moses was disobered by his people.

Jesus prophesied the coming of Ahmad.

The Christians rebuked.

## CHAPTER XLVIII

Süratt. 'I Fath The Chapter of Victory

Announcement of a victory
God comforts the believes and punishes
the hypocrites and idolaters

The oath of fealty

The cowardice and excuses of the desert Arabs.

Those left behind wish to share the spoil gained at Khaiber

The incapacitated alone are to be excused

The oath of fealty at the tree.

God prevented a collision between the Makkans and the Muclims, when the latter were prohibited from making the pilgrimage.

Prophecy of the pilgrimage to be completed the next year

#### CHAPTER LX

Suratu 'l-Mumtahinah The Chapter of the Tried

Exhortations to the Mushms not to treat secretly with the Quraish

Abraham's example

Other idolaters who have not borne arms against them may be made friends of

Women who desert from the mfidels are to

be tried before being received into Islam
If they are really believers, they are, ipso facto, divorced

The husbands are to be recompensed to the amount of the women's downes

#### CHAPTER LXVI

Suratu 't-Tahrım The Chapter of Prohibition

The Prophet is relieved from a vow he had

made to please his waven

The jealousies in his ha im occasione I by his mtrigue with the Coptic slive-girl Mary Exhortation to hostilities against the in

The example of the disobidient wires of Noah and Lot

And of the good wife of Pharach And of the Virgin Mary

Sūratu 't Taubar The Chapter of Repentance

(This chapter is without the initial formula, "In the name of the Merciful &c;

An immunity for four months proclaimed to such of the idulators as have made i league with the Prophet, but they are to be killed wherever found when the sacred months have expired

An idolater seeking refuge is to be helped, in order that he may hear the word of

God

None are to be included in the immunity but those with whom the league was made at the Sacred Mosque

They are not to be trusted

Exhortation to fight against the Makkans Idolaters may not repair to the mosques of God

Reproof to al 'Abbas, the Prophet's uncle, who, while refusing to bolieve, claimed to have done enough in supplying water to the pilgrims and in making the pilgrimage him solf

#### CHAPTER XLIX

Suratu 'l-Hujurat The Chapter of the Inner Chambers

Rebuke to some of the Muslims who had presumed too much in the presence of the Apostle, and of the others who had called

out rudely to him

Also of a man who had nearly induced Muhammad to attack a tribe who were still obedient

Of certain Muslims who contended togother

Of others who use epithets of abuse against cach other

Who entertain unfounded suspicions

Exhortation to obedience and reproof of the hypocrites.

The Muhaurun are to hold the first rank Infidels are not to be taken for patrons, even when they are fathers or brothers

Religion is to be preferred to ties of kin-

The victory of Hunain

The idolaters are not to be allowed to enter the bacted Mosque at Makkah snother

The infidels are to be attacked

The Jens denounced for saying that Ezra is the son of God

The assumption of the title Rabbi reproved

Diatribe against Jewish doctors and Christian monks

Of the sacred months and the sin of deferring them

Fahoriation to the Muslims to march forth to battle

Allusions to the escape of Muhammad and Abu Bakr from Makkah, and their concealment in a cave

Rebuke to those who seek to be excused from fighting and to those who sought to excite sed tion in the Muslim ranks

Reproof to the hypotrites and half hearted and to those who found fault with the Prophot for his use of the alms (zakat)

Proper destination of the alms

Hypocrites and renegades denounced. They are warned by the example of the people of old who rejected the Prophets Rewards promised to the true believers

Continued denunciation of the hypocrites and of these who held back from the fight Muhammad is not to pray at the grave of any one of them who dies

Their seeming prospority is not to deceive

Happiness in store for the Apostle, the be hevers, and the Muhaprun

Those who may lawfully be excused military service

The desert Arabs are among the worst of the hypocrites though some believe

Some people of al Madinah also denounced as hypocrites

Others have sinned but confessed Others wait for God's pleasure

Denunciation of some who had set up a mosque from motives of political opposition.

Muhammad is not to sanction this mosque, but rather to use that of Quba', founded by him while on his way from Makkah to al Madinah during the Flight

God has bought the persons and wealth of the believers at the price of Paradise.

The Prophet and the believers must not ask forgiveness for the idolaters, however near of kin

Abiaham only asked pardon for his idolatious father in fulfilment of a promise ...

The three Ansars who refused to accompany Muhammad to Tabük are forgiven

The people of al Madmah and the neighbouring Arabs blamed for holding back on the occasion

All sacrifices for the sake of the religion are counted to them

Exhortation to fight rigorously against the infidels

Reproof to those who receive the revelation suspiciously

God will stand by his Apostle.

## V -Sources of the Qur'an

Muhammadanısın owes more to Judaism (see a book by M Geiger, entitled, Was hat Muhammed aus dem Judenthume aufgenommen, in which that learned low has traced all the leading features of Islam to Talmudic sources, also Literary Remains of Emanuel Deutsch, Essay on Islam, also article on Judaism in the present work) than it does to either Christianity or Saheanism, for it is simply Talmudic Judaism adapted to Arabia, plus the Apostleship of Jesus and Minhammad, and wherever Muhammad departs from the monotheistic principles of Indaism, as in the idclatrous practices of the Pilgrimage to the Kribah, it is evident that it is done as a necessary concession to the national feelings and sympathies of the people of Arabic and it is absolutely impossible for Munammadan divines to reconcile the idelatrous rites of the Ks pah with that simple monothersm which it was evidently Muhammad's intention to establish in Arabia.

The sources (says Mr Rodwell) whence Muhammad derived the materials of his Koran, are, over and above the more poetical parts which are his own creation, the logends of his time and country, Jonish traditions based upon the Talmud, and the Christian traditions of Arabia and of S Syria. At a later period of his career, no one would ven ture to doubt the divine origin of his whole book But at its commencement the case was different. The people of Mecca spoke openly and tauntingly of it as the work of a poet, as a collection of antiquated or fabulous They aclegends, or as palpable sorrery cused him of having confederates, and even specified foreigners who had been his coad Such were Salman the Persian (Salman al-Farisi), to whom he may have owed the descriptions of heaven and hell, which are analogous to those of the Zendavesta, and the Christian monk Sergius, or, as the Muliammadans term him, Boheira (Buhai rah) From the latter, and perhaps from other Christians, especially slaves natura lised at Mecca, Muhammad obtained access to the teaching of the Apocryphal Gospels, and to many popular traditions of which those gespels are the concrete expression. His wife Chadijah (Khadijah) as well as her oousin Waraka (Waraqab), a reputed convert to .Christianity, and Muhammad's intimate friend, are said to have been well acquainted with the doctrines and sacred books, both of Jews and Christians And not only were several Arab tribes in the neighbourhood of Mecca converts to the Christian faith but on two occasions Much, and mad travelled with his uncle Abu Talib, as far as Bostra where

he must have had opportunities of learning the general outlines of Oriental Christian doc trine, and perhaps of witnessing the ceremo nial of their worship

"It has been supposed that Muhammac derived many of his notions concerning Christianity from Gnosticism and that it is to the numerous Gnostic sects the Koran allade when it reproaches the Christians with having 'split up their religion into parties' But for Mnhammad thus to have confounded Gnos tiersm with Christianity itself, its prevalence in Arabia must have been far more universa than we have reason to believe that it reall' was In fact, we have no historical autho rity for supposing that the doctrines of these heretics were taught or professed in Arabi at all It is certain, on the other hand, tha the Basildans, Valentinians, and other Gnos tic sects had either died ont, or been reab sorbed 10to the Orthodox Church, toward the middle of the fifth century, and had dis appeared from Egypt before the sixth. I remains possible, however, that the Gnosts doctrine concorning the Crucifixion may have been adopted by Muhammad as likely to re concile the Jews to Islam as a religion em bracing both Judaism and Christiamity, i they might believe that Jesus had not bee put to death, and thus had the stumbling block of the Atonement removed out of ther path the Jews would, in this case, hav simply been called upon to believe in Jesu as a divinely born and inspired teacher, who like the patriarch Enoch, or the prophe Elijah, had been miraculously taken from the earth But, in all other respects, the sobe and matter of-fact statements of the Koran relative to the family and history of Jeans are opposed to the wild and fantastic doc trines of Gnostic emanations, and especially to the manner in which they supposed Jesus, a his baptism, to have been brought into unier with a higher nature. It is more clear tha Muhammad borrowed in several points from the doctrines of the Ebionites, Essenes, and Sabertes Epiphanius describes the notion of the Ebionites of Nabathes, Moabites, and Basanites, with regard to Adam Jesus, almos in the very words of Sura iii. 52 He tells u that they observed circumcision, were opposed to celibacy, forbade turning to the sunrise, bu enjoined Jerusalem as their Keola (Qiblah), (a did Muhammad during twelve years), that they prescribed (as did the Sabeites) wash ings, very similar to those enjoined in the Koran and allowed oaths (by certain natura objects, as clouds, aigns of the Zodiac, oil, the winds, etc.), which also we find adopted therein. These points of contact with Islam knowing as we do Muhammad's eclecticism can hardly be accidental.

"We have no evidence that Muhammad has access to the Christian scriptures, though 1 is just possible that fragments of the Old o Now Testament may have reached him through Chadijah or Waraka, or other Mec can Christianis, posses-ing Mad of our sacist volume. I note in our one direct quotation

(Sura xx: 105) in the whole Koran from the Scriptures, and though there are a few passages as where alms, are said to be given to be seen of men, and as, none forgiveth sine but God only, which might seem to be identical with texts of the New Testsment, yet this annularity is probably merely accidental It is, however, curious to compare such passages as Deut. xxvi 14, 17, and 1 Peter v 2 with Sura xxiv 50, and Sura x 78-John vn 15, with the 'wisterate' prophet-Matt xxiv 36, and John xii 27, with the use of the word hour, as meaning any judgment or crisis, and the last Judgment—the voice of the Son of God which the dead are to hear, with the exterminating or awakening cry of Gabriel, etc. The passages of this kind, with which the Koran abounds, result from Muhammad's general acquaintance with scriptural phraseology, partly through the popular legends, partly from personal intercourse with Jews and Ohristians And we may be quite cer tain that, whatever materials Muhammad may have derived from our Scriptules, directly or indirectly, were carefully recast

"It ohould also be borne in mind that we have no clear traces of the existence of Arabic versions of the Old or New Testament previous to the time of Muhammad passage of St Jerome- Hac autem translatio nullum de veteribus sequitur interpretom , sed ex 15 to Hebraico, Arabicoque sermone, et interdum Syro, nunc verba, nunc sensum, nunc simmi utrumque resonabit' (Prol Gal), obviously does not refer to tersions, but to
ideam The earliest Ar version of the Old Testament of which we have any knowledge is that of R Sandias Gaon, AD 900 and the oldest Ar version of the New Testament is that published by Erpenius in 1616, and transcribed in the Thebais, in the year 1271. by a Coptic bishop, from a copy made by a person whose name is known, but whose date is uncertain Michaelis thinks that the Michaelia thinks that the Arabic versions of the New Testament were made between the Baracon conquests in the seventh century and the Crusades in the eleventh century-so opinion in which he follows, or comoides with, Walton (Prol in Polygl § xiv), whe remarks- Plane constat versionem Arabicam apud eas (occlesias orientales) factam osse postquam lingua Arabica per victorise et religionem Muhammedanicam per Orientem propagata fuerat, et in muliis lecis facta eseet vernacula? It, inleed, in these comparatively late versions, the general phraseology, eepecially in the histories common to the Scriptures and to the Koran, bore any a milarity to each other, and if the orthography of the proper names had been the same in each, it might have been fair to auppose that such versions had been made, more or less, upon the basis of others, which, though now lost, existed in the ages prior to Muhammad, and influenced, if they did not directly form, his sources of information. But this dees not appear to be the case The phraseology of our existing versions is not that of the Koran, and the versions as a whole appear to have been made from the

Septuagint, the Vulgate, Syriac, Coptic, and Greek, Tischendorf, indeed, says that the four Gospels originem mertam habere videntur; but the internal evidence is clearly in favour of the Greek origin or the Arabic Gespels This can be seen in part even from the order of the words, which was retained, like that of the Greek, so far as possible, even in such constructions and transpositions of words as violate the rules of Arabic Syntax.

From the Arab Jews, Muhammad would be enabled to derive an abundant though distorted knowledge of the Scripture histories The secrecy in which he received his lustructions from them and from his Christian Informants, enabled him boldly to declare to the ignorant pagan Meccans that God had revorled those Biblical histories to him But there can be no doubt, from the constant identity between the Talmudic perversions of Scripture histories and the statements of the Koran, that the Rabbis of Hojaz communiested their legends to Muhammad. And it should be remembered that the Talmud was completed a century previous to the era of Muhammad, and cannot fail to have exten swelv influenced the religious creed of all the fews of the Arabian peninsula. In one passage Munrumad speaks of an individual lew-perhaps some one of note among his professed fillowers, as a witness to his mission, and there can be no doubt that his rolations with the Jeas wore, at one time, these of friendsuip and intimacy, when we and him speaking of their recognizing him as they do then own children, and blaming their most colloquial expressions. It is impossible however for us at this distance of time to penetrate the mystery in which this subject is involved. Yet certain it is, that, although their testimony against Muhammad was speedily silenced, the Koraish knew onough of his private history to disbelieve and to disprove his pretensions of being the recipient of a divine revelation, and to accuse him of writing from the dictation of teachers morning and evening And it is equally cor tain that all the information received by Muhammad was embellished and recast in his own mind and with his own words. There is a unity of thought, a directness and sim plicity of purpose, a peculiar and laboured style, a uniformity of diction, coupled with a certain delt ienev of imaginative power, which indicate that the avata (signs or verses) of the Koran are the product of a single mind louger narratives were probably, elaborated in his leasure hours, while the shorter verses, each proclaiming to be a sign or miracle, were promulgated as occasion required them. And, whatever Muhammad may himsolf profess in the Koran as to his ignorance even of reading and writing, and however strongly modern Muhammadans may melet upon the same point—an assertion, by the way, contradicted by many good authors—there can be no doubt that to assimilate and work up his materials, to fashion them into elaborate Suras, and to fit thom for public recital, must have been a work requiring much time, study, and meditation, and presumes a far greater degree of general culture than any orthodox Muslim will be disposed to admit" (The Preface to Rodwell's El-Korân, p xvi et seq)

VI - The Recital and Reading of the Qur'an

Triawah (5,%), or "the recital of the Qur'au," has been developed into a science known as 'limu'i-Taywid (ala), which moludes a knowledge of the peculiarities of the spelling of many words in the Qur'an, of the quadiat (anis), or various readings, of the elaculations, responses, and prayers to be said at the close of appointed passages, of thevarious divisions, punctuations, and marginal instructions, of the proper pronunciation of the Arabio words, and of the correct intonation of different passages

The reading or recital of the Qur'an should commence with legal ablution and prayer. The usual prayer is, "I seek protection from God against the cursed Satani," which is followed by the invocation. "In the name of God the Merciful, the Compassionate!"

The mosque is considered the most suitable of all places in which to read the Qur'an, and the most auspicious days of the week are Frids., Monday, and Thursday. The ordinary time allowed for reading the Qur'an through is forty days, although by reciting a juz' or siparah daily, it can be done in thirty days, which is said to have been the custom of the Prophet. Some read it through by manzils, or stages, of which there are seven, which is done in a week. On no account should it be read through in less than three days, for which there is a three-fold division, known in Persian as the Ahatam-i-Manzil-i-Fil, the initial letters of each portion (A) to forming the word fil.

Ejaculations, or responses, are made at certain places. For example, at the end of the Sūratn 'l Fātihah (1) and of the Sūratn 'l-Baqarah (11), any 'Am'n' At the end of the Sūratn Bani Isrā'il (xvii), say, "God is great!" After the last vorse of the Sūratn l-Qivāmah (lxxv), say, "Is He not powerful enough to raise the dead? Say, Yes, for He is my Lord Most High!" At the end of the Sūratu 'l-Mulk (lxvii), say, "God brings it (olear water) to us and He is Lord of all the Worlds!"

In addition to responses to be made after each Surah, or Chapter, there are certain ejaculations to be made after certain verses, for example, after the sixteenth verse of the third Sürah, "There is no God but He, the Mighty, the Wise!" say, "I am a witness to this!"

There are fourteen verses known as the Aydin's-Sajdah, after which a prestration is made. They are Sürahs vii 203 xiii 16 xvi 51; vi. 109, xiz. 59, xxii 19, xxv 61, xxvii 26, xxxii 15, xxxvii 24 xli 38; hii. 62, lxxxiv 20, xcvi 18

There are numerous instructions given as to prenunciation, and there have arisen seven schools of pronunciation, which are known as

those of the Qurra'u 's-Sab'ah, or "seven readers (for a list of these readers, see QARI) It is considered quite lawful to recite the Qur'an according to the pronunciation established by any one of these seven worthes.

There are many marks and symbols on the margin of an Arabic Qur'an. Mr Sell, in his Ilm : Tajwid, gives them in detail (Ilm : Tajwid, Keys & Oo, Madras, 1852). The symbol for full stop is 0, when the reader should take breath. The word is written when a slight pause is made, but no breath taken. There are also signs which are known as way?, or pause. They were originally of five kinds, but many more have been added in modern times. They are distinguished by letters and words. [WAQF]

There are twenty-nine Surahs of the Quran which begin with certain letters of the alphabet. These letters, the learned say, have some profound meaning, known only to the Prophet himself, although it seems probable that they are simply marks recorded by the amanuensis.

(1) Six Sürahs begin with the letters Alif, Lām, Mim alt ALM, viz Sürahs al-Baqarah (11), Ālu 'Imrān (111), al-'Ankabūt (xxix.), al-Rām (xxx), Luqmān (xxx), as-Sajdah (xxxi)) Golius thinks that they probably stand for Amr h-Muhammad," And to have been written by the amannensis Jalālu 'd-dīn as-Suyūtī says that Ibn 'Abbās said that they stood for Anā 'llāhu a'limu, "I, God, know" (that this is true) Al-Baizāwī thinks A stands for "Allāh," L for "Gabriel," and M for Mulammad" Mr Salegives the meaning as Allāhu Latifun Majīdun, "God is gracions and exalted", others have suggested Alluhu h-Muhammad, "God to Muḥammad." But the general behei is that the letters have a hidden meaning

(2) At the sommencement of Süratu 1-A'ruf (vii), there is Alif, Lām, Mīm, Sād. المصلا ALMS, which may mean A, "Anā", L, "Allah', M, "Rihmān", S, "Samad", ie I am God, the Merciful, the Eternal."

(3) The Süratu 'r-Ra'd (xm) begms with the letters Als', Lām, Mim, Rā (1 ALMR, which al Bairāwī takes to mean, A, "Anā", L, "Allāhū" M, "A'lmu", R, "Arā." "I, God, both know and see"

(4) Five Sürahs begin with Alif, Lām, Rā. Il ALR which some understand to mean Amara it Rabbi, "My Lord hath said to me," or Anā 'llāhu arā, "1, God, see" These Sürahs are Yūnus (x), Hūd (xi), Yūsuf (xi), Ibiahm (xiv), al-Hir (xv).

Ibishim (xiv), sl-Hijr (xv).

(5) The Süratn Maryam (xix.) begins with the letters Kdt, Hā, Yā, 'Ain, Ṣād.

KHY AS, which Ibn 'Abbās says stand for five attributes of the Almighty Karim. 'Gracious", Hādi, "Guide', Hakīm (taking the middle letter), "Wise", 'Alīm, "Learned", Sādia, "Righteous'

5ādiq, "Righteous"

(6) The Süratu TH (xx), as its title implies, begins with the letters TE He L., which Hussin says may signify Taker,

"Pure", Hads, "Guide", being attributes

(7) Six Surahs commence with the letters Hà Mim , HM, namely, Sürahs al-Mu'min (xl.), Fussilat (xl.), az Zukhrní (xl.n.), ad-Dukhān (xl.v.), al-Jāsayah (xl.v.), al-Ahqāf (xl.v.). Ibn 'Abbās says they indicate the attribute Rahman, "Merciful"

(8) The Suratu 'sh Shura (xin ) begins with

Ha Mim 'Ain Sin Qaf HM'ASQ, which Muhammad ibn Ka'b undorstood to mean H for Rahman, "Meiciful", M for mean H for Rahman, "Melcittl", M for Rahma, "Gracious" 'A 'Alm, "Learned", S, Quddüs, "Holy", Q, Qahhār, "Dominant", being attributes of God

(9) The Suratu YS (xxxv1), as its title implies, begins with the letters Yā Sin ,

which is supposed to stand for Ya insan, "O man!

(10) The Suratu S (xxxviii) as its title augmiffer, begins with the letter Sad , which some say morns Sidq, "Truth

(11) The Suratu Q (1), as its name implies, begins with the letter Wat 5, which Jalain d-Din as-Suyuti says stands for Qadir, "Powerful," an attribute of God Others think it means the mountain of Qaf

(12) The Suratu 'I Nami (xxvii) begins with the letters Tā Sin , which Muliammad ibu Ka'b says stand for Zūt toul, " Most Powerful," and Quddus, "Holy being attri

butes of the Almighty

(13) Two Sürahs, namely ash Shu'ara' (xxvi), and al-Quass (xxvii), begin with Ia Sin Mim , which supplies the addition of the attribute Rahman, "Merciful," to those of the former section, indicated by TS

(14) The Suratu 1-Qalam (lxviii) begins with Nun, N, which some sav stands for an ink-horn, others for a fish, and some for the attribute of Nur, or "Light"

#### VII .- The Interpretation of the Qur'an

'Ilmu'l-Usul (علم الأمول), or the Exegens of the Qur'an, is a very important sciouce, and is used by the Muslim divine to explain away many apparent or real contradictions The most authoritative works on the 'Ilinu 'l-Usul of the Qur'un, are Manaru L-Usul and its commentary, the Nuru 'l-Auwai, and as-Suyuti's Itaan (ed by Sprenger) various laws of interpretation laid down in these books are very complicated, requiring the most careful study. We have only space for a mere outline of the system

The words (alfaz) of the Qur'an are of four classes Khase, 'Amm, Mushtarak, and

Mu'awwa!

(1) Khāss, Words used in a special sense This speciality of sense is of three kinds Alususu 1-jus, Speciality of genus, e.g. man-kind, Khuyusu 'n-nau', Speciality of species, e.g. a man, khususu 'l-'am Speciality of an Individual, e.g. Muhammad (2) 'Amm, Collective or common, which

embrace many individuals or things, e q psople.

(3) Mushturak, Complex words which have

several significations, eg 'ain, a word which signifies an Eye, a Fountain, the Knee, or the Sun.

(4) Mu'awwal, words which have several significations, all of which are possible, and so a special explanation is required. For example, Surah cviii 2, reads thus in Sale's translation "Wherefore pray unto the Lord and slay (the victims)" The word translated "slay" is in Arabic inhar, from the root The folnahr, which has saveral meanings lowers of the great Legist, Aba Hanifah, render it "sacrifice," and add the words (the "victims") The followers of Ibn Ash-Shah'i say it means "placing the hands on the breast in prayer"

II The Scutences ('Ibarah) of the Qur'in are either Zahir or Khafi. : e either Obvious

or Hidden

Obvious sentences are of four classes -Zaher Nass, Mufassar, Muhkam

(1) Zāhir -Those sentences, the meaning of which is Obvious or clear, without any ussistance from the context (garinah).

(2) Nass a word commonly used for a text of the Qui'an, but in its technical meaning here expressing what is meant by a sentence, the meaning of which is made clear by some word which occurs in it The following sentence illustrates both Cahir and Nasa "Take in marriage of such other women as please you, two, three, four "This sentence 18 Auhir, because maritage 18 bere declared lawful, it is Nass, because the words "one, two, three, four" which occur in the sentence, show the unrawfulness of having more than four wives

(3) Mujassar, or explained A sentence which needs some word in it to explain it and Thus 'And the angels make it clear prostrated themsolves, all of them with one accord save Iblis (Satan)" Here the words save Iblis" show that he did not prostrate This kind of sentence may be abro-

gated

(4) Muhkam, or perspicuous A sentence as to the meaning of which there can be no doubt, and which cannot be controverted, thus "God knoweth all things" This kind of sentence cannot be abrogated To act on such sentences without departing from the literal sense is the highest degree of obedience to God's rommand

The difference between these sentences is seen when there is a real or apparent contradiction between them If such should occur, the first must give place to the second, and so on Thus Muhkam cannot be abrogated or changed by any of the preceding, or Mufassar by Nass, &c

Hidden sentences are either Khafi, Mushkel,

Mujmal, or Mutashābih

(1) Khuj: -Sentences in which other persons or things are hidden beneath the plain meaning of a word or expression contained therein e.g. Süratu 7-Ma'dah (v), 42, "As for a thiof whether male or female cut ye off their hands in recompense for their doings. In this sentence the word suring, "third," a understood to have hidden beneath its literal meaning, both pickpockets and highway rob-

(2.) Mushkul.—Sentences which are ambiguous, e.g Süratu 'd-Dahr (kxvi), 15, "And (their attendants) shall go round about them with vessels of silver and goblets The bottles shall be bottles of silver" The difficulty here is that bottles are not made of silver, but of glass The commentators say, however, that glass is dull in colour, though it has some lustre, whilst silver is white and not so bright as glass Now it may be, that the bottles of Paradise will be like glass bottles as regards their lustre, and like silver as regards their colour But anyhow, it is very difficult to ascertain the meaning
(3) Mujmal - Sentences which may have

a variety of interpretations, owing to the words in them being capable of several meanings, in that case the meaning which is given to the sentence in the Traditions relating to it should be acted on and accepted, or which may contain some very rare word, and thus its meaning may be doubtful, as "Man truly is by creation hasty" (Surah lxx. 19) In this verse the word halu. "hasty," occurs It 19 very rarely used, and had it not been for the following words, "when evil toucheth him, he is full of complaint, but when good befalleth him, he becometh niggardly," its meaning would not have been at all easy to

understand The following is an illustration of the first kind of Mujical sentences - Stand for prayer (salāt) and give alms (zakāt)" Both salāt and zakāt are Mushtarak" words The people, therefore, did not understand this verse, so they applied to Muhammad for an explanation. He explained to them that salat might mean the ritual of public prayer, standing to say the words "God is great" or standing to repeat a few verses of the Qur'an, or it might mean private praver The primitive meaning of zakát is 'growing" The Prophet, however, fixed the meaning here to that of "almsgiving," and said 'Give of your substance one-fortieth part

(4) Mutachābik.—Intricate sentences, or expressions, the exact meaning of which it is impossible for man to ascertain until the day of resurrection, but which was known to the Prophet e.g the letters Alif, Läm, Mim (A. L. M.), Alif, Läm, Rž' (A. L. R.), Alif, Läm, Mim, Rä' (A. L. M. R.), &c., at the commencement of different Surahs or chapters Also Süratu 7-Mulk (lxvn.) 1, "In whose hand is the Kingdom," is God's Acad (Arabic, yad), and Süratu TH (xx), "He is most merciful and sitteth on His throne," is God sitteth (Arabic, islawa), and Süratu 7-Baqarah (ii), 116, "The face of God" (Arabic, wayhe ligh)

III The use (settrad) of words in the Qur'an is divided into four classes. They

are either Haqiqah, Mejaz, Sarih, or Kinayah (1) Haqiqah —Words which are used in their literal meaning e.g ruku, "a prostra-tion", smë, "adultary"

(2) Majās.—Words which are figurative, as salat in the sense of namaz, or the liturgioal prayers

(3) Sarih - Words the meaning of which 18 clear and palpable e g "Thou art free,"

"Thou art divorced."

(4) Kināyah — Words which are meta-phorical in their meaning eg "Thou art separated", by which may be meant, "thou art divorced"

IV The deduction of arguments, or stitldal, as expressed in the Qur an, is divided into four sections 'Ibarah, Isharah, Dalalah, and Iqtizā

(1) Ibaruh, or the plain sentence "Mothers, after they are divorced, shall give suck unto their children two full years, and the father shall be obliged to maintain them and clothe them according to that which is reasonable." (Surah ii 283) From this verse two deductions are made First, from the fact that the word "them" is in the feminine plural, it must refer to the mothers and not to the children, secondly, as the duty of supporting the mother is incumbent on the father, it shows that the relationship of the child is closer with the father than with the mother Penal laws may be based on a deduction of this kind

(2) Isharah, that is, a sign or hint which may be given from the order in which the words are placed, eg "Born of him," meaning, of course, the father

(3.) Dulālah, or the argument which may be deducted from the use of some special word in the verse, as "say not to your parents, 'Fie!' (Arabic, uff)" (Surah zvii. 23) From the use of the word uff, it is argued that children may not beat or abuse their parents Penal laws may be based on dulalah, thus "And they strive after violence on the earth, but God leveth not the abetters of violence" (Surah v 69) the abettors of violence" (Surah v 69) The word translated "strive" is in Arabic literally yas'auna, "they run." From this the argument is deduced that as highwaymen wandor about, thoy are included amongst those whom "God loveth not," and that, therefo., the severest punishment may be given to them, for any deduction that comes under the head of dalalak is a sufficient basis for the formation of the severest penal laws.

(4) Iqueza This is a deduction which demands certain conditions "whoseever killeth a believer by mischance, shall be bound to free a behever from slavery" (Sūrah iv 94) As a man has ne authority to free his neighbour's slave, the condition here required, though not expressed, is that the slave should be his own property

#### VIII - The Abrogation of Passages in the Qur'an

Some passages of the Qur'an are centradictory, and are often made the subject of attack, but it is part of the theological belief of the Muslim dootors that certain pas sages of the Qur'in are mansukh (tombe), or abrogated by verses revealed afterwards entitled nasikh (المسخ). This was the doctrintaught by Muhammad in the Süratu 7-Baqarah (ii) 105 "Whatever verses we (: e God) cancel or cause thee to forget, we bring a better or its like" This convenient doctrine fell in with that law of expediency which appears to be the salient feature in Muham-

mad's prophetical career

In the Tafsir-i-Azizi, it is written, that abrogated (mansikh) verses of the Qur'an are of three kinds (1) Where the verse has been removed from the Qur'an and another given in its place, (2) Where the injunction is abrogated and the letters of the verse remain, (8) Where both the verse and its injunction are removed from the text. This is also the view of Jalaiu 'd-Din, who says that the number of abrogated verses has been variously estimated from five to five hundred

The Greek verb καταλύω, in St Matthew v 17, has been translated in some of the versions of the New Testament by manukh, but it conveys a wreng impression to the Muhammadan mind as to the Christian view regarding this question. According to most Greek lexicons, the Greek word means to throw down or to destroy (as of a building), which is the meaning given to the word in our authorised

Emglish translation Christ did not come to destroy, or to pull down, the Law and the Prophets, but we all admit that certain precepts of the Old Testament were abrogated by those of the New Testament Indeed, we further admit that the old covenant was abrogated by the new covenant of grace. "He taketh away the first that he may establish the second "Heb x. 9

In the Arabic translation of the New Testament, printed at Beyiut AD 1869, καταλύω is translated by naqz, "to demolish", m Mr Loewenthals Pushto translation, AD 1863 by bāṭikuud, "to destroy," or "render void", shd in Henry Martyn's Persian Testament, AD 1837, it is also translated by the Arabic ibṭāl, ie "making void." In both the Arabic-Urdū and Roman Urdū it is unfortunately rendered mansūkh, a word which has a technical meaning in Muhammadan theology contrary to that implied in the word used by our Lord in Matthew v 17

Jalalu d Din in his Itaan gives the following list of twenty verses which are acknowledged by all commentators to be abroguted. The verses are given as numbered in

the Itgan.

| No | Mansukh, or<br>abrogated verses                        | Nāsikh, or<br>abrogating verses                        | The Subject abrogated                            |
|----|--------------------------------------------------------|--------------------------------------------------------|--------------------------------------------------|
| 1  | Süratu 'l-Baqarah (n.)                                 | Sürstn 7-Baqarah (11)                                  | The Qiblah                                       |
| 2  | Süratu 'I-Baqarah (11)<br>178.                         | 49                                                     | Qisus, or Retaliation                            |
|    |                                                        | Sūratu Banī Israīl, (xvii ),                           |                                                  |
| 8  | Süratu 1-Baqarah (n.)                                  | , Süratu 1-Baqarah (11),                               | The Fast of Ramazan                              |
| 4  | Süratu 'l-Baqarah (11)                                 | , Süratn 'l-Baqarah (11)                               | Fidyah or Expiation.                             |
| 5  | Sûratu Āli 'Imrān (111.)<br>102                        | Sūraiu't-Taghābun(lxiv),<br>16                         | The lear of Gog                                  |
| 6  | Süratu 'n Nisa (iv), 88                                | Suratu 'n-Nisā' (iv ), 89<br>Sūratu 't Taubah (ix ), 5 | Jihad, or war with infidels                      |
| 7  | Süratu 'l-Baqarah (11)<br>216                          | Suratu 't-Taubah(ix ),86                               | Jihad in the Sacred months                       |
| 8  | Süratu 7-Baqarah (11)                                  | 234                                                    | Provision for widows                             |
| 9  | Süratn 'l Baqarah (11)                                 | Suratu 't-Taubah (ix )                                 | Slaving enemies in the Sacre                     |
| 10 | Süratu 'n-Nısā' (ıv ), 14                              | Suratu 'n Nur (xxiv), 2                                | Mosque<br>Imprisonment of the adults             |
| 11 | Sűratu 'l Mā'ıdah (v).                                 | Sūratu 't-Ţalāq (lxv), 2                               | ress<br>Witnesses                                |
| 12 | Suratu l'Anfai (vn.), 66                               | Suratu 7 Anfal (vu), 67                                | Jihad, or war with infidels                      |
| 18 | Suratu n-Nur (xxiv), 3                                 | Duratu n-Nur (xxiv ) 32                                | the marriage of adulterers                       |
| 14 | Süratu 'l-Ahzāb (xxxııı),<br>52                        | Suratu i Ahzāb (xxxiu),                                | The Prophet's wives                              |
| 15 | Süratu'l-Mujādilah (lviii.)<br>18, first part of verse |                                                        | Giving alms before assembling                    |
| 16 | Suratu 'l - Mumtahmah<br>(lx.), 11                     |                                                        | a council. Giving money to infidely for          |
| 17 | Soratu 't-Taubah (ix ), 89                             |                                                        | women taken in marriage.                         |
| 18 | (laxiu.). 2.                                           | Suratu I-Muzzammil                                     | Juhad, or war with infidels.<br>The night prayer |
| 19 | Süretu 'n-Nür (xxiv),                                  | (lxxii), 20<br>Sūratu n-Nūr (xxiv),<br>58              | Permission to young children                     |
| 20 | Sūratu 'n-Nieā' (iv.), 7                               | Süratu 'n-Nısa' (17), 11                               | to enter a house.  Division of property          |

#### IX -The Reputed Excellence of the Quran, and str Meraculous Character

Copies of the Qur'an are held in the greatest esteem and reverence amongst Muhammadans They dare not to touch it without being first weaked and purified, and they read it with the greatest care and respect, never holding it below their girdles. They swear by it, consult it on all occasions, carry it with them to war write sentences of it on their banners, suspend it from their necks as a charm, and always place it on the highest shelf or in some piace of honour in their houses hammadans, as we have already remarked, believe the Qur'an to be uncreated and eternal, subsisting in the very essence of God. There have, however, been great dif-ferences of opinion on this subject. It was a point controverted with so much heat that it occasioned many calamities under the Abbaside Khalifaha Al-Mamun (AH 218) made a public edict declaring the Qui'an to be created, which was confirmed by his successure al-Mutasim and al-Wasiq, who whipped and imprisoned and put to death those of the contrary opinion. But at length al Mutawakkil, who succeeded al-Wasiq, put an end to these persecutions by revoking the former edicts, releasing those that were impusoned on that account, and leaving every man at liberty as to his belief on this point (Abū'l Fara), p 262) The Qui'an is, however, generally held to be a standing muracle indeed, the one miracle which bears witness to the truth of Mahammads mission an assumption which is based upon the Prophet's own statements in the Qur'an (Sürah x 39, xi. 16, lil. 34), where he calls upon the people who charge him with having invented it to procure a single chapter like it. But the Mu'tazalites have asserted that there is nothing miraculous in its style and composition (vide Sharbu'l-Munaqif) The excellences of the Qur'an, as explained by the Prophet himself, claim a very important place in the tra-ditions (see Faza'ilu 'l-Qur'ān, in the Tradi tions of al-Bukhārī and Muslim), from which the following are a few extracte

· The best person amongst you is he who

has learnt the Qu'ran, and teaches it "

"Read the Quran as long as you feel a pleasure in it, and when tired los ve off "

"If the Quran were wrapped in a skin and

thrown into a fire, it would not hurn"

'He who is an expert in the Qur'an shall rank with the Honoured Righteons Scribes, and he who reads the Qur'an with difficulty and gets tired over it shall receive double rewards "

"The state of a Musulman who reads the Qur'an is like the crange fruit whose emell

and taste are pleasant."

"The person who repeats three verses from the beginning of the chapter of the Cave (Sürah xvin ) shall be guarded from the strife of ad-Dajjāl"

"Everything has a heart, and the heart of the Quran is the chapter Ya-sin (Surah xxxvi), and he who reads it, God will write for him rewards equal to those for reading the whole Qur'an ten times "

"There is a Surah in the Quran of thirty verses which intercedes for a man until he is pardoned, and it is that commencing with the words, 'Blessed is he in whose hands is

the kingdom." (Sürah lxvi)

16 God wrote a book two thousand years before creating the heavens and the earth, and sent two verses down from it, which are the two last verses of the chapter of the Cew (Sûrah it.) and if they are not repeated in a house for three mights, the devil will be near that house"

Verily the devil runs away from the house in which the chapter entitled the Cow

us read "

"The chapter commencing with these words, 'Sav God is one God (Sürah exil.), is equal to a third of the Qur'an."

"The person that repeats the chapter of the Cave (Süralı xvin.) on Friday, the light of faith brightens him between two Fridays

In the Qur'an there are many assertions of its excellence, the following are a few selected Vetter -

Surah iv 94 'Can they not consider the Qur'ant Were it from any other than God, they would assuredly have found in it many contradictions

Surah ix 16 "If they shall say, 'The Qur'an is his own device.' Then bring ten

Surshs like it of your devising "
Sursh xlvi. 7 "Will they say, 'He hath
devised it'? Say, If I have devised it, then not one single thing can je ever obtain for me trom God."

Surah hu. 4 "Verily the Qur'an is none One terrible in other than a revolution

power taught it him."

Maracci, von Hammer, and other Orientalists, have selected the xoust chapter of the Qur an, entitled the Suratu 'sh-Shams, or the Chapter of the Sun, as a favourable specimen of the best style of the Qur'an. It begins in Arabic thus -

ا وَالْفُحْسِ وَمُعَاهَا ٢ وَٱلْقَمِرِ إِدَا تَلَاهَا ٣ وَٱلنَّهَارِ الدَّا مَلَّهَا ٣ وَٱللَّيْلِ الدَّا يَعْشَاهَا · وَٱلسَّمَاءُ وَمَا بَمَاهَا ، وَٱلْأَرْضُ وَمَا لَمَاهَا ٧ وَنَفْس وَمَا سُواهَا ٨ فَأَلْهَمَهَا فُجُورَهَا وتَقُواهَا قد أَقَلْمَ مَنْ زَكَاهَا ١٠ وَتَدُ عَابَ مَنْ دَمَّاهَا

## Which Mr Rodwell translates as follows -

- 1 By the Sun and his noonday brightness
- 2 By the Moon when she followeth him !
- 3 By the Day when it revealeth his glory!
- 4 By the Night when it enshroudeth him: 5 By the Heaven and Him who built it!
- 6 By the Earth and Him who spread it
- forth! 7 By a soul and Him who balanced it,
- 8 And breathed into it its wackedness and its piety,

9 Blessed now is he who hath kept it pure, 10 And undone is he who hath corrupted it I

Baron von Hammer rendered it in German thus

1 Bey der Sonne, und ihrem schimmer, 2 Bey dem Mond der ihr folget immer,

8 Bey dem Tag der sie zeigt in vollem

glanz, Bey der Nacht, die sie verfinstert ganz, 5 Bey den Himmeln und dem der sie gemacht,

6 Bey der Erde und dem der sie schuf eben,

7 Bey der Seele und dem der sie ins gleichgewicht gebracht,

8 Bey dem der ihr das bewusstseyn des guten and bosen gegeben, 9 Selig wer seine Seele reinigt,

10 Wer dieselbe verdunklet wird auf ewig gepeinigt.

The renowned Orientalist, Sir William Jones, praised the following account of the drowning of Noah's sons as truly magnificent, and inferior in sublimity only to the simple declaration of the creation of light in Genesis D'Herbelot also considers it one of the finest passages in the Qur'an (Sürah x: 44-46) -

رَهِيَ تَحْرِي بِهُمْ فِي مَوْجٍ كَالْجِبَالِ وَآلَدَى لُوعً آبْنَهُ وَكَانَ فِي مَعْرِلِ يَا بُنَيٌّ آزُكُبٌ شَعَّنَا وَلَا تَكُنُّ مَعَ ٱلْكَافِرِينَ قَالَ سَآوِى أَلَى مَهِلَ يَعْسَمُنِي مِنَ اللهِ اللهِ عَلَى مَهِلَ اللهِ اللهِ اللهِ مَنْ أَمْرِ ٱللهِ اللهِ اللهِ مَنْ أَمْرِ ٱللهِ اللهِ مَنْ أَمْرِ ٱللهِ اللهِ مَنْ رَحَمَ وَحَالَ بَيْنَهُمَا ٱلْمَوْعُ فَكَانَ مِنْ ٱلْمُقْرَقِينَ وَقِيلَ يَا أَرْضُ ٱلْمُعَى مَا لَكُ وَيَا سَمَا ۖ أَتَّلَعَى وَهَيْضَ ٱلْمَا ۗ وَقُدِي ٱلْأَمْرُ وَٱسْتَوَتُ عَلَى ٱلْجُوْدَى وَقِيلَ بعداً للقرم الطَّالمين

It may be rendered as follows -

"And the ark moved on with them smid waves like mountains

"And Nosh called to his son-for he was

epart—
"Embark with us, O my child! and stay not with the unbelievers '

"He said, 'I will betake myself to a mountain that shall save me from the water

"He said, 'None shall be saved this day from God's decree, save him on whom He shall have mercy'

"And a wave passed between them and he was drowned

"And it was said, 'O earth! swallow up thy water ! and O heaven! withhold thy rain! And the water abated, and God's decree was fulfilled, and the ark rested on al Judi.

"And it was said, 'Avaunt, ye tribe of the wicked!"

# X - Commentaries on the Quran

in the earliest ages of Islam the expositions of the Quran were handed down in the tra-

ditional sayings of the companions and their successors, but we have it on the authority of the Kashfu 's-Zunun that one Quintbah ibn Ahmad, who died A.E. 316, compiled a systematic commentary on the whole of the Qur'an. The work is not now extent.

Muslim commentaries are very numerous. Dr. M Arnold (Islam and Christianity, p. 81) says there are no less than 20,000 in the Labrary at Trapolis

The best known commentaries amongst the Sunnis are those of -

Al-Baghawi, A H. 515 Az-Zamakhshari, A.H. 604. At-Tafsiru 'l-Kabir. A H. 606 Ibnu 'l-'Arabı, A H. 628 Al-Baizawi, A.H. 685 Al-Mudarik, A H. 701 Husain, A H 900 Al-Jalalan, A H 864, A H. 911 Al Mazhari, A H. 1225 'Azīzī, A H 1239

Amongst the Shi'she the following are works of reputation .

Shaikh Saduq. A # 381

At-Tafsiru 'l-Kubir, by Saiyid Muham-mad ar-Razī, 30 volumes, A.H 606

An-Safi, a H 668 As-Sirra 'I-Wajiz, A.H 715 Sidratu 'l-Muntaha, by Mir Bakir, A.H 1041 Al-Burhan by Salyid Hasham, A.B 1160.

## XI - Editions and Translations of the Qur'an

The Qur'an was first printed in Arabic at Rome by Pagninus Brixiensis, Rome, 1580, but it was either burned or remained un-published Since then the following editions of the Arabie text have appeared in Europe -

Al-Coranus, see lex Islametica, &c., the Arabic text of the Qur'an, published by A Hinkelmann, Hamburg, 1649, 4to

Alcorani textus universus, &a., the Arabic text with a Letin translation and namerous extracts from the principal commentaries, and preceded by a Prodromus, containing a "lefutation" of the Qur'an, by Maraeci, Padua, 1698, folio

راغراً, an anotated text of the Qur'an, published by order and at the cost of the Empress Catherine II of Russia, at St Petersburgh in 1787, 1 vol. in folio. This edition was reprinted at St Petersburgh in 1790, 1793, 1796, and 1798, and without any change at Kasan in 1803, 1809, and 1899 Another edition, in two vols, 4tc, without notes, was published at Kasan, 1817, reprinted 1821 and 1848, and a third edition, in 6 vols 8vo, at the same place, 1819.

Corans textus arabicus, &c., the first aritical edition of the text, by G Flügel, Leipzig, 1884, 4to Second edition, 1842, third edition, 1869

Coranus crabice, &c , revised republication of Flügel's text, by G. M. Redelob, Laipnig. 1887, 8vo

Berdhauss commentarius en Coranum, &c, the text of the Qurin with al-Baizawi's Commentary, by H. O Fleisher, two vols. 4to, Leipzig, 1846.

The Muhammadans, so far from thinking the Qur'an profanéd by a translation, as some authors have written (Marraccs de Alcoran. p 38), have taken care to have it translated into various languages, although these translations are always interlineary with the original text. Translations exist in Persian, Urdū, Pushto, Turkish, Javan, Malayan, and other languages, which have been made

by Muhammadans themselves

The first translation atttempted by Eurocans was a Latin version translated by an Enghahman, Robert of Retina, and a German, Hermann of Dalmatia This translation, which was done at the request of Peter, Abbot of the Monastery of Clugny, AD 1148, remained hidden nearly 400 years till it was published at Basic, 1548, by Theodore Bibli ander, and was afterwards rendered into Italian, German, and Dutch The next translation in German was by Schweiger, at Numberg, in 1616 This was followed by the above-mentioned work of Maracci con sisting of the Qur'an, in Arabic, with a Latin version with notes and refutations, A D 1698

The oldest French translation was done by M Du Ryer (Paris, 1647) A Russian version appeared at St Petersburg in 1776 M. Savary translated the Qur'an into French There have also been more recent ın 1788 French translations by Kasımirskı (Paris, 1st ed 1840, 2nd ed 1841, 3rd ed 1857

The first English Qur'an was Alexander Ross's translation of Du Ryer's French version (1649-1688) Sale's well-known work first appeared in 1734, and has since passed through numerous editions. A translation by the Rev J M. Rodwell, with the Surahs a ranged in chronological order, was printed in 1861 (2nd ed 1876) Professor Palmer, of Cambridge, translated the Qur'an in 1880 (Oxford Press) A Roman-Urdu edition of the Quran was published at Allahabad in 1844, and a second and revised edition at Ludianah in 1876 (both these being a transliteration of 'Abdu 'l-Qadır's well-known Urdú translation)

The best known translations in German are those by Boysen, published in 1778, with an Introduction and notes, and again revised and corrected from the Arabic by G Wahl in 1828, and another by Dr L. Ullmann, which has passed through two editions (1840,

1858)

## XI .- The Opinions of European Writers on the Quran

Mr Sale, in his Preliminary Discourse, remarks ;--

"The style of the Koran is generally beautiful and fluent, especially where it imitates the prophetic manner, and scripture phrases It is concise, and often obscure, adorned with bold figures after the Eastern taste, enlivened with fiorid and sementious expressions, and in many places, especially where the majesty

and attributes of God are described, sublime and magnificent, of which the reader cannot but observe several instances, though he must not imagine the translation comes up to the original, notwithstanding my endea-

vours to do it justice

"Though it be written in prese, yet the sentences generally conclude in a long continued rhyme, for the sake of which the sense is often interrupted, and upnecessary repetitions too frequently made, which appear still more ridiculous in a translation, where the ornsment, such as it is, for whose sake they were made, cannot be perceived. However, the Arabiana are so mightily delighted with this jingling that they employ it in their most elaborate compositions, which they also embellish with frequent passages of and ailusions to the Koran, so that it is next to impossible to understand them without being well versed in this book

"It is probable the harmony of expression which the Arabians find in the Koran might contribute not a little to make them relish the doctrine therein taught, and give an efficacy to arguments, which, had they been nakedly proposed without this rhetorical dress, might not have so easily prevailed. Very extraordinary effects are related of the power of words well chosen and artfully placed, which are no less powerful either to ravish or amaze than music itself, wherefore as much as has been ascribed by the best orators to this part of rnetorio as to any other He must have a very bad ear, who is not uncommonly moved with the very cadence of a well-turned sentence, and Mohammed seems not to have been ignorant of the enthusiastic operation of rhetoric on the minds of men, for which reason he has not only employed his utmost skill in these his pretended revelations, to preserve that digmity and sublimity of style, which might seem not unworthy of the majesty of that Being, whom he gave out to be the author of them, and to imitate the prophetic manner of the Old Testament, but he has not neglected even the other arts of oratory, wherem he succeeded so well, and so strangely captivated the minds of his audience, that several of his opponents thought it the effect of witchcraft and enchantment, as he sometimes complains (Surah xv 21, &c)"

The late Professor Palmer, in his Introduction to the Qur'an, remarks

"The Arabs made use of a rhymed and rhythmical prose, the origin of which it is not difficult to imagine. The Arabio language consists for the most part of triliteral roots, t.s. the single words expressing individual ideas consist generally of three consonants each, and the derivative forms expressing modifications of the original idea are not made by affixes and terminations alone, but also by the insertion of letters in the root. Thus garaba means 'he struck,' and quiala, 'he killed,' while mazrib and maqtil signify 'one struck' and 'one killed.' A sentence, therefore consists of a series of words which

would each require to be expressed in clauses of several words in other languages, and it is easy to see how a next following sentence. explanatory of or completing the first would be much more clear and forcible if it con asted of words of a similar shape and implying similar modifications of other ideas. It follows then that the two sentences would be necessarily symmetrical, and the presence of rhythm would not only please the car but contribute to the better understanding of the sense, while the thyme would mark the pause in the sense and emphasize the proposition.

"The Qur'an is written in this rhetorical style, in which it clauses are abothnical though not symmetrically so and for the most part end in the same about throughout

the ohapter

"The Arabic language lends itself very readily to this species of composition, and the Arabs of the desert in the piesent day employ it to a great extent in their more formal orations, while the literary men of the towns adopt it as the recognised correct style, deliberately unitaing the Quran

"That the test of Arab writers has never succeeded in producing arribing equal in ment to the Qur'an itself is not an prising

"In the first place they have agreed before hand that it is unapproachable and they have adopted its style as the perfect stan-dard, any deviation from it therefore inust of necessity be a defect Again with them this style is not spont meous as with Mohammed and his contemporaries but is is artificial as though Lughshmen should still continuo to follow Chancer as their model in suite of the changes winch their language his under With the prophot the style was natural, and the words were those used in every-day ordinary life, while with the later Arabic anthors the style is imitative and the ancient words are introduced as a literary embellishment. The natural consequence is that then attempts look laboured and unreal by the side or his impromptu and forcible eloquence

"That Mohammed, though, should have been able to challenge even his contemporarios to produce anything like the Qui an 'And if ye are in doubt of what we have revealed unto our servant, then bring a chapter like it. But if ye do it not, and ye surely shall do it not, &c,' is at first sight surprising, but, as Noldeka has pointed out this challenge really refers much more to the subject than to the more style,—to the originality of the conception of the unity of God and of a revelation supposed to be couched in God's own words. Any attempt at such a work must of necessity have had all the weakness and want of prestige which attaches to an imitation. This idea is by no means foreign to the genius of the old Arabs.

"Amongst a people who believed firmly in witcheraft and seothsaying and who though passionately fund of poetry, believed that every poet had his familiar spirit who inspired his utterances, it was no wonder that the prophet should be taken for 'a soothwayer, for 'one possessed with an evil spirit,' or for 'an infatuated poet'"

Mr Stanley Lane Poole, in his Introduction to Lanes Selections from the Kur-fin, remarks —

"It is confused in its progression and strangely mixed in its contents, but the development of Mohammad's faith can be traced in it, and we can see dimly into the workings of his mind, as it struggles with the deep things of God wreatles with the doubts which eclaced the cavils of the unbelievers, some upwards on the wings of costatic faith, till at last it game the repose of fruition studied thus the Kui-an is no longer dull leading to one who cares to look upon the working of a passionate troubled human soul, and who can enter into its trials and share in

the jos of its triumphs

In the morahs revealed at Mekka, Mohammad has but one theme-God, and one object-to draw his people away from their moss and bring them to the feet of that God He tells them of Him in glowing language, that comes from the heart's white heat points to the glories of nature, and tells them these are God's works With all the brilliant magery of the Arab, he tries to show them what God is, to convince them of His power and His wisdom and His justice The corahs of this period are short, for they are pitched in too high a key to be long austained language has the ring of poetry, though no part of the Kur-an complies with the demands of Arab metre Tho sentences are short and full of half restrained energy, yet with a musical cadence. The thought is often only half expressed, one feels the speaker has oseayed a thing beyond words, and has suddenly discovered the impotence of language, and broken off with the centence unfinished There is the fascination of true postry about these earliest snormbs, as we read them we understand the enthusiasm of the Prophets followers, though we cannot fully realise the beauty and the power, masmuch as we cannot hear them hurled forth with Mohammads fiery eloquenco From first to last the Kur an is essentially a book to be heard, not read, but this is especially the case with the earliest chapters

"In the scorahs of the second period of Mekks, we begin to trace the decline of the Prophets elequence. There are still the same earnest appeals to the people, the same gorgoous pictures of the Last Day and the world to come, but the language begins to approach the quiet of prose, the sentences become longer the same words and phrases are frequently repeated, and the weariseme stories of the Jewish prophets and patriarchs, which fill so large a space in the later portion of the Kur-in, now make their appearance. The fierce passion of the earliest scorahs, that could not out save in short burning verses, gives place to a calmer more argumentative style. Mohammad appeals less to the works of God as proofs of his teach-

ing, and more to the history of former teachers, and the punishments of the people who would not bear them And the characteristic caths of the first period, when Mohammad awears by all the varied sights of nature as they mirrored themselves in his magnation, have gone, and in their place we find only the weaker oath 'by the Kur-an.' And this declension is carried still further in the last group of the scorahs revealed at Mekka. The style becomes more involved and the sentences longer, and though the old enthusiasm bursts forth ever and anon, it is rather an echo of former things than a new and present intoxication of faith. The fables and repetitions become more and more dreary and but for the rich eloquence of the old Arabic tongue, which gives some charm even to mextricable sentences and duli stories. the Kur-in at this period would be unreadable As it is, we feel we have fallen the whole depth from poetry to prose, and the matter of the prose is not so enperlative as to give us amends for the loss of the poetic thought of the earlier time and the musical fall of the sentences

" In the socrahs of the Medina period taese faults reach their climax. We read a singu larly varied collection of criminal laws, social regulations, orders for battle, harangues to the Jews, first conciliatory, then denunciatory, and exhortations to spread the faith and such-like hotorogeneous matters Happily the Jewish stories disappear in the latest socrahs, but their place is filled by scarcely more The chapters of this palatable materials period are interesting chiefly as containing the laws which have guided every Muslim state, regulated every Muslim society, and directed in their smallest acts every Mohammaden men and woman in all parts of the world from the Prophets time till now The Madina part of the Kur-an is the most important part for Islam, considered as a scheme of ritual and a system of manners, the earliest Mekka revelations are those which contain what is highest in a great religion and what was purest in a great man."

Mr Rodwell, in his Introduction to his Quran says .

"The contrast between the earlier, middle, and later Suras is very striking and inte resting, and will be at once apparent from the arrangement here adopted. In the Suras as far as the 54th, we cannot but notice the entire predominance of the poetical element, a deep appreciation (as in Sura xei) of the beauty of natural objects, brief fragmentary and impassioned utterances denunciations of woc and pumshment, expressed for the most part in lines of extreme brevity With a change however, in the position of Muhammad when he spenly assumes the office of 'public warner,' the Suras begin to assume a more pressic and didactic tone, though the postical emament of thyme is preserved throughout We gradually lose the Poet in the mismonary siming to convert, the warm asserter of dogmatic truths, the descriptions

of natural objects, of the judgment, of heaven and hell, make way for gradually increasing historical statements, first from Jewish, and subsequently from Christian histories, while, in the 29 Suras revealed at Medina, we ne longer listen to vague words often as it would seem without positive aim, but to the earnest disputant with the enemies of his faith the Apostle pleading the cause of what he believes to be the Truth of God. He who at Mecca is the admonisher and persuader, at Medina is the legislator and warmor, who dictates obedience, and uses other weapons than the pen of the Poet and the Scribe When business pressed, as at Medina, Postry makes way for prose, and although touches of the Poetical element occasionally break forth and he has to defend himself up to a very lete period against the charge of being morely a Post, yet this is rarely the case in the Meains Suras, and we are startled by finding obedience to God and the Apostle, God's gifts and the Apostle's God's pleasure and the Apostle's, spoken of in the same breath, and epithets and attributes elsewhere applied to Aliah openly applied to himself, as

in Sura ix 118, 129

"The Suras viewed as a whole, strike me as being the work of one who began his career as a thoughtful enquirer after truth, and an earnost ascerter of it in such rhetorical and poetical forms as ne deemed most likely to win and attract his countrymen, and who gradually proceeded from the dogmatic teacher to the politic founder of a system for which laws and regulations had to be provided as occasions arose And of all the Suras it must be remarked that they were intended non for renters but for heavers—that they were all promulgated by public recital—and that much was left as the imperfect sentences show, to the manner and suggestive action of the reciter lt would be impossible. and indeed it is unnecessary, to attempt a detailed life of Muhammad within the narrow limits of a Preface The main events thereof with which the Suras of the Koran stand in connection, are -The visions of Gabriel, seen, or said to have been seen at the ontset of his career in his 40th year, during one of his seasons of annual monthly retirement, for devotion and meditation to Mount Hira, near Mercs,-the period of mental depression and re-assurance previous to the assumption of the office of public teacher—the Fatrah or pause during which he probably waited for a repetition of the angelic vision—his labours in comparative privacy for three years, issuing in about 40 converts, or whom his wife Ohedijsh was the first, and Abu Bekr the most important, (for it is to him and to Abu Jahl the Sura xen refers) struggles with Meccan unbekef and idolatry followed by a period during which probably he had the second vision, Sura lin and was listened to and respected as a person 'possessed' (Sura laix 42 h: 29)—the first emigration to Abyssinia in AD 616, in consequence of the Meccan persecutions brought on by his now open attacks upon idolatiy (Tagnout) -

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increasing reference to Jewish and Christian histories, shewing that much time had been devoted to their study—the conversion of Omar in 617—the journey to the Thaquistes at Taies in A.D 620—the intercourse with pilgrims from Medina, who believed in Islam, and spread the knowledge thereof in their native town, in the same year—the vision of the midnight journey to Jerusalem and the Heavens—the meetings by night at Acaba, a mountain near Meoca in the 11th year of his mission, and the pledges of fealty there given to him—the ooramand given to the bakevers to emigrate to Yathrib, henceforth Medinaten-nabi (the city of the Prophet), or El-Medina (the city), in April of A D 622—the escape of Muhammad and Abu Bekr from Mecca to the cave of Thaur-the FLIGHT to Medina in June 20, AD 622-treaties made with Christian tribes—increasing, but still very imper feet acquaintance with Christian doctrinos the Battle of Bedr in Hej 2 and of Ohodthe coalition formed against Muhammad by the Jews and idolatrons Arabians, issuing in the siege of Medina, Hej 5 (AD 627)—tho convention, with reference to the liberty of making the pilgrimage, of Hudaibiya, Hej b -the embassy to Chosroes King of Persia in the same year, to the Governor of Egypt and to the King of Abyssinia, desiring them to embrace Islam—the conquest of several lewish tribes, the most important of which was that of Chaibar in Hoj 7, s year marked by the embassy sent to Herachus, then in Syria, on his return from the Persian campaign, and by a solemn and peaceful pilgrimage to Mecca—the trumphant entry into Mecca in Hej 8 (A.D 630), and the demolition of the idols of the Caaba—the submission of the Christians of Nedjran, of Aila on the Red Sea, and of Taief, etc., in Hej 9, called the year of embassies or deputations, from the numerous deputations which flocked to Mocea profiering submission—and lastly in He, 10, the submission of Hadramont, Yemen, the greater part of the southern and eastern pro vinces of Arabia-and the final solemu pilgrimage to Meoca

"While, however, there is no great difficulty in ascertaining the Suras which stand in connection with the more salient features of Muhammad's life, it is a much more arduous, and often impracticable, task, to point but the precise events to which individual verses refer and out of which they sprung It is quite possible that Muhammad himself, in a later period of his caresr, de-signedly mixed up later with earlier revelations in the same Suras not for the sake of producing that mysterious style which seems so pleasing to the mind of those who value truth least when it is most clear and obvious -but for the purpose of softening down some of the earlier statements which represent the last hour and awful judgment as imminent, and thue leading his followers to continue still in the attitude of expectation, and to see m his later successes the truth of his earlier predictions If after-thoughts of this kind are to be traced, and they will often strike

the attentive reader, it then follows the perplexed state of the text in individual is to be considered as due to Muhar himself, and we are furnished with a of constant hints for attaining to ch logical accuracy And it may be remi in passing, that a belief that the end things was at hand, may have tende promote the earlier successes of Islan Mecca, as it unquestionably was an argu with the Apostles, to flee from 'the wra come' It must be borne in mind the allusions to contemporary minor events, to the local efforts made by the new rel to gain the ascondant are very few, and couched in terms so vague and general, we are forced to interpret the Koran a but the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at the Koran at t by the Koran itself And for this, the quent repetitions of the same histories the same sentiments, afford much faci and the peculial manner in which the de of each history are increased by fresh t at each recurrence, enables us to trace growth in the author's mind, and to asce the manner in which a part of the Keran composed The absence of the histo element from the Koran as regards the tails of Muhammad's duily life, may be juof by the fact, that only two of his conter raries are mentioned in the entire voli and that Muhammad's name occure but times, although he is all the way thre addressed by the Angel Gabriel as the cipient of the divine revelations, with word Say Perhaps such passages as ? n 15 and v 246, and the constant menuo guidance, direction, wandering, may have I suggested by reminiscences of his mercal journeys m his earlier years"

Dr Steingass, the learned compiler of English Arabic and Arabic English Dict aries (W H Allen & Co), has obligit recorded his opinion as follows —

Invited to subjoin a few further remi on the composition and style of the Qui in addition to the valuable and compe opinions contained in the above extract can scarcely introduce them better than quoting the striking words of Guthe, which Rodwall places by way of motto on the reve of the title page of his Translation. Th words seem to me so much the more weig and worthy of attention, as they are utte by one who, whatevor his merits or deme m other respects may be deemed to be, in putably belongs to the greatest masters language of all times, and etands foremost a leader of modern thought and the intel tual culture of modern times Speaking the Qur'an in his West-Oestlicher Droan, says "However often we turn to it, at fi disgusting us each time airesh, it soon tracts, astounds, and in the end enforces Ita style, in accordance w its contents and aim, is stern, grand, terri ever and anon truly sublime . . . Ti this book will go on exercising through ages a most potent influence."

A work, then, which calls forth so power

and seemingly incompatible emotions, even in the distant reader-distant as to time, and still more so as to mental development-a work which not only conquers the repugnance with which he may begin its perusal, but changes this adverse feeling into astonishment and admiration, such a work must be a wonderful production of the human mind indeed, and a problem of the highest interest to every thoughtful observer of the destinies of mankind Much has been said in the preceding pages, to acknowledge, to appreciate, and to explain the literary excellences of the Quran, and a more or less distinct admission that Buffon's much-quoted saying "Le style e'est l'homme," is here mere justifisd than ever, underlies all these various verdicts. We may well say the Qur'an 1s one of the grandest books ever written, because it faithfully reflects the character and life of one of the greatest man that ever breathed "Sincerity," writes Carlyle, "sincerity, in all senses, seems to me the merit of the Koran." This same sincerity, this ardour and earnestness in the search for truth, this never-flagging perseverance in trying to im press it, when partly found, again and again upon his unwilling hearers, appears to me as the real and undeniable "seal of prophecy" in Munammad.

Truth, and above all religious truth, can only be one. Christiamty may duly rejoice in the thought that, at the very moment when the representative of the greatest Emp re of the ancient world mockingly or despairingly put forth the question, "What is truth?" this one eternal truth was about to be written down with the blood of the Divine Redeemer in the salvation deed of our race, Christ's glorious and holy Gospel. But the approaches to truth are many, and he who devoted all his powers and energies, with untiring pa-tience and self-denial, to the task of leading a whole nation by one of these approaches, from a coarse and effete idolatry, to the worship of the living God, has certainly a strong claim to our warmest sympathies as a faithful servent and noble champion of truth.

It is, however, not my intention to dwell here any lenger upon this side of the question. Praise has been bestowed in this work on the Qur'an and its author without stint or grudge, and the unanimity of so many distinguished voices in this respect will no doubt impress the general reader in favour of the sacred book of the Muhammadans, which until now he may have known only by name. At the same time, it will be noticed that no less unanimity prevails in pointing out the inferiority of the later portions of the Qur'an in comparison with the earlier Surahs, a falling off, as it were, from the original postical grandeur and loftiness of its composition into proce and common-place. Göthe, we have seen, uses such a strong word as disgust, again and again experienced by him at the very outset of its repeated reading

Not being an Arabic scholar himself, he knew the Qur'an only through the translations existing at the time, which follow through out the order of the received text. he was made to pass, roughly speaker from the later to the earlier Madinah Süral and from these again to the Suraha given Makkah at the various stages which ma Muhammad's ministry, while he was 3 staying in his irresponsive parent town. other words, he would have proceeded fro the ntterances of the worldly ruler and is giver to those of the inspired Divine, whad just succeeded in laying the foundation stones of a new religion, under flerce strugg and sufferings, but in obedience to a c which, in his innermost heart, he felt h gone out to him, and which he had accept with awe, humility, and resignation therefore, in the beginning of his studi Gothe may have met with a number details in the vast structure raised by M hammad which appeared distasteful to 1 refined scion of the nineteenth century, interest must have been awakened, his i miration kindled and kept increasing, i more he became acquainted, through t work itself, with the nature and personal of its creator, and with the purity and exal character of the main-spring of his motive

Those critics, on the other hand, we wise the Qur'an with regard to the chroicogical order of its constituents, follow to descending scale in their estimate. Speak at first highly—nay frequently with entities maxim—of the earlier parts, they complimore and more of the growing tedionsness a wearisomeness of the Surahs of later origin.

Noldeke, for instance, the learned a ingenious author or (reschichte des Qord speaking of the deficiencies in style, li guage, and treatment of the subject mati which, in his opinion, characterise the second third period of the Makkan revelation and in general the Madinah Süraha, pointe terminates his indictment by the senten "if it were not for the exquisite flexibiliand vigour (die ungemeine Feinheit und Kra of the Arabic language itself, which, he ever, is to be attributed more to the in which the anthor lived than to his indiduslity, it would scarcely be bearable to re the later portions of the Qur'an a second time.

But if we consider the variety and hete geneousness of the topics on which the Qur touches uniformity of style and diction (
scarcely be expected, on the contrary,
would appear to be strangely out of pla Let us not forget that in the book, as h hammad's newest biographer, Ludolf Kr (Das Leben des Muhammed, Leipzig, 188 expresses it, "there is given a complete co of creed and morals, as well as of the l based thereupon. There are also the found tions laid for every institution of an extens commonwealth, for instruction, for the ministration of justice, for military organi tion, for the finances, for a most care legislation for the poor all built up on belief in the one God, who holds man's de-nies in His hand." Where so many import objects are concerned, the standard of exc ence by warh we have to gauge the com

sition of the Qur'an as a whole must needs vary with the matter treated upon in each particular case Sublime and chaste, where the supreme truth of Gods unity is to be proclaimed, appealing in high pitched strair s to the imagination of a poetically-gifted people, where the eternal consequences of man's submission to God's hely will, or of rebellion against it, are pictured, touching in its simple, almost crude, ournestness, when it seeks again and again encomagement or consolation for God's messenger, and a solemn warning for those to whom he has been sent, in the histories of the prophots of old the language of the Qur'an adapt itself to the exigencies of every-day life, when this every day life, in its private and public bearings, is to be brought in harmony with the fundamental principles of the new dispensation

Here, therefore its ments as a literary production should perhaps not be measured by some precenceived maxims of subjective and seathetic taste, but by the effects which it produced in Muhammad's contemparanes and follow-countrymen. If it spoke so a liverfully and convincingly to the hearts of his hearers as to weld hitherto contribugal and antagometic elements into one compact and well organised body animated by ideas far beyond those which had until now ruled the Arabian mind, then its eloquence was perfect, simply because it created a civilized nation out of savage tribes, and shot a fresh worf

into the old warp of history

Noldeke's above-quoted remark, it seems to me, raises, however . Very maporeant question It mast, of course, he admitted that the Arabio language, which is new so greatly and deservedly admued, cannot be attributed to Muhammad individually, but originated in and was at his time the common property of the Arabic-speaking section of the human race, or, more accurately, or its Semitic branch, who were than hong within the Poninsula and in some of the noighbouring countries But we may well ask ourselves, what would in all probability have become of this language without Muhammad and his This is not at all an idle and Qur'an? desultory speculation It is true the Arabic language had already produced numerous time specimens of genuine and high flown poetry, but such poetry was chiefly, if not exclu sively, preserved in the memory of the people, for the art of writing was certainly very little known, and still less practised

Moreover, poetry is not tantamount to liberature, it may lead to it, and will always form a most easential part of it, but it will live on, and perhaps die, in solitary isolation, inless it bedomes, as it were, as Brahimans may, "twice born," by participating it a literary development of vaster dimensions and a note general character. Divided among themselves into numerous tribes who were engaged in a perpetual warrane against outhouther, the Arabs and with them that various dialects, would more and mere have drifted asunder, poetry would have followed in the wake, and the population of Arabia would

have broken up into a multitude of clans, with their particular bards, whose love- and war-songs enterprising travellers of our days might now collect, like the popular senge of the Kosaks of the steppe, or the Kalmuks and similar nationalities, vegetating for conturnes in a more or less primitive mate of existence

It seems, then, that it is only a work of the nature of the Quran which could develop ancient Arabic mito a literary language, notwithstanding the fact that it had alroady been admirably handled by local poets. As this book places the national life of the Arths upon an entirely new basis, giving it at the same time a much-needed centre and a wonderful power of expansion, it became a matter of the utmost importance. may, of ungent necessi'v, that the contents of the volume should be preserved with scrupulous accuracy and undisputable conformity. This shain was only possible by fixing upon one dialect, which by ite recognized excellence commended riself to general acceptance, and also by establishing a written text

But not only by raising a dialect, through its generalization to the power of a language, and by rendering the adoption of writing indispensable, has the Quran initiated the development of an Arabic literature, its composition itself has contributed two factors absolutely needful to this development it has added to the existing poetry the origins

of rhetoric and prose

Although the decidedly poetical character of the earlier Surahs is obvious they differ in two important points from the hitherto acknowledged form of poetry, which is that of the Qasidah. This form consists of burts, or distichs, measured by some variation of one of the fifteen (or sixteen) principal metres, and each containing two half-lines, the same thyme running through both hemistichs of the first bust, and through every second one of the following. For instance

1 Qifa nabki min zikra habibin wa-mansili Bi-siqti 7-liwa baina 'd-dakhuli wa-haumali

¿ Fa-tūziha fa'l maqrāti lam ya'fu ras muhā

Lı më nasajat-hë min junëbin wa sham'ali which would soan

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Qifa nab- | ki min gikis | habibin | wa-

manzili &c and belongs to the first variation of the metre [awil

Emancipating himself from the fatters of metro, and gradually also of the uniform thyme Muhammad created what is now called soy, that is to say, a rhythmical prose, in which the component parts of a period are balanced and cadenced by a varying rhyme, and of which e.g. the Suratu'l-Qiyamah (laxv) offers some fair examples, as (5-10)

as (5-10) —
Bal yurıdu 'l-ınsanı li-yafjura amamab,
Yas'alu alyana yatımı 'l qiyamab,

ha-igá bariqa I-basar, Wu-khasafa I-qamar Wa-jumi'a 'sh-shamau wa 'l-qamar Yaqulu I insanu yauma'ızın ama I mafarr But man chooseth to go astray as to his future Ho asketh, "When this Day of Resurrection?" When the eye-sight shall be dazzled, And the moon shall be darkened, And the sun and the moon shall be together, On that day man aball cry "Whole is there a place to flee to "

And again (22 80) Wa-wnjuhin yanma'izin pazirah Ila rabbi-ba năzirab Wa wujiihin tannis izin bisirsii Tazannu an yuf asa bi lio faqirah Kalla izā balaghati i turaqiya Wa qila man taq Wa-zanna annahu liirag We l-taffuti s sagu hi 's ang Ila rabbi ka vauma'izini l-masaq

(On that day shall faces beam with light, Out looking towards their lord And faces on that lay shall be dismal, As if they thought that some calamity would therein hof ill them Assuredly when the soul shall come up to the breast-hone. And there shall be a cry magician to restore him? And the man feeleth that the time if his departure is come, And when one log shall be enlaced with the other,

To thy Lord on that day shall be be driven

This kind of rhetorical style, the peculiarity of which Professor Palmer, in the pas sage quoted, p 523, aptly explains from the etymological structure of Arabic, has become the favourte model of oratorical and ornate language with the later Arabs It is fic quently employed in ordinary narratives, such as the tales of the Arabian Nights whenever the occasion requires a more elevated form of speech, it is the usual garb of that class of compositions, which is known by the name of Magamat and even extensive historical works, as the Life of Timur, by 'Arab Shah, are written in it ibroughont

But Muhammad made a still greater and more decisive step towards creating a literature for his people. In those turabs, in which he regulated the private and public lite of the Muslim h or mated prese which has remained the standard of clissical purity ever since

With regard to this point, however it has been stated, seemingly in disparagement of the later Arabic authors, that their necepting Muhammad'a language as a perfect standard, from which no deviation is admissible has led them to adopt an artificial sirle, as unnatural "as though Englishmen should

still continue to follow Chancer as their model, in spite of the changes which their language has undergene" But is such a parallel justified in facts? In English, as amongst modern nations in general, the written language has always kept in close contact with the spoken language, the changes which the former has undergo e are simply the registration and legalisation. of the changes which in course of time had taken place in the latter Not so in Arabic From the moment when, at the epoch of its fullest and richest growth it was, through the composition of the Qur'an, invested with the dignity of a literary language, it was, by its very nature, for many c nturies to come, precladed from any essential change, whether this be considered as an advantage or not

The reason for time has in the first instance m the triliteral character of the Semitic 100te, referred to by Professor Palmer, which allows such a root to form one, two, or three vilubles, according to the pronunciation of e ch letter, with or without a vowel Let us take as he example once more the root ترب) which conveys the idea of beating, and serves in Arabic grammars. like the Greek TUTTW to form paradigms, by way of a wuolesome admonition, I suppose, te the voutliful student. The first of these th se constrants can only remain quiescent, ar somel-less of it is preceded by a vowel, as in the Imperative i zrib (اغرب), 'beat thou," where the root appears as a monoylluble, or in the sorist ya-zribu (يفرب), ' he bests or will beat,' where it takes toge-ther with the unal u a dissylable form. If we leave the second consonant quiescent and pronounce the first with a, we have zarh with the nominative termination surbin (فرف), the verbal noun "beating" or infinitive "to beat" Vocalising both the first letters, we may obtain "arib" the active participle " beating,' or zuruh, plural of the last mentioned zarb with the nom na ivo termination -arrhun if we read all (مَروب) and curübun (مارب) three consonants with vowels it may be zaraha (برب), "be dd best," or zaraby (مربوا), 'they did beat' Taking again, the two forms zariba the did best, and yizribu be bears or will boat," a simple change of sowols suffi es to transform the act to into the passive zurtha (فرب), "b

bester and suzrabu ( , "he is boaten or will be besten" Lastly, it must be noticed, that the distinction between the two fundamental tenses of the Arabic verb rests on the principle that the affixes representing the personal pronouns, are in the prescribe placed at the end, in the normst it the begin ning of the root zarab na we did beat hat no grede, " we beat or will best "

that any essential change in the written lan guage must deeply affect the whole system of Arabic socidence, and that this language will. therefore, naturally be averse to such changes But, moreover, this system stands in closest connection with and dependence on the syntactical structure of the language, which is equally "conservative," if I may use this expression, in its fundamental prin ciples. The Arabic syntax knows only two kinds of sentences (juminh), one called nomi nal (temiyah), because it begins with a noun, the other verbal (filiyah), because it begins with a verb Reduced to their shortest expression, an example of the first would be Zaedun zarebun (بالله قارب), "Zaid (18) beating, of the second zaraba zordun (موب المرب), " (there) did beat Zaid" 'll e constituent parts of the normal sentence which we would call subject and predicate are termed mubiada', "incipient' and Lhabur "report," meaning that which is enounced or stated of the subject. The rhabon need not be an attributive, as in the sentence given

above, but it may be another clause, either nominal or verbal and if it is the former, its own mubiada' admits even of a third clause as a second khabar for its complement The subject of the verbal seatonos is called agent, or fath, and as mentioned before follows the verb or fil, in the nominative

The verb with its agent (fil and jail) or the subject with its predicate (mubiadd and khabor), form the essential elements of the Arabic sentence. But there are a great many accidental elements, called fazlah, what is superahundant or in excess," which may enter into the composition of a clause and expand it to considerable length. Such are additional parts of speech expressing the various objective relations (maj'ūl) in who h a nonn may stand to an active verb or the condition (hal) of the agent at the moment when the action occurred or ourcumstances of time and place (zarf) accompanying the action, or specificative distinctions (tomyer) in explanation of what may be vague in a noun, or the dependence of one noun upon another (124fah) or upon a preposition (khafz), or the different kinds of apposition (kmabi\*) in which a noun may be joined to another, either in the subject or the predicate,

All these numerous component parts of a fully-developed sentence are influenced certain ruling prmosples ('awamil, or "regents "), some merely logical but most of them expressed in words and particles, which determine the vrab, that is, the grammatical inflection of nouns and verbs and bring into play those various vowel-changes, of which we have above given examples with regard to the interior of roots and which we must now add, apply equally to the terminations employed in declension and conjugation

The subject and predicate for thatance of the nominal sentence stand originally,

as it is natural, both in the nominative. There are, however, certain regents called nawasikh, "effacing ones," which, like the particle inna, "behold." change the nominative of the subject into the accusative, while others, like the verh kana, "he was leave the subject unaltered, but place the producate in the objective case said-un zarib-un becomes thus either inna zaid-an zärib un, or kāna zaid-un zārib-an.

Again, we have seen that the acrist proper oi the third person singular terminates in s (yazrib-u). But under the influence of one class of regents this vowel changes into a (yaznb-a), under that of others it is dropped altogether, and in both cases the meaning and grammatical status of the verb is thereby considerably modified If we consider the large number of these governing parts of speech-s well known book treats of the 'hundred regents,' but other grammarians count a hundred and ufteen and more-it will be seen what delicate and careful harding the Arabic syntax requires, and now little scope there is left for the exportments of wilful innovators

At the time of Muhammad this then was, apart from some slight dialectical differences the spoken language of his people. He took it, so to say, from the mouth of his interlocutors, but wielding it with the power of a master-mind, he made in the Qur'an such a complete and perfect use of all ate resources as to create a work that in the astimation of his hearers, appeared worthy to be thought

the word of God Himself

When a long period of conquests scattered the Arabs to the farthest East and to the farthest West, their spoken language might deviste from its pristine purity, alurring over unaccented syllables and dropping cimina tions But the fine idion of their fore-rathers, as deposited in the Qur'an, remained the language of their prayer and their pions meditation and thus lived on with them, as a bond of unity, an object of national love and admiration, and a source of bterary development for all times

AL-QUE'ANU 'L-'AZIM والعقيد Lit "The Exalted Reading" A title given to the Introductory Chapter of the Quran by Muhammad (Muskon, book witch 1 pt 1)

QURBAN (قربان), Lat "Approaching near" Heb. [1] korban. A term used in the Qur'an and in the Traditions for a sacrifice or offering Surab v 80 "Truly when they (Oain and Abel) offered an offering" [SACRIPICE]

QURBU 'S.SA'AH (اقرب الساعة).
"An hour which is near" A term used for the Day of Resurrection and Judgment

QUSTANTINIYAH .(قسطنطينية) The word used in the Traditions and in Muhammedan history for Constantinople (See Hadige t-Tirmigs) Istambul (Joseph), is

the word generally used by modern Muslims.

QUTB (-b) Let "A stake, an axis, a pivot." The highest stage of sanctity amongst Muslim saints A higher position than that of games According to the Rush-

shafu 'l-Istilahat, a qual is one who has attained to that degree of sanotity which is a reflection of the heart of the Prophet himself Qualu 'd-Dm, "the axis of religion," a title given to eminent Muslim divines [FAQIE.]

R.

AB-RABB (الرب)). "The Lord,"
"The Sustainer," "The Supporter" A title frequently used in the Qur'an for the Divine Being, as

Sürah 111. 44 · "God (Allah) 18 my Lord (Rabb) and your Lord (Rabb)

Surah xvin 13. "Our Lord (Rabb) is the Lord (Rabb) of the heavens and the earth."

From its frequent occurrence in the Qu'ran, it would seem to occupy the place of the Hebrew Third Jehovah, the Kúpios of the Likk, the Dominius of the Yulgate, and the Lond of the English Bible but all Mushim writers say that whilst Allah is the Isnu 'z Zet, or 'Essential name of God," ar-Rabb, "the Lord" is but an Isnu Sifah, or attribute, of the Almighty

Al-Baizawi, the commentator (p to, tine 10, of Fifigel's edition), says, "rabb in its literal meaning, is 'to bring up 'that is to bring or educate anything up to its perfect standard, by slow degrees, and masmuch as the Almighty is He who can bring everything to perfection, the word it ar-Rabb, is

especially applied to God."

It is the Hebrew 27 Rab, which enters into the composition of many names of digmity and office in the Bible

In Mushm works of theology, the word occurs with the following combination -

Rabbe 'l-'Iseah Lord of Glory
Rabbu 'l-'Alanda Lord of the Universe
Rabbe 'l-Arbäb Lord of Lords
Rabbu 'l-'Ibäd Lord of (His) Servants

The word is also used for a master or owner, eg -

Rabbu'd-Dar The Master of the house Rabbu'l-Arr A landowner A possessor of property

Rabbe 's Solaf A person who pays in advance for an article

RABBU'N.NAU' (() The "Lord of the Species" An angel who is said to preside wer the animate and inanimate creation viz. nabātāt, "vegetable", haiwanāt, "animal"; jamādāt, "inanimate" (stones, earth, &e.l called al-dlamu 's-sufit, "the lower creation," as distinguished from al-dlamu l'utun, "the heavenly world" (See Chygin' 'Lagish.)

RABI'U 'L-AKHIR (١٤٠٥)). "The last spring month" The fourth month of the Muhammadan year [MONTHE.]

RABI'U 'L-AWWAL (J.N & )."
The tirst spring month." The third month of the Muhammadan year [NONTHA]
in India, the word rub? is used for spring harvest, or crop sown after the rains.

RACHEL Arabic Rahit (Jel))
Heb Jm, Rihel The wife of Jacob and
the mother of Joseph Not mentioned in
the Qur'an, but the name occurs in commentaries

The English form Rachel is a strange error on the part of our translators, who almost invariably represent the Hebrew 17 by she letter h. The correct form, Rahel, which is the form familiar to Muslim writers, occurs once in the English Bible, Jer xxxl. 15.

once in the English Bible, Jer xxxi. 15.

AR-RAD (se,) 'Thunder." The title of the xiith Surah of the Qur'an, in the 14th verse of which the word occurs. "The thunder celebrates his praise."

RADD (3,1) "Rejection, repulsion, refutation, reply, repeal, abrogation, making null and void, sometimes, erasure in Minamusadan law it applies especially to the return or surplus of an inheritance which remains after the legal portions have been distributed among the sharers, and or is to be divided amongst the original sharers

RADDU 'S-SALAM (د. السلم) 'S-SALAM (م. السلم) The returning of a salutation which is an incumbent duty upon one Mushm to another [SALUTATION]

AR-BAFI' ("") "The Exalter" One of the ninety-nine names or attributes of God. The word occurs in the Qur'an, Sürah ni. 48 "When God said, O Jesus! I will make thee die and will take thee up agam to myself" (Jishali).

RĀFI: IBN KHADĪJ (@ 26), giba). One of the Saḥābah. He was too young to be present at Badr, but he accompanied Muhammad at Uhud and was wounded with ar arrow, on which occasion the Prophet said to him, "I will answer for

you in the Day of Judgment." He died at al Madmah A it 73, aged 86.

RAFIZI (الله)) Let "A forsaker" Synonymous with Rufizah (pl. Ruwafiz) A term used for a body of soldier- who have deserted their commander and turned back again, applied to a sect of Chrans who juined Zuid the son of 'Ali, the son of al Husain, the second son of the Khalifah 'Ah, who, when they had submitted to /aid, demanded that he should abuse Abu Bake and 'Umar, the first two Khalifahs of the Sunnis, but Zaid refused to do so, for he said, 'They were both Wazirs of my forefather Mahun mad." Upon this they to sunk the parts of Zaid, and weir called Ruftanh Zaid had then only fourieen faithful companious telt, and he was soon surrounded by at Hajjaj ibn Rusuf, the general of the Imam I of m's army, and fell at the head of his brave compa mone, not one of them surviving him

(2) The term Ranze is used by Summ Muslims for any sect of Shi ahs

RAHBĀNĪYAH (رهانية) [MONAS-

RAHIR ( ), pl Rubban A Christian mank Mentioned in the Qur v, Sürah v 85 'Thou wilt find the nearest in love to those who believe to be those who say, 'We are Christians, 'Int is, because there are amongst them pricise (processes) and monks (rubban), and because they are not proud" [MONASTICISM]

RAHIL (رحي) Let "That which is fit for travelling." A small it keems made o as to fold up for convenience in travelling but now generally used as a to 1



stand in mosques and Muslim chools to support the Qui'an and other by his is the student reads his lesson from them. They are also used in private dwollings.

AR-RAHIM ("The Compassionate One of the unoty-men names of attributes of God It generally occurs in conjunct on with the attribute or Ruhmun, e.g. Qui'an, Sūrah in 158 "The Merciful, The Compassionato" [RAFMAN]

RAHMAH (and)), Heb DIT reham
"Mercy compassion" The attribute of mercy is frequently dwelt upon in the Qurange quantity of Gradies might unto those who do well"

believers. A guidance and a mercy to

Surah ve last . Thy Lord is the rich one, full of compassion .

Ar-Rahman, "The Merciful," is one of the

AR-RAHMÂN (الرصان), Hel

rahum "The Merciful' One of the ninety-nine names or attributes of Gcd It generally occurs in conjunction with the attribute ar-Rahum, ag Qur'an, Sürah ii 159 "Your God is one God There is no god but He, the Merciful, the Compassionate" It also occurs in the initial formula placed at the commencement of each Surah with the exception of the ixth, "In the name of God, the Merciful, the Compassionate

Al liaizaw says that in Ruhman is a more exalted at ribute than in Rahma, because it not only contains are letters whilst Ruhma only has four, but it expresses that universal stribute of marcy which the Almighty extends to all mankand, the wicked and the

good, behevers and unbehovers

RAHN ((a)) Pledging or pawning A legal term which signifies the detention of a thing on account of a claim which may be answered by means of that thing, as a time case of debt. This practice of pawning and pledging is lawful in Islam, for it is related that the Prophet, in a bargain with a Jow for grain give his coat of mail in pledge for the paument. It is also said in the Quran, burah in 283. Let pledges be taken. The word is used in the Quran form, rihan (For further information on the subject of Pawning, see Hamilton's Hidayah, vol in p. 188)

RAIHANAH (bu) A Jewess whose husband had been cruelly murdored in the introacts of the Banu Quraizah. Muhimmad offered to mary hor if she would embrace Islam, but she refused to forsike the fault of her ferefathers and consented to become his concubine instead of his wife.

RAIN Arabic mater (50), Heb

Mater Mentioned in the Qur'an as
one of God's special mercies. Surah vii. 55
"He it is who sends forth the winds as
heraldy before Her mercy, until when they
left the heavy cloud which We drive to a
dead land, and send down thereon water, and
bring forth therewith every kind of fruit"

Prayers for rain are called Salāts 'l-Istagā', and consist of two rak'ah prayers. Anas says that on one occasion they were caught in the rain, and the Prophet took off his garment until he got wet and they said, "O Prophet, why have you done this?" He replied, 'This is fresh rain from our Lord." (Mishkāt, book 1, th hi)

RAINA (Lei) A word the use of which is fo bidden in the Qur'an, Sursh in 35 '() ye who believe! say not to the Apostlo 'Raina (ic 'Look at us'), but say, 'Unsurna' (ic 'Regard us)' These two words have both the same signification, but Muhammad had a great aversion to the use of the word raina, because it had also a bad me sings in Hebrew (see al-Barawa, sa

oco), alluding, perhaps, to the Hebrew verb ruat, which signifies " to be mischiovons | or bad "

RAINBOW Arabic quest queak (قوس قرح), Heb الله kesheth
"The bow of many colonis." Not me Not mentioned in the Qur'an, but in the Traditions In the book entitled an-Nihayah, it is said that Muhammad forbade his people calling the rainbow quist quizah because quizah is one of the names of Satua (one who can assumo many characters in order to tempt the sons of men) He enjoined them to call it Que as 'llsh, 'Gods bow' because by it God nes promised to protect the world from a e end deluge (Mayma'u'l Believ, vol 11 p. 142)

The Persians call it Kaman- Rustum, "the bow of Rustum." (See Muntaha 'l- Arab, in

locu )

BAIYAN (والال) Let "One whose thirst is quenched" The gate of Paridise Let "One whose through which, i' is said, the observers of the month of Ramazan will eater. It is mentioned in the Traditions (Mishkat, book vi ch vu pt 1) but not in the Quran

ريان بن) RATYĀN IBN at-WALĪD The King of Egypt in the (الوليد time of Joseph (See al Briawi on Smith Young in the Quran.

RAJAB (بحب) Let "The ho-Muhammadan year So called because of the bonour in which it was held in the "Time of Ignorance," ie before Islâm It is called Rajubii Muzar, because the Muzar tribe honoured it more than any other month [MONTHS]

"Restitution" RAJ'AH (\*\*\*) Receiving back a wife who has been divorced, before the time has fully clapsed when the disorce must of necessity take place other words, the continuance of the marriage (Hidayak, vol 1 p 289)

RAJIM (حمم) Let "One who is stoned" A name given to Satan in the Qur'an, barah in 31 "I have called her Mary, and I seek refuge in Thee for her and for her seed from Satan, the pelted one (Man

ash-Shartani 'r Kajimi)

Muhammad tang! that the devil and his angels listen at 'lio gates of heaven for scraps of information regarding the things of futurity, and when detected by the angels of heaven they are pelted with shooting stars Abraham is also said to have driven the deril away by pelting him with stones which logend is expressed in the throwing stones at the pillars at Mina [PILGRIMAGE.]

" Lapidation " رجسم) RAJM [STOKING TO DEATH !

From Ruka", "to RAK'AH (کعة) bow, to prostrate one's self" portion of the Muhammadan daily prayers I BAYERS.

RAMAZAN (رمضان) The ninth month of the Muhammadan year, which is observed as a strict fast from dawn to sunsat of each day in the month. The word Hanas-zun is derived from ranz, "to burn." The month is said to have been so called either because it used (before the change of the calendar) to occur in the hot season, or because the month's fast is supposed to burn away the sins of men ((zhryāşu 'l Luyhuh, sa loco )

The observance of this month is one of the five pillars of practice in the Muslim religion, and its excellence is much extelled by Muhammad, who said that during Ramazan the gates of Paradise are open and the gates of hell are whut, and the devils ire chained by the leg, and only the e who observe it will be permitted to enter at the gate of heaven called Raivan." Those who keep the fast "will be pardoned all their past venial sins" (Mishkāt, book vii ch i pt 1)

The express injunctions regarding the observance of this month are given in the Quran, Sarah n 179-184 -

"O behevers! a Fast is prescribed to you as it was prescribed to those before you that ye may fear God for certain days. But he among you who shall be sick, or on a journey shall fast that same number of other days and as for those who are able to keep it und get break it, the expiation of this shall be the maintenance of a poor man. And he who of his own accord performeth a good work, shall derive good from it and good shall it be for you to fast—if yo know it. As to the month Ramazan in which the Quran was sent down to be man's guidance, and an explanation of that guidance, and of that illumination, as 400n as any one of you observeth the moon, lot him set about the fast but he who is sick, or apon a journey, shall fast a like number of other days God wishell you case, but wisheth not your dis comfort and that you fulfil the number of days, and that you glouff God for his gui-dance and that you be thankful And when my servants ask thee concerning me, then will I be nigh unto them. I will answer the cry of him that crieth, when he crieth unto me but let them hearken unto me, and believe in me, that they may proceed aright You are allowed on the night of the fast to approach your wives they are your garment and yo are their garment God knoweth that ye defraud yourselves therein, so He turneth unto you and forgiveth you' Now, therefore, go in unto them with full desire for that which God hath ordained for you, and est and drink until ve can discorn a white thread from a black thread by the daybreak then fast strictly till night, and go not in anto them, but rather pass the time in the Mosque. These are the bounds set up by God , there fore come not non them. Thus God maketh His signs clou to men that they my four

From the preceding versus it will be seen that fast does not commence with some Muslim is able to state that he has seen the new moon. If the sky be over-clouded and the moon cannot be seen, the fast begins upon the completion of thirty days from beginning

of the previous month

It must be kept by every Mushm, except the sick, the infirm, and pregnant women, or women who are nursing their children Young children, who have not reached the age of puberty, are exempt, and also travellers on a journey of more than three days In the case of a sick person or traveller, the month's fast must be kept as soon as they are able to This act is called Qaza, or perform it

expiation.

The fast is extremely rigorous and mortifying, and when the Ramazan happens to fall in the summer and the days are long, the prohibition even to drink a drop of water to slake the thirst is a very great hardship Muhammad speaks of this religious exercise as "easy" (Qur'an Surah n. 181), as most probably it was when compared with the ascetic spirit of the times Sir William Muir (Late of Mahomet, vol m 49) thinks Mu hammad did not foresee that, when he changed the Jewish intercalary year for the lunaz year, the fast would become a grievous burdon instead of an easy one, but Muham madan lexicographers sav the tast was established when the month occurred in the hot season (sec Gluyanu'l Lughah)

During the month of Ramazan twenty additional ratialis, or forms of prayer, are repeated after the night prayer These are

called Tarawih

Devout Yushms seclude themselves for some time in the Mosque during this mouth and abstain from all worldly conversation engaging themselves in the reading of the Qur'an This seclusion is called I tiker Muhammed is said to have usually observed this custom in the last ten days of Ramazan The Larlatu 'l- Gadr, or the "night of power," is said by Muhammad to be either on the twenty-first, twenty-third, or twenty fifth, or twenty-seventh, or twenty-ninth of the month The exact date of this solemn of Ramazan night has not been discovered by any but the Prophet himself, and some of the Companions. although the learned doctors behave it to bo on the twenty-seventh of this night hammad says in the Qur'an (Suretu 'l-Qadr) ---

" Verily we have caused it (the Qur'an) to descend on the night of power

And who shall teach thee what the night of power 18?

The night of power excelleth a thousand months,

Therein descend the angels and the spirit by permission

Of their Lord in every matter,

And all as peace till the breaking of the

By these verses the commentator Husain understands that on this night the Qur'an came down entire in one volume to the lowest heaven, from whence it was revealed by Gabriel in portions, as the occasion required The excellences of this night are said to be innumerable, and it is believed that during it the whole animal and vegetable kingdom bow in humble adoration to the Almighty, and the waters of the sea become sweet in a moment of time! This night is frequently confounded with the Shab-1-Barat, but even the Qur'an itself is not quite clear on the subject, for in Surah xhv 1 it reads "By this clear book. bee on a blessed night have we sent it down. for we would warn mankind, on the night wherein all things are disposed in wisdom. From which it appears that "the blessed night," or the Lailais 'l-mebarakah, is both the night of record and the night upon which the Qur'an came down from heaven, although the one is the twenty-seventh day of Ramazan and the other the fifteenth of Sha'ban

M Geiger identifies the Ramagan with the fast of the tenth (Levitious xxiii 27), but it is probable that the fast of the Tenth is identical with the 'Ashura', not only because the Hebrew Asur, "ten," is retained in the title of that Muhammadan fast, but also because there is a Jewish tradition that creation began upon the Jewish fast of the Tenth, which coincides with the Muhammadan day, 'Ashura' being regarded as the day of creation More-over, the Jewish Asur and the Muslim 'Ashura' are both fasts and days of affliction. It is more probable that Muhammad got his idea of a thirty days' fast from the Christian Lent The observance of Lent in the Eastern Church was exceedingly strict, both with regard to the nights as well as the days of that season of abstinence, but Muhammad entirely relaxed the rules with regard to the right, and from sunset till the dawn of day the Muslim is permitted to indulge in any lawful pleasures, and to feast with his friends, conse quently large evening dinner-parties are usual in the nights of the Ramazan amongst the better classes This would be what Muhammad meant when he said, "God would make the fast an ease and not a difficulty," for, hot withstanding its rigour in the daytime, it must be an easier observance than the strict fast observed during Lent by the Eastern Christians of Muhammad's day

The following sayings of Muhammad regarding the fast of Ramazan are tound in the Traditions (see Mishkat, Arabio Ed.,

Kstābu s Suum)

"The difference between our fast and that of the people of the book (s.e Jews and Christians) is eating only before the first dawn of

day (and not afterwards)"

"Keep not the fast till you see the new moon, and if the moon be hidden from you by clouds, count the days." And in one tradition it is thus - A month is twenty-nine nights, then keep not the fast till you see the new moon, which, if she be hid from you by clouds, then complete thirty days.

"When the darkness of the night advances from the west and the day departs from the east, and the sun sets, then the keeper of the

fast may begun to eat

"There are eight doors in Paradise, and

one is called Raiyan, by which only the

keepers of the fast shall enter."
"When the month Ramazan arrives the doors of Heaven are opened" (in another tradition it is said, the doors of Paradise are opened), " and the doors of hell are shut, and the devils are channed" (in one tradition it is said, the doors of God's mercy are opened)

"The person who fasts in the month of Ramasan on account of belief in God and m obedience to His command, shall be pardoned of all his past sins, and the person who says the night prayers of the Ramasan shall be pardoned all his past sins, and the person who says the prayers on the Lailatu 'l-Qadr with faith and the bope of reward shall be pardoned of all his past sine."
"If a keeper of fast does not abandon

lying, God cares not about his leaving off

eating and drinking"

"There are many keepers of fast who gain nothing by fasting but thirst, and there are many risers up at night and performers of prayers who gain nothing by their rising but wakefulness."

RAMYU 'L-JUMAR (رمى الجمار)
The throwing of pebbles at the pillars, or
Jumrah, at Wakkab A roligious ceremony during the Pilgrimage [PILGRIMAGE]

RAQABAH (وقية) Lnt Neck", pl riqub A term used in the Qur'an for a captive slave Surah iv 94 "Whosoever kills a believer by mistake then let him free a believing neck

The word is need in India for an enclosed area of land. (See Wilson's Glossary of Indian Terms )

" The AR-RAQIB (السرقسيس) Watcher over " One of the ninety-nine names ca attributes of the Almighty The word occurs in the Quran, eg Sürahıv 1 "Verily God doth watch over you."

AB-RAQIM (الرفيم) word which occurs in the Quran, Surah xviii. 8 "Hast thou reckoned that the Fellows of the oave and the Ragim were a wonder amongst our signs?" The commentators are not agreed as to the meaning of this word. The agreed as to the meaning of this word Jalalan say, it was a brass plate or stone-table, on which the names of the Fellows of the Cave were written. The Kamalan say it was either the name of the dog which belonged to the young men, or of the valley in which the save was situated

AR-RASHID (الرهيد) 'The Rightly Directing' One of the ninety-nine names or attributes of God. The word occurs once in the Qur'an, but it is not there used for the Almighty See Surah zi. 80 "Is there not among you one who can rightly derect ? "

"That which is stamped or sealed. According to the Qamas, it is a very ancient word used in Arabia before the days of the Prophet for custom and law, the ancient records of the people being entitled Rawasim ( ( )). It is a word which is very common in Hindustan for the oustoms and usages of the people.

AR-BASS (الرص). A word which occurs twice in the Qur'an, the meaning of which is uncertain.

Surah xxv 40 "The people of 'Ad, and

Samud, the people of the Rass"
Surah 1 12 "Before them the people of Noah and the fellows of the Rass and Samud and 'Ad and Pharach, called the Apostles Hars."

According to the commentators al-Jalalan. it is the name of a well near Midian Some take it to be the name of a town in Yama-

BASUL (رحول), pl. Rusul "An Apostie." A title specially applied to Muhammad, but used also for all Prophets who brought inspired books [PROPHET.]

RATL, BITL (احل) (1) A certain thing which one weighs A weight or measure (See The Mughrib of al-Mutarrizi, in leco (2) that which is chaste. (See the Tāju '-'Arus, in loco; loco

(1) According to the standard of Baghdad, a weight of 12 ounces, and as a measure of capacity, a pint (Lane's Arabic Dictionary) Muhammad used to give a rati of niver as a marriage present, which has given itse to the expression, As-sunnatu fr 'n-nikāli rithun (السنه في النكاح والله) rofessor Wilson says that at Bombay the ratal is equal to 36 Suist rupees, and in the Red Sea the rottolo, as it is corruptly called, varies from 10 to 20 ounces avoirdupois

(2) A boy not having arrived at puberty

(3) An aged man

AR-RA'UF (الروك) "The Kind" One of the ninety-nine names or attributes of God It occurs frequently in the Quran, e.g. Surab : 138 "God is kind and merciful with mankind"

AR-RAUZAH (Legst). Lat. "The Garden" The garden in which is estimated the tomb of Muhammad at al-Madinah. The name is also given to the tomb itself by some writers

RAVEN Arabic ahurab (+1,4) Heb コプサ 'oreb Mentioned once in the Our'an. Surah v 84 "Am I too helpless to become like this raven and hide my brother's shame." The raven is not lawful food according to the Mushim law (Durru 'l-Mushim tar, vol. iv p 523)

RAWA (121) A Persian word for tost which is lawful. [LAW]

AE-RAZZAQ (الرزاق) vider with Food " One of " The Pro-One of the ninety-nine named of attributes of God. It occurs in the Qur'an once Sarah is 58 "Verily God, He is the Provider"

REBEL Arahic bāghī (باغی), pl bughāt A legal term for a person, or a bedy of people, who withdraw themselves from obedience to the rightful Imain In case of rebellion, the Imam must first call the rebels to his allegrance and show them what is right, and if they refuse to obey he must use force of arms (Hidayah, vol n 248)

RECORDING ANGELS, [KIRAMU L-KATIBIN]

Atabu al-Bahru 'l-RED SEA Ahmar (النصر الاحمر) Mentioned in the Qur'un as al Bon "the Sea" Sural 1 47 "When we divided for you the

sea, and saved von and drawted Phattoh's people"

Surah x '00 ' And We brought the Chil

dien of Israel across the ca"

In Muhammadan works it is known as the Bahru 'l-Quizum or Qalzam Inlalu d-Din the commentator, says the town of Quil and a the same as Atlah (the Elath of the Bible, Deut n 8) a town at the bend of the Alabian Gulf The Allava of Stribe (xxt p 768) It is referred to in the Qur'an, but ih vit 163 'Ask them about the city which stood by the sea" Elath was at one time a place of unportance, but it has now become quite insignificant

RELIGION The religion of Muhammadana is called lelum (חולה) ind tho laws of God Shorrah (מנשט) Their זונ thice and used by Muslim arriers for the word religion namely, Din, Mulah, and Mazhab In the Kitabu I-Tarifat, the dit ference between these words is as follows -

Din (ເທລ) is used for religion as it stands in islation to God ey Dani lah, the religion of God'

Mallah (Ale), as it stirds in relation to the Prophet or lawgiver, eg Millatu Ibrahim, the Pigion of Vincham or Millatu 1-Rasal, the Prophet's religion

Mazhad ( as it stands in relation to the decisions of the Mujiahidun, eq

Muzhaba (bi Hanifah

The expression I'm however is of general application whilst Millah and Machah are icstricted in their use [ISLAM]

RELIGIOUS DUTIES, The performance of Stritty according to Muham madan law, it is not lawful to accept any remuneration for the performance of religious duties But these injunctions are now totall; disregarded, and fees are taken for almost every religious duty performed by an Imam The teaching of the Hidayoh on the subject 18 as follows

"It is not lawful to accept a recon pense for summoning the people to prayer, or fer the performance of a piler lage of of the de ties of an Imam, or for teaching the Koraic or the law, for it is a general rule with our do the that no recompense can be received for the performance of any duty purels of a religious nature According to Shafer, it is

allowed to receive pay for the performance of any religious duty which is not required of the hireling in virtue of a divine ordinance, as this is only accepting a recompense for a certain service, and as the acts above de-scribed are not ordained upon the hireling. it is consequently lawful to receive a recomdectors upon the point are twofold First, the prophet has said, 'Road the Koran, but de not receive any recompense for so doing '; nd he else directed Othman-bin-Abeeyas, that if he were appointed a Mawzin [a cryer to plated he should not take any wages Secondly when an act of piety is performed. it springs colds from the performer (whence regard shad to has competency), and consesequently he a not entitled to any recompense from anotior as in the cases of fisting or prayer A teacher of the Koran, moreover, is incapable of matructing another in it, but by means of qualities existing in his scholar, namely especits and doculty, and therefore undertakes a thing the performance of which does not acpend upon himself, which is consequent's invalid Some of our modern doctors however, hold it lawful to receive wages for teaching the Koran in the present ago bee neo an indifference has taken place with re not to religion, whence if people were to nuthhold from paving a recompense for in struction in the sacred writings, they would in time b disregarded -and decrees pass ir ordingly

"It is not lawful to receive wages for sugging of lamentation, or for any other species of public exhibition, as this is taking a recompense for an act which is of s criminal nature, and acts of that naturo do not entitle to a recompense in virtue of

a contract"

RE-MARRIAGE Re-marriage inis take place with the divorcer before or after the completion of the 'iddah, provided only the first or second sentence of divorce has been pronounced but it cannot take place after a three fold divorce until the divorced wife is married to another man and is diversed by him after the second marriage has been consumizated. This is both Sunni and Strah law (Tours Law Lectures)

I wides on morry again at the expirain a ci four months and ten days after the death of her torner bushand. There is no restriction as to ano partial for a widowor

RENTAL Anabic yarah (8,41)

REPENLANCE Arubic taubah Lit "The turning of the he at from sin" (in Nawawis Commentary on Muslem, tol a p 354) It is frequently

outputed in the Quranteg let them to Verily fand to he who relenteth

He in morrisful "

Suril xxi 22 Be se wholly turned to ed () to believers and it shall be well with

Surah xxv 71 "Whose hath repented and hath done what is right, he verily it is who turneth to God with a true conversion" [ MOCEAS]

RESIDUARIES Arabic 'asabah (عمية), pl. 'aşabāt. According to Muhammadan law, residuaries in their own right are divided into four classes .

(1) The offspring of the deceased.
(2) The ascendants (such as father, grand-

father, &c.)
(3) The offspring of his father, viz. the brothers and their descendants

(4) The offspring of his grandiather (Syed Ameer Ali's Personal Law, p 49) [IX-HERITANOR.

RESIGNATION literal meaning of lalam is a state or condition in which a believer becomes "resigned" to the will of God, a "Muslim" being one who is "resigned." But in the Quran, the grace of resignation is more frequently expressed by the word sabr, "patience," eq Surah it 150 Give good tidings to the patient, who when there falls on them a calumity, say, 'Verily we are God's and verily to Him do we return'"

The word Tustum which the compiler of the Kitabu 't-T'a rifat says means to place one's neck under the commands of God, seems to express the English word "resignation"

It occurs in the Quran, Surah iv 68

"They submit with submission"

The author of the Akhlag-1-Jalak says Taslim is to "acquience in and receive with satisfaction (although, perhaps, repugnant to the inclination) the commands of God, as exemplified in the verse above quoted

Rizu is also a word which expresses to signation, and is defined as being pleased with the mevitable decrees of God, whatever they

may be

RESURRECTION Belief in alyaumu 'l-akhir (اليوم الاعر), "the Last Day," is an article of the Muhammadan Faith The terms used in the Quran are—

Youmu 'l Qiyamah, " Day of Standing up'

(Sūrab u 79)

I-Fast, "Day of Separation" Yaumu (Strab lxxvil 14)

Yaumu ? Hisab, "Day of Reckoning"

(Surah xl. 28) Young 'l' Ba's, "Day of Awakening"

(Sürah xxx 56).
Youmu 'd-Din, "Day of Judgment",

(Surab | 8)

Al-Young I-Muhit, "The Encompassing Dey" (Surah zı 85) As-Sa'ah, "The Hour" (Sürah viü 186)

There are very graphic descriptions of the Last Day in the poetical Suraha of the Quran. The five following belong to an early period in Muhammad's mission -

Sarah lxxv

' It needeth not that I swear by the day of the Resurrection, Or that I swear by the self-accusing soul

Thinketh man that we shall not re-umte his bones?

Aye i his very finger tips are we able evenly to replace

But man chooseth to deny what is before

He asketh, 'When this day of Resurrection?'

But when the eye shall be dazzled,

And when the moon shall be darkened, And the sun and the moon shall be together.

On that day man shall ery, 'Where is there a place to flee to?

But in vain-there is no refuge-

With thy Lord on that day shall be the sole asylum

On that day shall man be told of all that he bath done first and last

Yea, a man shall be the eye-witness against himself

And even if he put forth his plea

(Move not thy tongue in baste to follow and master this revelation

For we will see to the collecting and the recital of it,

But when we have recited it, then follow thou the recital

And, verily, afterwards it shall be ours to make it clear to thee )

Avo, but ye love the transitory, And ye neglect the life to come

On that day shall faces beam with light,

Outlooking towards their Loid, And faces on that des shall be dismal,

As if they thought that some great calamity would befall them

Aye, when the soul shall come up into the throat,

And there shall be a cry 'Who hath a charm that can restore him "

And the man feeleth that the time of his departure is come, And when one leg shall be laid over the

other, To thy Lord on that day shall he be driven

For he believed not, and he did not pray,

But he called the truth a he and turned his back,

Then, walking with haughty mien, rejoined his people
That Hour is nearer to thee and nearer

It is ever nearer to thee and nearer still Thinketh man that he shall be left supreme?

Was be not a mere embryo?

Then he became thick blood of which God formed him and fashioned him,

And made him twain, male and female Is not He powerful anough to quicken the dead?"

Sürah laxxı 1-19 -

"When the sun shall be folded up And when the stars shall fall, And when the mountains shall be set in motion, And when the she-camels shall be aban-

dened.

And when the wild beasts shall be gathered together.

And when the seas shall boil,

And when souls shall be paired with their bodies,

And when the female child that had been burned abve shall be asked

For what crime she was put to death, And when the leaves of the Book shall be

unrolled.

And when the Heaven shall be stripped

And when Hell shall be made to blaze, And when Paraouse shall be brought near. Every soul shall know what it hath produeed.

It needs not that I swear by the stars of retrograde motion,

Which move swiftly and hide themselves sway

And by the night when it cometh darkening OD.

And by the dawn when it brighteneth, That this is the word of an illustrique Messenger "

Sürah lxxxn

"When the Heaven shall cleave asunder. And when the stars shall disperse,

And when the seas shall be commingled, And when the graves shall be turned upside down,

Each soul shall recoguize its earliest and ita latest actions

O man 1 what hath musled thee against the generous Lord, Who hath created thee and moulded thee

and shaped thee aright?

In the form which pleased Hun bath He fashioned thee

Even so, but ye treat the Judgment as a lie.

Yet truly there are guardians over you-Illustrious 1 scorders-

Oognizant of your actions

Surely smid delights shall the righteous dwell.

But verily the unpure in Hell fire

Tuey shall be burned at it on the day of doom,

And they shall not be able to hide themselves from it.

Who shall teach thee what the day of doom is?

Once more Who shall teach thee what the day of doom is?

It is a day when one soul shall be powerless for another soul all sovereignty on that day shall be with God."

Sürah laxanır 4-20 --

What! have they no thought that they shall be raised again

For the great day? The day when mankind shall stand before

the Lord of the worlds Yes! the register of the worked as in Bijjîn.

And who shall make thee understand what Spilin 16 9

It is a book distinctly written Wos, on that day, to those who treated our

signs as hea,
Who treated the day of judgment as a lie! None treat it as a lie, save the transgressor.

the criminal, Who, when our signs are rehearsed to hum. saith, 'Tales of the Ancients !'

Yes, but their own works have got the mastery over their hearts

Yes, they shall be shut out as by a veil from their Lord on that day; Then shall they be burned in Hell-fire

Then shall it be said to them, 'This is what ye desmed a he'

Even so But the register of the righteens ıs in Aliyan

And who shall make thee understand what 'Illiyûn is?

A book distinctly written."

Süran lexeny 1-19 ---

"When the Heaven shall have split asunder And duteously obeyed its Lord And when Earth shall have been stratched

out as a plain, And shall have east forth what was in her

and become empty,

And duteously obeyed its Lord,

Then verily, O man, who desirest to reach thy Lord, shall thou meet bim.

And he into whose right hand his Book shall be given,

Shall be reckoned with in an easy reckon ing,

And shall turn, rejoicing, to his kindred But he whose Book shall be given him behind his back

Shall invoke destruction But in the fire shall he burn.

For that he lived joyously among his kindred

Without a thought that he should return to God

Yes but his Lord beheld him

It needs not therefore that I swear by the subset reduces,

And by the night and its gatherings, And by the moon when at her full,

That from state to state shall ye be surely carried onward "

The following description belongs to a much later period than the former Surabs already quoted, and occurs in Surah xxii. 1-7, which was given at Al-Madinah not long before Muhammad's death .

"O men (of Makkah) fear your Lord. Verily the Earthquake of the Hour will be a tremendous thing !

"On the day when we shall behold it, every sucking woman shall foreake her sucking babe, and every woman that hath a burden in her womb shall east her burden, and thou shalt see men drunken, yet are they not dranken but it is the mighty chastisement of God 1

"There is a man who, without knewledge, wrangleth about Grd, and followeth every rebellione Satan,

"Concerning whom it is decreed, that he shall enrely beguile and guide into the torment of the Flame, whoever shall take him

for his lord.

"O men! if ye doubt as to the resurrection, yet, of a truth, have We orested you of dust, then of the most garms of life, then of clots of blood, then of pieces of flesh shapen and unshapen, that We might give you proofs of our power! And We cause one and or the other et our pleasure, to abide in the womb until the appointed time; then We bring you forth mfants, then permit you to reach your age of strength, and one of you dieth, and another of you liveth on to an age so abject that all his former knowledge is clean forgotten! And thou hast seen the earth dried up and barren but when We send down the rain upon it, it stirreth and swelleth, and groweth every kind of luxuriant herb.

"This, for that God is the Truth, and that it is He who quickeneth the dead, and that

He hash power over everything

" And that 'the Hour' will indeed comethere is no doubt of it—and that God will wake up to life those who are in the tombs

Very lengthy accounts of the Day of Resurrection, and of the signs preceding it, are given in all books of tradition, and works on dogmatic theology (See Sahhu 'l-Bukhari, Arabic Ed Kitäbu 'l-Fitan, p 1945, Sahhu 'l-Muslim, Arabic Ed. vol. ii. p 888, Mishkatu 'l-Meşabih, Arabic Ed Kitabu'l-Fitan, Sharhu 7-Muwaqef, p 579)

The following, collected by Mr Sale from various writers, is given, with some altera-

tions, additions, and references

It is the received opmion amongst Muslims of all sects that at the Resurrection the body will be raised and united to its soul, and that one part of the body, namely, the lower pert of the spine, the os sacrum, in Arabic called Ajbu 'g-Zanab, "the root of the tail," will be preserved as a basis of the future edifice (Mishkat, book xxiii ch ix)

This bone, it is eaid, will remain uncorrupted till the last day, as e germ from whence the whole is to be renewed will be effected by a forty days' rain which God will send, and which will cover the earth to the height of twelve enbits, and cause the bodies to sprout forth like plants For this doctrine Muhammad us beholden to the Jews, who say the same things of the bone Las, excepting that what he attributes to a great rain will be effected, according to them, by a dew, impregnating the dust of the (Bereshst rabbuh)

The time of the Resurrection the Muhammadana allow to be a perfect secret to all but God alone, the Angel Gabriel himself acknowledged hie ignorance on this point when Muhammad asked him about it (Mishkat, book i ch. i.) However, they say the approach of that day may be known from certain signs which are to precede it. These signs are distinguished into "the lesser" and

" the greater "

The lesser signs (Iskārātu 's-Sā'ah) are sa follows :-

(1) The decay of faith among men.

(2) The advancing of the meanest persons

to eminent dignity

(8.) A maid-servant shall become the mother of her mistress (or master); by which is meant either that towards the end of the world men shall be much given to sensuality, or that the Muhammadans shall then take many captives

(4) Tumults and sedrtions
(5) A war with toe Greeks or Romanns (6) Great distress in the world so that a man, when he passeth by another's grave, shall say, "Would to God I were in his place!"

(7) The provinces of al-fraq and Syria

shall refuse to pay toeir tribute.

(8) The buildings of al-Medunah or Yearib shall reach to Makkah. (Mashkat, book xxill. ch uL)

The greater-signs ('Alamatu's-Şā'ah) are as follows .

(I) The sun's rising in the west which some have imagined it originally did

(2) The appearance of the Dabbata LArz, or "beast," which shall rise out of the earth, in the temple of Makkah, or on Mount as-Safa This beast will be sixty culate high, and will be a compound of various species, having the head of a bull, the eyes of a hog, the ears of an elephant, the horne of a stag, the neck of an estrich, the breast of a lion, the colour of a tiger, the back of a cat, the tail of a ram, the legs of a camel, and the voice of an ass. She will appear three times m several places, and will bring with her the rod of Mores and the seal of Bolomon, and, being so swift that none can evertake her or secape her, wile with the first strike all the believers on the face, and mark them with the word Mu'min, "behaver," and with the latter will mark the unbelievers on the face likewise with the word kafir, "infidel," that every person may be known for what he really is. The same beast is to demonstrate

to speak Arabic [DABBATU 'L ARZ.] (3) War with the Romans or Greeks, and the taking of Constantinople by seventy thousand of the posterity of Isaac, who shall not win that city by force of arms, but the walls shall fall down while they cry out, "There is no deity but God! God is most great!" As they are dividing the speal, news will come to them of the appearance of Anti-christ, whereupon they shall leave all and

the vanity of all religious except Islam, and

return back.

(4.) The coming of Antichrist, whom the Muhammadana call al-Marika 'à-Dayāl, "the false or lying Christ." He is to be one-eyed, and marked on the forehead with the letters K F R, signifying kafir, " infidel." He will oppear first between al-Iraq and Syria, or, according to others, in the province of Khorasan. He is to ride on a white ass, be followed by severity thousand Jews of Is pahan and continue on earth forty days, of which one will be equal in length to a year, another to a month, another to a week, and the rest will be common days He will lay waste all places, but will not enter Makkah or al-Madinah, which are to be guarded by angels, and at length he will be slain by Jesus, who is to encounter him at the gate

of Lud [MASIHU D-DAJJAL.]

(6) The descent of Jesus on earth. He is to descend near the white tower to the cast of Damascus when the people have returned from the taking of Constantinople He is to embrace the Muhammadan religion, marry a wife, get children, kill Antichrist, and at length die, after forty years -oi, according to others, twenty-four years'-continuance on earth, and be buried at Al-Madinah Under him there will be great security and plenty in the world, all hatred and malice being laid aside, when hons and camels, bears and sheep shall live in peace, and a child shall play with serpents unburt. (See Sahihu 'l-Bukhari')

(6) War with the Jews of whom the Muhammadans are to make a produgious slaughter, the very trees and stones discovering such of them as hide themselves, except only the tree called Gharqad, which

in the ties of the Jews

(7) The appearance of Gog and Magog, or, as they are called, Ya'yay and Ma'yay These barbanans, having passed the lake of Tiberias, which the vanguard of their vast army will drink dry, will come to Jerusalem, and there greatly dustress Jesus and His companions, till, at His request, God will destroy them, and till the earth with their carcasses, which after some time God will send birds to carry away, at the prayers of Jesus and His followers. Then bows, arrows and quivers the Muslims will burn seven years together, and at last God will send a rain to cleanse the earth, and to make it fertile [GOG AND MAGOG

(8) A smoke which shall fill the whole

earth

(9) An eclipse of the moon Muhammad is reported to have said that there would be three eclipses before the last how, one to be seen in the east, another in the west, and the

third in Arabia

(10) The returning of the Arabs to the worship of al-Lat and al Uzza, and the rest of their ancient mols, after the decease of every one in whose heart there was faith equal to a grain of mustard seed, none but the very worst of men being left alive. For God, they say, will send a cold odoriforous wind, blowing from Syria, which shall sweep away the souls of the faithful, and the Quran itself, so that men will remain in the grossest ignorance for a hundred years

(11) The discovery of a vast heap of gold and silver by the retreating of the Euphrates, which will be the destruction of many

(12) The demolition of the Karbah in the Makkan temple by the Ethiopians

(13) The speaking of beasts and mammate things

(14) The breaking out of fire in the province of al-Hijar or necording to others, in al Yaman

(15) The appearance of a man of the descendants of Kahtan, who shall drive men before him with his staff

(16) The coming of al-Mahdi, "the director," concerning whom Muhammad prophesied that the world should not have an end till one of his own family should govern the Arabians, whose name should be the same with his own name, and whose father's name should also be the same with his father's name and who shall fill the earth with righteousness. This person the Shi'ahs believe to he now alive, and concealed in some secret place, till the time of his manifestation for they suppose hum to be no other than the last of the twelve Imame, named Muhammad Abu 'l-Qusim, as their prophet was [SHI'AH, MAHDI]

(17) A wind which shall sweep away the souls of all who have but a grain of faith in their hearts, as has been mentioned under the

tenth sign. (Mishkat, book xxin ch iv)
These are the greater signs which, accordmy to Muhammadan traditions, are to precede the Resurrection, but still leave the hour of it uncertain, for the immediate sign of its being come will be the first blast of the trumpet, which they believe will be sounded three times. The flist, 'the blast of consternation' at the hearing of which all cleatures in heaven and earth shall he struck with terror, except those whom God shall please to exempt from it. The effects attributed to this first sound of the trumpet are very wonderful, for they say the earth will be sbaken, and not only all buildings, but the very mountains, levelled, that the heavens shall melt, the sun be darkened the stars fall on the death of the angels, who, as some imagine, hold them suspended between heaven and earth, and the sea shall be troubled and dried up, or according to others, turned into flames the ann, moon, and stars being threwn into it, the Quran, to express the greatness of the terror of that day, adds that women who give suck shall abandon the care of their infaute, and even the she camels which have gone ten months with young (a most valuable part of the substance of that nation) shall be ulterly neglected (Qur'an, Sürah lxxxı) A further effect of this blast will be that concourse of beasts mentioned in the Qur'an, though some doubt whether it be to precede the Resurrection or not They who suppose it will precede, think that all kinds of animals, forgetting their respective natural flerceness and timidity, will run together into one place, being terrified by the sound of the trumpet and the sudden shock of neture.

This first blast will be followed by a second, the " blast of examination," when all creatures, both in heaven and earth, shall die or he annihilated, except these which God shall please to exempt from the common fate, and this shall happen in the twinkling of an eye, nst, in an instant, nothing sorveving except God alone, with Paradise and Hell, and the inhabitants of those twe places, and the throne of Glory The last who shall die will be the an gol of death (Malaku'l-Maul) (1 Cor. zv. 26)

Forty years after this will be heard the "blast of resurrection," when the trumpet shall be sounded the third time by Israfil, who, together with Gabriel and Michael, will se previously restored to life, and, standing on the rock of the temple of Jerusalem (a,-Sakhrak), shall at God's command call to-gether all the dry and rotten bones and other dispersed parts of the bodies, and the very hairs, to judgment. This angel having, by the Divine order, set the trampet to his month, and called together all the souls from all parts, will throw them into his trumpet, from whence, on hie giving the last sound, at the command of God, they shall fly forth like bees, and fill the whole space between heaven and earth, and theu repair to their respective bodies, which the opening earth will suffer to arise; and the first who shall so arise, according to a tradition of Muhammad, will be himself. For this the earth will be prepared by the rain above-mentioned, which is to fall continually for forty years, and will resemble the seed of a man, and be supplied from the water under the throne of God which is called hving water, by the efficacy and virtue of which the dead bodies shall spring forth from their graves, as they did in their mother's womb, or as corn spronts forth by common rain, till they become perfect after which breath will be breathed into them, and they will sleep in their sepulchras till they are raised to life at the last trump

As to the length of the Day of Judgment, the Qur'an in one place (Strah xxxii 4) tells us that it will last one thousand years, and in another (Surah lax. 4) fifty thousand reconcile this apparent contradiction, the commentators use several shifts, some saying they know not what measure of timo God intends in those passages, others, that these forms of speaking are figurative, and not to be strictly taken, and were designed only to express the terribleness of that day, it being usual for the Arabs to describe what they dislike as of long continuance, and what they like as the contrary, and others suppose them spoken only in reference to the difficulty of the business of the day, which, if God should commut to any of his creatures, they would not be able to go through it in so many thou-

sand years.

That the resurrection will be general, and extend to all creatures, both angels, genu men, and animals, is the received opinion, and according to the teaching of the Qur'an

(See Surab lxxx)

In the resurroction those who are destined to be partakers of eternal happiness will arise in honour and security, and those who are doomed to misery, in disgrace and under dismal apprehensions. As to mankind, they will be raised perfect in all their parts and members, and in the same state as they came out of their mothers wombs, that is, hare footed, naked, and uncircumcised, which directionstapees, when Muhammad was telling his wife 'Ayishah, she, fearing the rules of modesty might be thereby violated, objected that it would be very indecent for men and

women to look upon one another in that condition, but he answered her, that the business of the day would be too weighty and serious to allow them the making use of that liberty

Others, however, allege the authority of their Prophet for a contrary opinion as to their nakedness, and say he asserted that the dead should arise dressed in the same clothes m which they died, although some interpret these words not so much of the entward dress of the body as the inward olohing of the wind, and understand thereby that every person will rise again in the same state as to his faith or infidelity, knowledge or ignorance his good or had works.

Muhammad taught (Mishkat, book xxiii ch. x) that mankind shall be assembled at the last day, and shall be distinguished into three classes The first, those who go on foot the second, those who ride, and the third, those who creep, grovelling with their faces on the ground. The first class is to consist of those believers whose good works have been few, the second of those who are in greater honour with God, and more acceptable to Him, whence 'Ali affirmed that the plous, when they come forth from the sepulohres, shall find ready prepared for them white-winged camels, with saddles of gold, wherein are to be observed some footstops of the doctrine of the ancient Arabians, and the third class will be composed of the infidels whom God shall cause to make then appearance with their faces on the earth, blind, dumb, and deaf

But the ungody will not be thus only distinguished, for seconding to the commentator al-Baizāwi (vol. n p 480), there will be ten sorte of wicked men on whom God shall on that day fix certain discretory marks The first will appear in the form of apes, these are the backbiters. The second in that of swine, these they who have been greedy of filthy incre, and enriched them-selves by public oppression. The third will be brought with their heads revorsed and their feet distorted these are the naurors The fourth will wander about blind, these are unjust judges. The fifth will be deaf dumb, and blind, understanding nothing, these are they who glory in their works. The sixth will graw thour tongues, which will hang down upon their breasts, corrupted blood flowing from their mouths like spittle, so that everybody shall detest them, these are the learned men and doctors, whose actions contradict their sayings actions contradict their sayings. The seventh will have their hands and feet out off, these are they who have injured their neighbours The eighth will be fixed to the trunks of palm-trees or stakes of wood these are the false accusers and informers. The aimth will stuck worse than a corrupted corpse, these are they who have indulged their passions and voluptuous appetites. The tenth will be clothed with garmants daubed with pitch, and these are the proud, the vain-glorious, and the arrogant

In the Traditions, Muhammad 18 related to have said.—

"The first person who shall receive sentence on the Day of Resurrection will be a martyr, who will be brought into the presence of the Almighty then God will make known the benefits which were conferred on him in the world, and the person will be sensible of them and confess them, and God will say, 'What didst then do in grat-tude for them?' He will reply, 'I fought in Thy cause till I was slain. God will say, 'Thou liest, for thou foughtest in order that people might exter thy courage.' Then God will order them to drag him upon his face to bell. The second, a man who shall have obtained knowledge and instructed others, and lead the Qur'an. He will be brought into the presence of God, and will be given to understand the benefits he had received, which he will be sensible of and acknowledge, and God will say, 'What didst thou do in gratitude thereof?' He will reply, 'I learned knowledge and taught others, and I read the Qur'an to please Thee' Then God will say, Thou liest, for thou didst study that people might call thee learned, and thou didst read the Qur'an for the name of the thing' Then God will order him to be dragged upon his fece and precipitated into hell. The third, a man to whom God shall bave given abundant wealth, and he shall be called into the presence of God, and will be reminded of the benefits which he received, and he will acknowledge and confess them, and God will say, What return didst thou in return for them?' He will say, 'I expended my wealth to please thee, in all those ways which Thou hast approved' God will eay, 'Thou heat, for thou didst it that people might extol thy liberality', after which he will be drawn upon his face and thrown into the fire"

As to the place where they are to be assembled to Judgment, the Quran and Traditions agree that it will be on the earth, but in what part of the earth is not agreed. Some say their Prophet mentioned Syits for the place, others, a white and even tract of land without inhabitants or any signs of buildings. Al Ghazali magines it will be a second earth, which he supposes to be of siver and others an earth which has nothing in common with ours, but the name, having it is possible, heard something of the new heavens and new earth, mentioned in Scripture (Rev xxi I), whence the Quran has this expression, "on the day wherem the earth shall be changed into another earth." (Sürah xiv 49)

The end of the Resurrection the Muhammadans declare to be, that they who are so raised may give an account of their actions, and receive the reward thereof. And that not only mankind, but the genu and irrational animals also shall be judged on this great day, when the unharmed cattle shall take vengeance on the horned, till entire satisfaction shall be given to the murred.

tire satisfaction shall be given to the injured.

As to mankind, when they are all assembled together, they will not be immediately brought to judgment, but the angels will keep them in

their ranks and order while they attend for that purpose, and this attendance, some say, is to last forty years, others seventy, others three hundred; may, some say no less than fifty thousand years, each of them vouching their Prophet's authority During this space they will stand looking up to heaven, but without receiving any information or orders thence. and are to suffer grievous terments, both the just and the unjust, though with manufest difference. For the limbs of the former, pertionlarly those parts which they used to wash in making the ceromonial ablution be-fore prayer, shall shine gloriously And their sufferings shall be light in comparison, and shall last no longer than the time necessary to say the appointed prayers, but the latter will have their faces obscured with blackness, and disfigured with all the marks of sorrow and deformity What will then occasion not the least of their pain, is a won-derful and incredible sweat, which will even stop their mouths, and in which they will be immersed in various degrees, according to their dements, some to the ankles only and some to the knees, some to the middle, some so high as their mouth, and others as their And this sweat will be provoked not only by that vast concourse of all sorts of oreatures mutually pressing and treading on one another's feet, but by the near and unusual approach of the sun, which will be then no farther from them than the distance of a mile, or (as some translate the word, the signification of which is ambiguous) than the length of a bodkin. So that their skulls will boil like a pot, and they will be all bathed in sweat. From this inconvenience, however, the good will be protected by the shade of God's throne, but the wicked will be so miserably tormented with it, also with hun ger and thirst, and a stifling air, that they will cry out, "Lord, deliver as from this an guish, though thou send us into bell-fire i" What they fable of the extraordmany heat of the sun on this occasion, the Muhammadans certainly borrowed from the Jews, who say that, for the punishment of the wicked in the Last Day, that planet shall be drawn forth from its sheath, in which it is now put up, lest it should destroy all things by its excessive heat

When those who have risen shall have waited the lumited time, the Muhammadans behere God will at length appear to judge them, Muhammad undertaking the office of inter cessor, after it shall have been declined by Adam, Nosh, Abraham, Moses, and Jesus, who shall beg deliverance only for their own souls (Meshkat, book xxiii. ch. xii) this solemn occasion God will come in the clouds, surrounded by angels, and will produce the books wherein the actions of every person are recorded by their guardian angels, and will command the prophets to bear witness against those to whom they have been respectively sent. Then everyone will be examined concerning all his words and actions, uttered and done by him in this life, not as if God needed any information in these

respects, but to oblige the person to make public confession and scknowledgment of God's justice. The particulars of which they shall give an account, as Muhammad himself enumerated them, are of their time, how they spent it, of their woulth, by what means they acquired it, and hew they employed it, of their bodies, wherein they exercised them, of their knowledge, what use they made of it. It is said, however, that Muhammad has affirmed that ne less than seventy thousand of his fellowers should be permitted to enter Paradise without any previous examination, which seems to be contradictory to what is said above. To the questions, it is said, each person shall answer, and make his defence in the best manner he can, endeaveuring to exonse himself by casting the blame of his evil deeds on others; so that a dispute shall arise even between the soul and the body, to which of them their guilt ought to be imputed the soul saying, "O Lerd, my body I received from thee, for thou createdst me without a hand to lay hold with, till I came and entered into this body, therefore punish it eternally, but deliver me." The body on the other side will make this apology, "O Lord, thou createdest me like a stock of wood, having neither hand that I could lay hold with, nor foot that I could walk with, till this soul, like a ray of light, entered outo me, and my tongue tegan to speak, my eye to see, and my foot to walk, therefore punish it eternally, but deliver me "

But God will propound to them the fol lowing parable of the blind man and the iame man, which, as well as the precedingdispute, was borrowed by the Muhammadans from the Jews (Gemara, Sanhedr, ch. x1)

A certain king having a pleasant garden, in which were ripe fruits, set two persons to keep it. One of them was blind, and the other lame, the former not being able to see the fruit nor the latter to gather it lame man, however, seeing the fruit, persuaded the blind man to take him upon his shoulders, and by that means he easily gathered the fruit, which they divided be tween them. The lord of the garden coming some time after, and inquiring after bis fruit, each began to excuse himself the blind man said he had no eyes to see with, and the lame man that he had no feet to approach the trees. But the king, erdering the lame man te be set on the blind, passed sentence on and punished them both. And in the same manner will God deal with the body and the soul. As these apologies will not avail on that day, so will it also be in vain for anyone to deny his evil actions, since men and angels and his own members, nay, the very earth itself, will be ready to bear witness against

Though the Muhammadans assign so long a space for the attendance of the resuscitated before their trial, yot they tell us the trial itself will be over in much less time, and, according to an expression of Muhammad, familiar enough to the Arabs, will last no longer than while one may milk an ewe,

or than the space between two milkings of a she-camel. Some, explaining those words so frequently used in the Quran, "God will be swift in taking an account," say that he will judge all creatures in the space of half a day, and others that it will be done in less time

then the twinkling of an ove

At this examination they also believe that each person will have the hock wherein all the actions of his life are written delivered to him which books the righteeus will receive in their right hand and read with great pleasure and satisfaction, but the ungodly will be obliged to take them against their wills in their left, which will be bound behind their backs, their right hand being tied up to their necks

To show the exact Justice which will be observed on this great day of trial, the next thing they describe is the missin or "balance," wherein all things shall be weighed. They say it will be held by Gabriel, and that it is of so vast a size that its two scales, one of which hangs over Paradise, and the other over hell, are capacious enough to contain both heavon and earth Though some are willing to understand what is said in the Quran concerning this balance allegorically, and only as a figurative representation of God's equity, yet the more ancient and orthodox opinion is that it is to be taken literally. and since words and actions, being mere acoidenta, are not capable of being themselves weighed, they say that the books wherem they are written will be thrown into the scales, and according as those wherein the good or the evil actions are recorded shall preponderate, sentence will be given, those whose balances laden with their good works shall be beavy will be saved, but those whose balances are light will be condemned Nor will anyone have cause to complain that God suffers any good action to pass unre-warded, because the wicked for the good they do have their reward in this life, and therefore can expect no favour in the next

The old Jewish writers make mention as well of the books to be produced at the last lay, wherem men's actions are registered, as of the balance wherein they shall be weighed, and the Scripture itself seems to have given the first nation of both But what the Persian Magi beheve of the balance comes nearest to the Muhammadan opinion held that on the day of judgment two angels, named Mibr and Surush, will stand on the bridge as-Sirst, to examine every person as he passes, that the former, who represents the divine mercy, will hold a balance in his hand, to weigh the actions of men, that according to the report he shall make thereof to God, sentence will be pronounced, and those whose good works are found more ponderous, if they turn the scale but by the weight of a hair, will be permitted to puss forward to Paradise, but those whose good works shall be found light will be by the other angel, who represents God's Justice, precipitated from the bridge into bell.

This examination being past and every-

one's works weighed in a just balance, that mutual retaliation will follow, according to which every creature will take vengeance one of another, or have satisfaction made them for the injuries which they have suffered And since there will be no other way of returning like for like, the manner of giving this satisfaction will be by taking away a proportionable part of the good works of him who offered the injury, and adding it to those of him who suffered it Which being done, if the angels (by whose ministry this is to be performed) sai, "Lord we have given to every one his due and there remaineth of this person a good works so much as equalloth the weight of an ant," God will of his mercy cause it to be doubled unto him, that he may be admitted into Paradise But if on the continty his good works be exhausted, and thore remametal works only and there be any who have not vet received satisfaction from him, God will order that an equal weight of their sine be added unto his, that he may be punished for them in their stead, and he will he sent to hell laden with both This will be the method of God's dealing with mankind

As to brutes aftor they shall have likewise taken vengeance of one another, as we have montioned shove. He will command them to be changed into dust, wicked men being reserved to more greevous punishment, so that they al all cry out on bearing this sentence pronounced on the brutes Would to

God that we were duet also ! '

As to the genn many Muhammadans arc of opinion that such of them as are true believers will undergo the same fate as the triational animals, and have no other reward than the favour of hoing converted into dust and for this they quote the authority of their Prophet. But this, however, is judged not so very reasonable, since the genii, being capable of putting themselves in the state of believers as well as men, most consequently deserve as it seems, to be rewarded for their faith, as well as to be punished for their intidelity Wherefore some entertain a more favourable opinion, and assign the believing geim a place near the confines of Paradise, where they will enjoy sufficient felicity though they be not admitted into that delightful mansion But the unbelieving genu, it is universally agreed, will be punished eternally and be thrown into hell with the landels of murtal race. It may not be improped to observe that under the denomination of unbelieving gemi the Muhammadans comprehend also the devit and his companions

The trials being over and the assembly dissolved, the Muhemmadans hold that those who are to be admitted into Paradiso will take the right hand way, and those who are desimed to hell-fire will take the left but both of them must first pass the bridge, called in Alabic as-Sirat, which they say is leid over the midst of boil, and described to be fines than a barr and sharpor than the edge of a sword, so that it seems very difficult to concerto how anyone shall be able to

stand upon it, for which reason most of the sect of the Mu'tamlitos reject it as a fable though the orthodox think it a sufficient proof of the truth of this article that it was seriously affirmed by him who never asserted a falsehood, meaning their Prophet, who, to add to the difficulty of the passage, has his wise declared that this bridge is beest on each aide with briars and hooked thorns, which wall, however, be no impediment to the good. for they shall pass with wonderful case and swiftness, like lightning, or the wind Muhammad and his Muslims leading the way whereas the wicked, what with the slipperiness and extreme narrowness of the path the entangling of the thorns, and the extinction of the light which directed the former to Paradise, will soon miss their footing, and fall down headlong into hell, which is gaping honeuth them

#### RETALIATION QISAS ]

Heb IZINA Reubain REUBEN Jacob'- first-born son. Referred to in the Qui an Surah xii 10 "A speaker from amonger them said, 'Slav not Joseph, but throw him into the buttom of the pit some of the travellers may pick him up.

Al Bairawi the commentator, says the name of Josoph's eldest brother was either Yahura or Rubil Josephus gives the name as Roubel and explains it as the "pity of

God" (Ant : 19 # 8)

INSPIBATION REVELATION PROPHETS ]

#### REVENCE QISAS

" Usury " A term RIBA (4) m Muslim law dofined as " an excess according to a legal standard of measurement or weight, in one or two homegeneous articles opposed to each other in a contract of exchange, and in which such excess is stipulated as an obligatory condition on one of the parties without any return "

The word riba appears to have the same menning as the Hebrew 7003 meshec. which included gain, whether from the loan of money or goods, or property of any kind In the Mosaic law, conditions of gain for the loan of money or goods were rigorously prohibited See Exod xxii 25, Lev xxv 16 [DEUPY]

BIBAT (LL) A station or fort on the frontier of an enemy s country, erected for the accommodation of Muslim warriors (Hamilton's Hidaysh, vol n p 357)

Arabic daulah (13,3), RICHES Qur'an lix 7, māl (الم), kasrotu 'l-māl (المرة المال), "Great wealth." Mubammad 14 related to have said, "Whoever desires the world and its riches in a lawful manner in order to withhold himself from begging, or te provide a livelihood for his family, or to be kind to his neighbours, will appear before God in the Last Day with his face as bright as a full moon. But whoever seeks the riches of the world for the sake of ostentation, will appear before God in his anger. (Mushköt, book xxii. oh xxii.) In the Qur'an it is said —

Surah zvili. 44 "Wealth (mal) and children are an adornment of this world, but enduring good works are better with thy Lord as a recompense, and better as a hope."
Surah vui. 28 "Know that your wealth

and your children are but a temptation."

In the mird Surah, 12, 18, the possessions of this world are contrasted with those of the world to come in the following language "Seemly unto men is a life of lusts, of women, and children, and hoarded talents of gold and silver, and of horses well-bred, and cattle and tilth -that is the provision for the life of this world, but God, with Kim is the best resort Say, 'But shall we tell you of a better thing than this?' For those who fear are gardens with their Lord, beneath which rivers flow, they shall dwell therein for aye, and pure wives and grace from God , the Lord looks on His servants, who say, Lord, we believe, pardon Thou our sus and keep us from the torment of the fire '-upon the patient, the truthful, the devout, and those who ask for pardon at the dawn."

RIKAZ (كز) Treasures buried in the earth, particularly those treasures which have been burned at some remote period

In the *Hidayah*, the word rikaz includes kanz, "treasure," or other property buried in the earth, and ma'din, "mines" Such treasures are subject to a zalat of a fifth. (Hamilton's Hidayak, vol 1 p 39)

RING8 Arabic khahm (خاتم), pl. khawatem Silver eignet-rings are lawful, but a gold ring is not allowed (See Sakihu 'l-Bukhari, p 871)

Ibn 'Umar says, " The Prophet took a gold ring and put it on his right hand, but be afterwards threw it away, and took a alver ring, on which was engraved Muhammadun Rasulu 'llah, a.e 'Muhammad the Messenger of God, and he said, 'Let none of you engrave on your ring like mine' And when he wore the ring he used to have the signet under his finger and close to the palm of his hand" 'Ali says the ring was on the little finger of the left hand, and that Muhammad forbade a ring being worn upon the fore or unddle finger

Anas says the Prophet's ring was of silver

and on his right hand!

Modern Mashma usually wear a silver ring on the little finger of the right hand, with a signet of cornelian or other stone, upon which is engraved the wearer's name, with the addition of the word 'abdu (apa), "His servant," meaning the servant or wor-shipper of God. This signet-ring is used for signing documents, letters, &c. A little ink is daubed upon it with one of the fingers, and it is pressed upon the paper—the person who uses the ring having first touched the paper with his tongue and moistened the place upon which the impression is to be made. There is no restriction in Muslim law regarding rings for women. They are law regarding rings for women generally of gold, and are worn on the fingers, in the ears, and in the nose

BIQQ (ئى). The servitude of a SIR VO SLAVERY ]

RISALAH (21) Apostleship.
The case of an apostle or prophet [FRI-PHETA

اقيام) RISING UP Arabic quyam (قيام) It is a subject of discussion amongst students of the Traditions, as to whether or not it is incumbent on a Muslim to rise up when a visitor or stranger approaches

Abû Umamah says "The Prophet came out of his house leaning on a stick, and we stood up to meet him, and he said, Do not stand up like the Gentiles who give honour

to others '"

Anas says, "There was no one more be loved by the Companions than the Prophet, but when they sawhim they used not to rise, for they knew he disliked it "

Abu Hursirsh says "The Prophet used to sit with us in the mosque and talk, and when he rose up, we also rose, and remained standing till we saw him enter his house"

The general practice amongst Muhammadans is according to the last tradition, but it is held to be very overbearing for a person to

require others to rise for him Mu awiyah says that "the Prophet said, He who is pleased at other people rising for him, does but prepare a place for himself is the fire of hell." (Mishkat, book xxii ch iv) [SALUTATION]

Arabic mansak, mansik (مسك), pl manänk The rites and caremonies attending religious worship in general. Qur'an, Surab xxii 35 "To every nation we appointed rates (manual) to men tion the name of God over the brute beasts which he has provided for them

The term massik is more frequently used for a place of sacrifice, while mansal applies to religious observances, but the plural manasik is common to both, and rendered by Professor Pulmer and Mr Rodwell in their

translations of the Qur'an, "rtee"

The principal rites of the Muslim religion are the Hay, or Pilgrimage to Makkah, with the ceremonies at the Makkan Temple [HAJJ], the daily ritual of the hturgical prayers [PRAYRE], the marriage and funeral ceremonies and, with the Shi'aha, the cere-monies of the Muharram The sacrifice on the great festival, although primarily part of the Makkan Pilgrimage coremonies, is celebrated in all parts of Islam on the Idu l-Azha, or Feast of Sacrifice. [IDU 'I-AZHA.] The ceremony of Zikr can hardly be said to be one of the rates of erthodox Islam, although it is common in all parts of the Muslim world, it belongs rather to the mystic side of the Muhammadan religion. [SUFI, ZIKE.]

Arabic nahr ( )6), pl RIVER. The word anhār, Heb 📆 nahar bahr, "sea," being also used for a

According to Muhammadan law rivers are

of three descriptions:

1 Those which are not the property of any, and of which the waters have not been divided, like the Tigris and the Euphrates The care o' these rivers, being the duty of the State, and the charge of keeping them in order must be defrayed from the public treasury, but these expenses must be disbursed from the funds of tribute and capitation-tax, and not from those of tithe and alms

2 Rivers which are appropriated and divided, and yet at the same time public rivers on which boats and The clearing of such rivers must be done at the expense of the proprietors, although its waters are used

for the public benefit

3 Water-courses which are held in pro-porty and divided, and or which no noats call. The keeping of such streams cests

entirely with the proprietors

In countries where much of the cultivation of land depends upon irrigation, the right to water, or as it is called in Arabic shirb is a subject of much hitigation and Luptons are devoted to the consideration of the subject n the Hidayah Fatawê-i Alamgiri, Duru'l Mukhtar, and other works on Muslim law

For the Rivers of Piragise see I DEN

RIWAYAH (2013)) Relating the words of another A word med for lath an ordinary narrative and ilso for in authori ts'ive tradition. [TRADITION]

RIYA' (04) 'Hy pocrisy, muletion' Condomned in the Quran 'Hypocrisy, dissi-

Surah ii 266 "O ve who believe! make not your aims void by reprosches and injury has him who pendeth his substance to be seen of thou and believeth not in God, and in the Last Day for the lineness of such an one is that of a rock with a thin soil upon it

on which iano falleth, but i aveth it hard " Suitah iv 41, 42 "We have made ready a shameful hastisoment for the unbelievers, and for those who bestow their substance in alms to be seen if men and believe not in

God and in the Last Day '

(رماع) 'RIZĀ 4 legal term, which means sucking mill from the breast of a woman for a certain times. The regiod of fustinge [POSTIBAGE]

(رضوان) RIZWĀN The name of the gardener or keeper of Paradise

ROAD OF GOD Arabic sabilu (سىيل الله) lloh! An expression used in the Qur'an and Traditions for any good act, but especially for engaging in a religious war [SABILL ILAH]

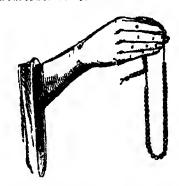
ROMAN [GREEKS]

ROSARY Arabic subhah (Lan) The tosary amongst Muhammadans consists

of 100 heads, and is used by them for countof 100 beads, and is used by shear for counting the ninety-nine attributes of God, together with the essential name Allāh [God], or the repetition of the Tashih ("O Holy God!"), the Tahmid ("Praised he God!"), and the Takhir ("God is Great!"), or for the recutal of any act of devotion. It is called in Person and in Hindustoni the Tashih sian and in Hindustani the Tasbik ( سيهم)

The introduction of the rosary into Christendom is ascribed by Pope Pius V, it. a Bull, AD 1596, to Dominic, the founder of the Black Friers (AD 1221), and it is related that Paul of Pherma, an Egyptian ascetic of the fourth century, being ordered to recite 300 prayers, collected as many pebbles which he kept in his bosom, and threw out one by one at every prayer, which shows that the rosary was probably not in use at that perrod

'Abdu l-Haqq, the commentator on the Mishkatu I-Masabia, says that in the early days of Islam the Muhammadana counted God's praises on small pebbles, or on the ingers, from which the Wahhabis maintain that their Prophet did not use a reserv It seems probable that the Muslims borrowed the resary from the Buddhets, and that the Crusaders copied their Muslim opponents and introduced it into Christendoia



ROZAH (رورة) The Persian word for the Atabic saum or fasting [FASTING, RAMAZAN

RUB' (2) A fourth A legal term used in Muhammadan law, eq "a fourth" or the wife's portion when her husband dies without issue

RUH (ty), pl arwah, Heb mruakh, spirit, soul, life" Ibnu 'l-Aşır, suthor of the Nihayah says it is the nervous finid or animal spirit. A vaporous substance, which is the principle of vitality and of sousation, and of voluntary motion

In the Kutabu 't-Tairtfat, it is defined as a suptle body, the source of which is the hollow of the corporeal heart, and which diffuses steelf into all the other parts of the body by means of the pulsing veins and arteries See also Gen ix. 4 "Flesh with the life thereof, which is the blood thereof" Many of the ancients believed the soul to reando in the blood. (See Virgil's Æa., ix. p 349) The breath which a man breather and which pervades the whole body Called in Persian jan ( ) The philosophers say it is the blood, by the exhausting of which life ceases The word is generally rendered in Hindustani as of the feminine gender, but Arabic authors render it as often masculine as feminine (See Lane's Arabic Dictionary, in loco)

In the Qur'an the word is sometimes used for Jesus, who is known as Ruhu 'Uāh (" the Spirit of God"), for the sugel Gabriel, and also for life, grace, soul, and the Spirit of Prophecy (A complete list of texts is given

in the article armir)
According to the Kitābu 't-Tarīfāt, p 76,

spirit is of three kinds

(1) Ar-Ruhu'l-Insone (الروح الانساني), "the human spirit," by which is understood the mind of man, which distinguishes him from the animal, and which is given to him, by the decree of God, from heaven, of the true es-It is this sence of which we know nothing spirit which is sometimes united to the body and sometimes separated from it, as in sleep or death.

(2) Ar-Ruhn 'l-Harwani (الروح العبواني) "the animal spirit," by which is understood the bie, the seat of which is in the heart, and which moves in the veins with the pulsations

of the body

(3) Ar Ruhu 'l-A'zam, (Los) "the exalted spirit" that human spirit which is connected with the existence of God but the essence of which is unknown to all but the Almighty The spiritual faculty in man It is called also al-'Aqlu'l-Awwal, 'the Arst intelligence", al-Haqiqatu l-Muhammadiyah, "the ossence of Muhammad", an-Nafsu l Wähldah "the single essence" of Hagi-gatu 'l-Samāwiyāh, "The original spirit of man first croated by God"

The following terms are also found in Mus-

lum works .

Ar-Ruhu 'n Nabatı (الروح المباتى), " the

vegetable spirit."

Ar-Ruhu (الروع الطبعي), "the ammal spirit "

Ar-Rühu 'l Ilahi ( the divine spirit."

Ar-Rahu 's-Suffi (الروح السفلي)," the lower spirit," which is said to belong merely to animal life.

Ar-Ruhu 'l 'Ulux (الرح العارى), " the lofty

or heavenly spirit."

Ar-Rueu'l-Jari (اروع الجاري), " the travel-ling spirit," or that which leaves the body in

resident spirit," which is said never to leave

the body, even after death
Riche 'l-Ilqa' (outh 53), "the spirit of
casting into " Used for Gabriel and the spirit of prophecy [srunt]

AR-RÜHU 'L-AMIN ( ( The faithful spirit." Occurs in the Qur'an, Sürah xxvi. 193 "Verily from the Lord of

the Worlds hath this book come down, the faithful spirit hath come down with it upon thy heart, that thou mayest become a warner in the clear Arabio tongue." It is supposed to refer to the Angel Gabriel [SPIRIT ]

RUHU 'LLAH (all to) "The Spirit of God" According to Muhammad, it is the special Kalenah, or title of Jesus See the Qur'an

Shratu 'n-Niza' (iv ), 169 "The Messiah, Jesus, the son of Mary, is only an Aposile of God, and His Word, which He conveyed into Mary and a spirit proceeding from Hunself " (Röhun mın-hu)

Suratu 'l-Ambya' (xx1), 91 "Into whom (Mary) we breathod of our spirit"

Sarata 't Pahrim (lav.), 12 "Into whose

womb we breathed of our spirit"

It is also used in the Qur'an for Adam, Suratu 's-Saldab (xxxii), 8 Suratu 'l-Hijr (xv), 29 and Sulatu Sad (xxxviii), 72, where it is said that God breathed his spirit into Adam but Adam is never called Ruhu 'Uāk in any Muhammadan book SPIRIT.

RUHU 'L.-QUDUS (روح القدس) "The Holy Spurit' (ht "Spurit of Holmess")
The expression only occurs three times in the

Surah ii 81 "We gave Jesus the Son of Mary manifest signs and aided him with the

Holy Spirit"
Surah u 254 'Of them is one to whom God spoke (a.e Moses), and we have raised some of them degrees, and we have given Jesus the son or Mary roamfest signs, and strength

enen him by the Holy Spirit"
Sursh v 109 "When God said 'O Jesus, son of Mary 1 remember my favours towards theo and towards thy mother, when I sided thee with the Holy Spirit, till thou didst speak to men in the craille, and when

grown up.

Al-Baizawi says the meaning of the expres seen Ruhu 'l-Quoing is the Angel Gabriel, aithough some understand it to refer to the spirit of Jesus, and others to the Gospel of Jesus, whilst some think it is the Isma 'l A'zam, or "the exaited name of God," whereby Jesus raised the dead. (See Tafaru'l Botzawi, p 65) [SPIRIT HOLY SPIRIT]

RUINOUS BUILDINGS owner of a runous wall in any building is responsible for any acoident occasioned by its fall, after having received due warning and requisition to pull it down, and a person building a crooked wall is responsible for the damage occasioned by its falling But the owner of a rumous house is not responsible for accidents occasioned by the fall of any article from it, unless such article belong to him. (Hidayak, Grady's Ed. pp 664, 665)

RUKH (t)) The name of a mon-strone bird, which is said to have power sufficient to carry off a live elephant (Ghi-

AR-RUKNU 'L-YAMANI (الكن) The The Yamani pillar south corner of the Ka'bah, said to be one of the most ancient parts of the temple [MAS-

JIDU 'L-HARAM ]

Burkhardt says "In the south-east corner of the Ka'bah, or as the Arabs call it, Rokn el Yamany, there is another stone about five feet from the ground, it is one foot and a half in length, and two inches in breadth, placed upright, and of the common Meccah stone. This the people walking round the Ka'bah touch only with the right hand, they do not kiss it" (Captain Burton says he had frequently seen it kissed by men and women.)

Burton remarks "The Rukn el Yaman: 18 a corner facing the south The part alluded to (by Burkhardt) is the wall of the Ka'bah, between the Shami and Yemani angles, distant about three feet from the latter, and near the site of the old western door, long since closed. The stone is darker and redder than the rest of the wall It is called El Mustajab - (or Mustajab min el Zunub, or Mustajab el Dua, " where prayer is granted ") Pilgrims here extend their arms, press their bodies against the building, and heg pardon for their sins" (El Medinah and Mesca vol 11. p 160)

RUKU' (کرج)) A posture in the daily prayers An inclination of the head with the palms of the hands resting upon the kneen [PRAYERS]



THE RUET

RULE OF FAITH The Muhammadan rule of faith is based upon what are called the four foundations of erthedoxy, namely, the Qur'an, or, as it is called, Kalami llah, the Word of God, the Hadis (pl. Ahades), or the traditions of the sayings and practice of Muhammad, Ijmā', or the consent of the Mujtahidun, or learned doctors, and Gryas, or the analogical reasoning of the learned

In studying the Muhammadan religious system, it must be well undorstood that Islam is not simply the religion of the Qur'an, but that all Muhammadans, whether Sunni,

Shi'sh, or Wahhabi, receive the Traditions as an authority in matters of faith and practice The Sunn: Muhammadans arrogate to themselves the title of traditionists, but the Shī'ahs also receive the Hadia as binding upon them, although they do do not acknowledge the same collection of traditions as those received by their opponents [QUR'AN, traditions, lima', quas, religion, islam.

The ideal administra-RULERS sion of the Muslim world, as laid down in the Traditions, is that the whole of Islam shall be under the dominion of one Imam or leader, who 18 the Khalifah (dauls), or vicegerent, of the Propheton earth. The rulers of provinces under this Imam are called Amer () (pl Umara) The Eastern titles of Sultan and Shah are not established in the Muhammadan religion. The word Multh, Heb Melekh, occurs in the Qur'an for a "king," and is used for King Saul (Surah ii 248) The word is still ratemed in Asia for the chiefs of villages

In the Qui in (Sürsh iv 62), believers are enjoined to "obey the Apostle and those in authority," but the chief injunctions are

found in the Traditions

In the Mishkatu 'l-Manabih, book xvi ch 1, the following sayings of Muhammad repard-

ing rulers are recorded -

Whoever obeys me obeys God, and whoever disobeys me disobeys God. Whoever ohevs the Amii obeys me An Imam is nothing but a shield to fight behind, by which calimities are avoided, and if he orders you to abstain from that which is unlawful, he will have great regard, but if he enjoins that which God has forbidden, he will bear the punishment of his own acts."

"If God appoints as your Amir s man who is a slave, with his ears and nose cut off, and who puts people to death according to God's book then you must listen and obey him in

all things

"If a negro slave is appointed to rule over you, you must listen to him and obey him, even though his head be like a dried grape

"It is indispensable for every Muslim to listen to and approve the orders of the Imam, whether he likes or dislikes, so long as he is not ordered to sin and act contrary to law When he is ordered to sin, he must neither attend to it nor obey it "

"There is no obedience due to sinful commands, nor to any order but what is

liwful"

"He who shall see a thing in his ruler which he dislikes, let him be patient, for verily there is not one who shall separate a body of Mushma the breadth of a span, and he dies, but he dies like the people of igno ranca."

"The best Imams are those you love, and those who love you, and those who pray for compassion on you, and you on them, and the worst of limms are those you hate, and those who hate you; and those whom you curse, and who curse you." Auf said "O Prophet of God! when they are our enemies and we theirs, may we not fight against them?" He said. "No. so long as they keep on foot the prayers amongst you." This he repeated "Beware, he who shall be constituted your ruler, see if he does anything in disobedience to God, and if he does, hold it in displeasure, but do not withdraw yourselves from his obedience"

"There will be Amirs among you, some of whose actions you will find conformable to law, and some contrary thereto, then when anyone who shall say to their faces, 'These acts are contrary to law,' verily he shall be pure, and he whe has known their actions to be bad, and has not told them so to their faces, has certainly not ramamed free from responsibility, and he who has seen a bad act and obeyed it, is their companion in it." The Companions said, "May we not fight them?" The Prophet said, "No, so long as they perform prayers."

"He who is disobedient to the Imain will come before God on the Day of Resurrection without a proof of his faith, and he who dies without having obeyed the Imam, dies as the

people of ignorance

"Propheta were the governors of the children of Israel, and when one died, another supplied his place, and verily there is no prophet after me, and the time is near when there will be after me a great many Khalifahs" The Companions said, "Then-what for you order us?" The Prophet said, "Obey the Khalifah, and give him his due, for verily God will ask about the duty of the subject"

"When two Khalifahs have been set up, put the last of thom to death, and preserve the other, because the second is a rebel"

"Whoever wishes to make divisions amongst my people, kill with a sword."

"He who acknowledges an Imani must obey him as far as in his power, and if snother

pretender comes, kill him "

"Verily the time is near that you will be ambitious of ruling, and it is at hand that this love of rule will be a cause of sorrow at the Resurrection, although the possession of it appears pleasant, and its departure unpleasant."

"That is the best of men who dislikes

power "

"Beware! you are all guardians of the subject, and you will all be asked about your obedience. The Imam is the guardian of the subject, and he will be asked respecting this. A man is as a shepherd to his own family, and will be asked how they behaved, and about his conduct to them, and a wife is a guardian to her husband's house and children and will be interrrogated about them, and a slave is a shepherd to his master's property,

and will be asked about it, whether he took good care of it or net."

"There is no Amir who oppresses the subject and diss, but God forbids Paradise to him"

"Verily the very worst of Amirs are those who oppress the subject

"O God! he who shall be ruler over my people and shall threw them into misery, O God! cast him into misery, and he who shall be chief of my people and be kind to them, then be kind to him."

"Verily, just princes will be upon spleudid puipits on the right hand of God, and both

God's hands are right "

"God never sent any Prophet, nor ever made any Khalifah, but had twe countellors with him, one of them directing lawful deeds (that is, a good angel), and the other am (that is, the devil) He is guarded from an whom God has guarded" [KHALIFAH.]

AR-RUM (الروم) The Arabic form of the Latin Roma, or Romanus The ancient Byzantine or Eastern Roman Empire Still used in Eastern countries as a name for the Turkish Empire.

The title of the xxxth bursh of the Quran, which opens with the word "The Greeks are overcome in the highest parts of the land, but after being overcome they shall overcome in a few years" [GREEKS]

RUQAIYAH (خية) A daughter of Muhammad by his wife Khadijah She was married to 'Utbah, the son of Abū Lahab, but being divorced by her husband, she was mar ied to 'Usman, the third Khalifah

RUQBĀ (رتىي) Let "Waiting" Giving a thing on condition that if the donor die before the receiver it shall become the property of the receiver and his heirs, but if the receiver die first, the property given chall return to the donor. It is forbidden in Mushim law because it exposes each of the parties to the temptation of wishing for the other's death

BUQYAH (﴿ ) "Enchanting"
The use of spells The word used in the
Hadis for exorcism and incantation. [EXORCOSM.]

RU'YA' (\*\*\)) "A dream, a vision. A term used in the Qur'an for the visions of the Prophets. It occurs five tumes Once for the vision of Joseph (Sürsh xii. 5), twice for the dream of the Egyptian king (Sürsh v 48), once for the vision of Abraham (Sürsh xxxvii 105), once for Muhammad's vision (Sürsh xvii 62.) [DREAMS]

(مواع) or ŞŪWĀ' (ماع) 'ĀŞĀ certain measure used for measuring corn, and upon which depend the decisions of Muslims relating to measures of capacity It occurs in the Qur'an, Surah xii 72, for the druking-oup placed by Joseph in his brother's pack

The compiler of the Taju 't-'Arus, says that according to five different readers of the Qur'an, it is given suwa in that verse, but in

the majority of texts it is sa

The Qamus explains suwa as a certain vessel from which one drinks, and sa a measure of capacity Its invariable measure being, according to ancient authorities, four times the quantity of corn that fills two hands of a man of moderate size.

Al-Baixawi records, besides suwas and sa.

the reading saw and suwagh.

SABA' (**--**+1) (1) A tribe of Yaman, whose dwelling-places are called Ma'rib, montioned in the xxxivili Surah of the Qur in (entitled the Süratu Saba'), verse

"A sign there was to Saba' in their dwelling places -- two gardens, the one on the right hand and the other on the left - Est ye of your Lord's supplies, and give thanks to him Goodly is the country, and gracious is the Lord ! '

"But they turned aside so we sent upon them the flood of Iram, and we changed them their gardens into two gardens of bifter fruit and tamarisk and some tew jujube

trees.

Such was our retribution on them for their ingratitudo "

M Caussin de Perceval, Hist des Arabis, voi 111., as well as M de Sacy, fix this event in the second century of the Christian era

(2) Also the name of a province referred to in the Qur'an, Surah xxvii 21, where it seems to be identical with the Shebs of the Bible, or the country of the Queen of Sheba

"Nor tarried it (the lapwing) long ere it came and said, 'I have gained the knowledge that thou knowest not, and with sure tidings

have I come to thee from Saba'

"'I found a woman reigning over them, gifted with everything, and she hath a

splendid throne.

"And I found her and her people worshipping the sun instead of God, and Satan hath made their works fair seeming to them, so that he hath turned them from the Way

wherefore they are not guided, "To the worship of God, who bringeth to light the secret things of heaven and earth, and knoweth what men conceal and what they

manufeat

"God there is no god but He! the lord

of the glorious throne!

For a discussion of the identity of the Saba of Alabia with the Sheba of the Bible refer to the word Sheba in Smith's Dictionary of the Bible.

(سيعة احرب) SAB'ATU-AHRUF

SEVEN DIALECTS.

SABA'U 'L-MASÄNI (سبع المثانى) Lit "The Seven Repetitions." A title given to the Introductory Chapter of the Qur'an by Muhammad himself (Mishkat, book vin ch. 1) There are three reasons ussigned for this title -

(1) Because it is a chapter of seven verses, which is said to have been revealed twice

over

(2) Bocause it contains seven words twice repeated, namely, Allah, God , Rahman, Compussionate, Rahim, Mercuful, Iyaka, Thee and to Thee, Sirat, Way, Alashim, to whom and with whom, Chair, Not and Li, Not.

(3) Because the seven vorses are generally recited twice during an ordinary prayer (See Majma'u 'l Bihar, in loco, and Abdu 'l-Haqq)

SABBATH The term used in the Qur'an for the Jowish Sabbath is Sabt ( ,,), a corruption of the Hebrew אבע Shabbath.

It occurs five times in the Quran

Surah n. 61 "Ye know, too, those of you who transgressed on the Sabbath, and to whom We (God) said, Become sconted apes "

Small iv 50 "Or curse you as We (God)

cursed the Sabbath breakers

Surah 1: 153 "We (God) said to them (Israel), Break not the Sabbath ""

Sarah vii 168 "And ask them (the Jews) about the city that stood by the son when its inhabitante broke the Sabbath, when their fish came to them sppearing openly on their Sabbath-day, but not to them

on the day when they kept no Sabbath."
Sürah xvi 125 "The sabbath was only ordained for those who differed about it

In explanation of those verses, the com-mentator, al-Barpāwi relates the following traditions Moses gave orders for the observance of the Day of Rest on Friday, but the Jews would not obey, and declared that they would observe Saturday, as it was on that day that God rested from creation so it came to pass that "the Sabbath was ordained for those who differed about it" But in the time of King David, certain people began to break the Sabbath by fishing in the Rod Sea near the town of Ailah (Elath), and as a punishment they were turned into apes.

For an account of the Muhammadan Sab-

bath, see FRIDAY

Arabic Sabi' (مانيء), SABEANS pl. Sabrun. Probably from the Hebrew NIX trābā, "a host" Gen il. 1, te "Those who worship the hosts of heaven." According to some Arabic writers, the Sabi'an were a certain sect of unbelievers who worshipped the stars secretly, and openly professed to be Christians According to others, they are of the religion of Sabi', the son of Seth, the son of Adam whilst others say their religion resembled that of the Christians, except that their gibiak was towards the south, from whence the wind blows In the Qamus it is said they were of the religion of Noah. The word sāði? also means one who has departed from one religion to another religion, and the Arabs used to call the Prophet as Sabi', because he departed from the religion of the Quraish to al-Islam (See Lane's Dict in loco ) Al-Baizāwi says some assert they were worshippers of angels, others that they were the worshippers of the stars

They are mentioned three times in the Qur'an, and from the following verses it would appear that Muhammad regarded them as

believers in the true God.

Sürah n 50 "They who believe and they who are Jews, and the Christians and the Saheans—whoever believeth in God and the Last Day, and doeth that which is right, shall have their reward with their Lord"

Surah v 73 "They who believe, and the Jews and the Sabeuns, and the Christians—whoever of them believeth in God, and in the Last Day, and deeth what is right, on thom shall no fear come, neither shall they be put to grief"

Sursh xxii 17 "They who believe, and the Jews, and the Sabeans, and the Christians, and the Magians, and those who join other gods with God, verily God small decide between them on the Day of Resurrection"

# SABI' (مابيء) [HABARANS]

SABILU 'LLAH (منهل الله) "The road of God" A term used for religious war fare and other meritorious deeds, e.g. Qur'an, Sürah ii. —

Verse 149 "And say not of those who are slam in the road of God that they are dend, but rather that they are living

Verse 263 "Those who expend their wealth in the road of God" [JHAD]

## SABT ( SABBATH ]

SACRAMENTS, CHRISTIAN [BUCHARIST, BAPTISM]

SACRIFICE There are six words used in the Muhammadau religion to express the idea of sacrifice.

(1) gabh, Hebrew [7] zebach Liko the Hebrew word (Gen xxxx. 54) the Arabic is need generally for slaughtering animals, whether on the Great Festival of Sacrifice ['IDU'E-ARHA], or at ordinary times, for food.

In the Canus, the word zabi is defined "to split or pierce, to cut the throat of any creature" In the Quran, the word is used for the slaughtering of the heiler by Meses (Sūrah in 63), for the slaying of the sons of Israel by Pharach (Surah in 46), for sacrificing to idols (Sūrah v 4), and for the intention of Abraham to sacrifice his son (Sūrah xxxvii 101).

(2) who qurban, Hebrew hope korban (Lev 11 14), Let "Approaching near" It occurs twice in the Quran, for the sacrifice to be devoured by fire from heaven, which the Jews demanded of Muhammad (Sürah iii. 179), and for the offering of the sons of Adam (Sürah v 30). It is a word frequently employed in Islam to express the ordinary sacrifice, and the great festival is called in Persia the 'Id-1-Qurban, or "Feast of Sacrifice"

(8) is naker Let "To injure the jugular vein" Used for stabling the breast of a camel, as in sacrifice, hence the sacrifice itself. It occurs once in the Qur'an, Sürah evin 1, 2 'Verily we have given thee al-Kaugur, so pray to thy Lord and sacrifice," which al Baisawi says means to sacrifice a camel the most costly victim of the Arabians. The 'Idu L-Azhā is called the Yaumu n-Nahr [1011' L AZHA]

(4) and uzhyah A word which does not occur in the Quran, but in the Traditions it is the subject of a Chapter in Micheatu l-Muşabih (book in the Xlix). According to the Qanais, it is derived from zahip, zuhā, a word which expresses that time of the day when the sun has risen to a considerable height, about 10 Am (Salātu z-Zuhā, being a voluntary prayer at that hour) Uzhiyah is therefore the sacrifice offered about 10 o'clock on the day of the Great Festival.

(5) Mady, or, according to another reading, Hadi. Occurs four times in the Qur'an, Sürahs ii 198, v 2 96, 98, for offering of an animal for sacrifice sont to the temple at Makkah, when the pilgrim is not able to reach in time. The Qamus defines it as that 'which is presented." Al-Bairawi form of Hadyah and Hadi as that of Hadiyah. The latter occurs in the Qur'an, Sürah xxvii S5, for an offering or gift, and seems to have the same meaning as the Hebrow muchah, which is used in the Old Testament for a gift or tribute (Gen iv 8), and also for the unbloody sacriboe or "meat offering" (Lev ii. 1)

(6) state mansat Occurs in the Qur'an, Sürah xxii 35 "We have appointed to overy nation a rite (mansak)" Sürah ii 122 "Show us our rites (mansak) also verse 196 Al-Baisāwī (Tafsīr, p. 91), to the first passage, says the word means a place of devotion, or a sherifice which draws a man near to God, and mentions another reading, mansak, a place of worship, of which mansak is likewise the plural. The word, as quoted above, as well as the plural form, is translated by the late Professor Palmer "rites" [BITES.]

II. There are only two occasions upon which Muhammadans sacrifice, namely, on the Great Festival held on the 10th day of Zu T-

Hijah Phou L-Azha] and on the birth of a child [AQQAH]

(1) The great sacrifice recognised by the Muslim faith is that on the Great Festival, called the 'Ida' 'I-Azha, or "Feast of Sacri-This sacrifice is not only offered by the pilgrims at Makkah, but in all parts of Islam, upon the day of sacrifice In the tirst place, this sacrifice is said to have been esta-blished in commemoration of Abraham having consented to sacrifice his son (most Muslims cay it was Ishmael), as recorded in the Quran, when it is said God "ransomed his (Abraham's) son with a costly victim " (Sürah xxxvi 107) but Shaikh 'Abdu'l Haqq in his commentery on the Mishkat also azys that al-Uzhiyak "the sacrifice," is that which at the special time (i.e on the festival) is slaughtered with the object of obtaining nearness to God

(2) The teaching of the Qur'an on the subject of sacrifice is conveyed in the following

varses (Sûrah xxii 37) -

"The bulky (camels) we made for yor one of the symbols of God (Sha'ā'ur 'llāh'), therein have ve good. So mention the name of 110d over them as they stand in a row (for sacilfire), and when they fall down (dend), eat of them and feed the easily contented and him who begs Thus have we subjected them to you haply ye may give thanks Their flesh will never reach to God, nor yet their blood, but the piety from you will reach Him "

Al Baizawi on this verse says, "It, the flesh of the sacrifice, does not reach unto God, nor its blood, but the picty (tiqua) that is the sincerity and intention of your heart" (Tofanu'l-Barzāu:, vol ii p 52)
(3) In the Traditions (Mishkāt, book iv ch

Lix ) we have the following .

Anas says "The prophet sacrificed two rams, one was black, and the other was white, and he put his foot on then sides as he killed them, and cried out, Bi-smi 'llahı Allahı akbar! In the name of God! God is most great!"

'Ayıshah says "The Prophet ordered a ram with horns to be brought to him and one that should walk in blackness, sleep in blackness, and look in blackness" (by which he meant with black logs black breast and belly, and black eves), "and he said 'O 'Ayıshah, give me a knife and sharpen it!' And I did so Then the Prophst took hold of the ram and threw him on his side and slew it. And when he was killing it he said 'In the name of God! O God accept this from Muhammad, and from his children and from his tribe!' Afterwards he gave to the people their morning meal from the elegihtered

Jabir says "The Prophet sacrificed two rams on the day of the Festival of Sacrifice which were black or white, and had horns, and were castrated, and when he turned their heads towards the Qiblah, he said, 'Verily I have turned my face to Hun who

brought the heavens and the earth into existence from nothing, according to the religion of Abraham, and I am not of the polytheista Verily my prayers, my worshippung my life, and my death, are for God, the Lord of the universe, who hath no partner, and I have been ordered to believe in one God and to abandon associating any other god with Him, and I am one of the Mus-lims O God! this sacrifice is of Thee, and for Theo, accept it then from Muhammad and his people!' And he added, 'In the name of God! the Great God!' and then killed them

'Ali said "The Prophet has ordered me to see that there be no blemish in the animal to be sacrificed, and not to sacrifice one with the ears cut, sither at the top or the bottom, or split lengthways, or with holes made in them The Prophet prohibited sacrificing a rain with broken horns, or sht cars

Avishah relates that the Prophet said " lan hath not done anything, on the day of sacrifice more pleasing to God than spilling blood, for verily the animal sacrificed will come on the Day of Resurrection, with its horns, its hair, its hoofs, and will make the scales of his actions heavy, and verily its blood reacheth the acceptance of God before it falleth upon the ground, therefore be

Zaid the Argam relates "The Companions said, 'O messenger of God! what are these sacrinces, and whence is their origin?' He said, 'These sacrifices are conformable to the laws of your father Abraham' They and 'O Prophet! what are our rewards ibertfrom?' He said, 'There is a reward annexed to every hair' The Companions then said, 'O Prophet' what are the rewards from the sacrifices of camels and sheep, that have wool. He said, 'There is a good reward also for every hair of their wool."

(4) The following is the teaching of the Hidayah regarding the nature and conditions

of the sacrifice .

It is the duty of every free Muslim arrived at the age of maturity to offer a sacrifice, on the 'Idn 7-Azhā, or "Festival of the Sacrifice," p ovided he be then possessed of a Nisab (a c sufficient property), and be not a traveller This is the opinion of Abu Hanifah, Muhammad, Zufar, and Hasan, and likewise of Aba Yuauf, according to one tradition. According to another tradition, and also according to ash-Shan'i, sacrifice is not an indispensable duty, but only laudable At-Tahawi reports that, in the opinion of Abu Hanifah, it is indispensable whilst the disciples hold it to be in a strong degree laudable The offering of a sacrifice is incumbent on a man on account of himself, and on account of his infant child. This is the opinion of Ahn Ravifah in one tradition In another he has said that it is not membent on a man to offer a sacrifice fer his child In fact according to Abu Hauifah and Abū Yūsuf, a father or guardian is to offer a sacrifice at the expense of the child (when he is possessed of property), eating what parts of it are estable, and

selling the remaining parts that are valuable in their substance, such as the skin, &c Muhammad, Zufar, and ash-Shanfi have said that a father is to sacrifice on account of his child at his own expense, and not at that of the child The sacrifice established for one person is a goat, and that for seven, a cow or a came! If a cow be sacrificed for any number of people fewer than seven, it is lawful, but it is otherwise if sacrificed on account of eight. If for a party of seven people the contribution of any one of them should be less than a seventh share, the sacrifice is not valid on the part of any one of them If a camel that is jointly and in an equal degree the property of two men should be sacrificed by them on their own account, it is lawful, and in this case they must divide the fesh by weight, as fish is an article of weight If, on the contrary, they distribute it from conjectural estimation, it is not lawful, unless they add to each share of the fiesh part of the head, neck, and joints If a person purchase a cow, with an intent to sacrifice it on his own account, and he afterwards admit six others to join with him in the sacrifice, it is lawful It is, however, most advisable that he associate with the others at the time of purchase, 12 order that the sacrifice may be valid in the opinion of all our doctors, as otherwise there is a difference of opinion. It is related from Abū Hamifah that it is abominable to admit others to share in a sacrifice after purchasing the ammal, for, as the purchase was made with a view to devotion, the sale of it is therefore an abomination

The time of offering the sacrifico is on the morning of the day of the festival, but it is not lawful for the inhabitants of a city to begin the sacrifice until their Imam shall have finished the stated prayers for the day Villagers, however, may begin after break of day The place, in fact, must regulate the time Thus, where the place of celebration is in the country, and the performers of it reside in the city, it is lawful to begin in the morning, but if otherwise it must be deferred until the stated prayers be ended victim be slain after the prayers of the Mosque, and prior to those offered at the place of sacrifice [IDGAH], it is lawful, as is likewise the reverse of this Sacrifice is lawful during three days—that is, on the day of the festival, and on the two ensuing days. Ash-Shāfi'i is of opinion that it is lawful on the three ensuing days. The saonfice of the day of the festival is far superior to any of the others It is also lawful to sacrifice on the nights of those days, although it be considered as undesirable Moreover, the offering of sacrifices on these days is more laudable than the custom of omitting them, and afterwards bestowing an adequate sum of money upon the poor If a person neglect the performance of a sacrifice during the stated days, and have previously deter-mined upon the offering of any particular goat, for instance, or, being poor, have pur-chased a goat for that purpose—in either of

these cases it is moumbent on him to bestow it alive in charity But if he be rich, it is in that case incumbent on him to bestow m charity a sum adequate to the price, whether he have purchased a goat with an intent to sacrifice it or not It is not lawful to seemfice snimals that are blemished, such as those that are blind, or lame, or so lean as to have no marrow in their bones, or having a great part of their ears or tail out off however, as have a great part of their ears or tail remaining may lawfully be sacrificed. Concerning the determination of a great part of any member, there are, indeed, various opinions reported from Abu Hanifah some animals he has determined it to be the third, in others more than the third, and in others again, only the fourth. In the opinion of the two disciples, if more than the half should remain, the sacrifice is valid, and this opi non has been adopted by the learned Abū 'l-Lais If an animal have lost the third of its tail, or the third of its ears or eye-aight, it may be lawfully sacrificed, but if, in either of these cases, it should have lost more than a third, the offering of it is not lawful rule which our doctors have laid down to discover in what degree the eye sight is impaired is as follows The animal must first be deprived of its food for a day or two that it may be rendered hungry, and having then covered the eye that is impaired, food must be gradually brought towards it from a distance, until it indicate by some emotion that it has discovered it. Having marked the particular spot at which it observed the food, and uncovered the weak eye, the perfect eye must then be bound, and the same process carried on, until it indicate that it has observed it with the defective eye If, then, the particular distance from those parts to where the animal stood be measured, it may be known, from the proport on they bear to each othor, in what degree the sight is im paired

It is not lawful to offer a sacrifice of any animal except a camel, a cow, or a goat, for it is not recorded that the Prophet, or any of his companions, ever sacrificed others. Buffaloes, however, are lawful as being of the species of a cow. Every snimal of a mixed breed, moreover, is considered as of the same species with the mother.

If a Christian or any person whose object is the flesh, and not the sacrifice, be a sharer with six others, the sacrifice is not lawful on the part of any It is lawful for a person who offers a sacrifice either to eat the flesh or to bestow it on whomsoever he pleases, whether rich or poor, and he may also lay it up in store. It is most advisable that the third part of the flesh of a sacrifice be bestowed in charity It is not lawful to give a part of the sacrifice in payment to the butcher. It is abominable to take the wool of the victim and sell it before the eacrifice be performed, but not after the sacrifico In the same manner, it is shominable to milk the victuo and seil the milk. It is most advisable that the person who offers the

sacrifice should himself perform it, provided he be well acquainted with the method, but if he should not be expert at it, it is then edvisable that he take the assistance of another, and be present at the operation It is abominable to commit the slaving of the victim to a Kitabi (a Jew or Christian) If, however, a person order a Kitābī to slay his victim, it is lawful. It is otherwise where a person orders a M. an, or worshipper of fire, to slay his victim, for this is inadmissible (Hamilton's Hidayah, vol 1v 76)

(5) From the foregoing references to the Quran, the Traditions, Abdu 'l-Haqq, al-Baixwi, it will appear that whilst the Mn hammadan sacrifice is (1) Commemorative, having been instituted in commemoration of Abraham's willingness to offer his sou; (2) Self Dedicatory, as expressed in the Tra ditional sayings of Muhammad and (8) Eucharistic, according to the verse in the Qur'an already quoted, "Haply ye may give thanks", that the expratory character of the sacrifice is not clearly established, for there is no offering for, or acknowledgment of, sin, connected with the institution. Muham madanism, true to its anti-Ohristian character, ignores the doctrine that "without shedding of blood there is no remission" (Lev xvii 11, Heb ax 22)

(6) At the birth of a chrid it is incumbent upon the Muslim father to sacrifice a goat (one for a girl and two for a hoy) at the ceremony called 'Aquah, which is celebrated on either the seventh, fourteenth, twenty-first, twenty-eighth, or thirty fifth day after birth, when the hair is first shaved and its weight in silver given to the poor 'Abdu 'l-Haqq says 'Aqiqah comes from 'aqq, "to and refers to cutting the throat of the ammal. Others refer it to cutting the hair The idea of the sacrifice on this occasion is dedicatory and eucharistic Buraidah save "We used, in the time of ignorance, when children were born to us, to slay sheep and rub the child's head with the blood, but when Islam came we sacrificed a sheep on the seventh day, and shaved the child's head and rubbed saffron on it"

The fourteenth letter (ماد) ŞĀD of the Arabic alphabet The title of the xxxvinth Sürah of the Qur'an, which begins with the letter

SADAQAH (مدنة),pl sadaqāt From sadq, "to be righteous, truthful" Hebrew 1 teedek. A term used in the Quran for "Almsgiving," eg Sürsh ii. 265 "Kind speech and pardon are better than alms-giving (sadagah) followed by annoyance, for God is rich and clement"

Sadaqatu 'l-Fitr is the alms given on the lesser Festival, called the 'Idu 'l-Fitr, which consists of half a sa of wheat, flour, or fruits, or one sa of barley. This should be distributed to the poor before the prayers of the festival are said (Hidayah vol i p 62)

[IDT 'L-FITE]

SA'D IBN ABİ WAQQAS ( Called also Said thu ابن ابی بنامی) Called also Said ibn Malik ibn Wahb az Zubri He was the seventh person who embraced Islam, and was present with Muhammad in all his battles He died at 'Atiq a. 855, at the age of 79, and was buried at al-Madinah

SA'D IBN MU'AZ (محد بن معاز).
The chief of the Banu Aus He embraced Islām at al Madinah after the first pledge at Agabah He died of wounds received at the battle of the Ditch, A.R 5 (See Muir's Lafe of Mahomet, vol in 282)

SA'D IBN 'UBADAH (U) One of the Companions and (عبادة an Ansarī of great reputation. He carried the standard at the conquest of Makkah. Dilan 15

SADR (مدر), or Sadru 's-Sudur The chief judge Under Muhammadan rule, he was especially charged with the settlemel. f religious grants and the appointment of law officers

SADŪM (مدوم) (BODOM j

As-SAFĀ (المغا) A hill near Makkah One of the sacred pinces visited by the pilgrims during the Hajj [PILGRIMAGE ]

Lit "The void مفر) SAFAR (مفر) month " The second month of the Muhammadan year so called because in it the ancient Arabs went forth on their predatory expeditions and left their houses sift or empty or, according to some, because when it was first named it occurred in the autumu, when the leaves of the trees were suffr, or yellow (Chiyasu 'l Lughah, in loco') MONTHS

SAFF (فعر) An even row or line of things

(1) A term used for a row of persons standing up for prayers

(2) As-Saff, the title of the Lxith Sürah of the Qui an in the 6th verse of which the word occurs for the close unbroken line of

As-SAFFAT (wold), pl. of saffah, "Ranged in ranks "The title of the axxviith Sursh of the Quran, in the first verse of which the angels are mentioned as being ranged in ranks

SAFIYAH (مفية) One of the wives of Muhammad Sho was the widow of Kinanah, the Jewish chief of Khaibar, who was cruelly put to death In after years it 18 said Muhammad wished to divorce ber, but she begged to continue his wife, and re quested that her turn might be given to 'Ayishah, as she wished to be one of the Prophst's " puro wives ' in Paradise.

SAFIYU 'LLAH (all a) Lit "The Chosen of God" A title given in the Traditions to Adam the father of mankind

SAFURA' (هکراه) The Zipporah of the Rible The wife of Moses According to Muslim Lexicons, she was the daughter of Shu'aib [MOSES.]

SAFWAN IBN UMAIYAH (معران بن اميل). A Ṣahābī of reputation. A native of Makkah. He was slain the same day as the Khalifah 'Uşmān

SAHĀBI (...), fem Sahābīyah "An associate" One of the Companions of Muhammad The number of persons entitled to this distinction at the time of Muhammad's death is said to have been 144,000, the number including all persons who had ever served as followers of the Prophet, and who had actually seen him The general opinion being that one who ombraced Islām, saw the Prophet and accompanied him, oven for a short time, is a \$uāābi, or "associate" [ASHAE.]

SÄHIBU 'N-NISAB (ماحب الماب). A legal term for one possessed of a cortain estate upon which zakāt, or "legal alms," must be paid. Also for one who has sufficient means to enable him to offer the sacrifice on the great festival, or to make the pligrimage to Makkah. The possessor of 200 dirhems, or five camela, is held to be a Sāhibu 'n Nisāb, as regards zakat

SAHIBU 'Z-ZAMAN (احاحب الرحال) 'Lord of the Age" A title given by the Shi'ahs to the Imam Mahdi (Ghiyagu 'Lughah, in loco)

SAHIFAH (\*\*A.\*\*), pl suhuf Lit
"A small book or pamphlet' A term gene
rally used for the one hundred portions of
scripture said to have been given to Adam
beth, Euoch, and Abraham, although it is
used in the Quran (Sūrah laxxiii 19) for
the books of Abraham and Moses "This is
truly written in the books (suhuf) of old the
books (suhuf) of Abraham and Moses
[PROPHETS]

SAHIFATU 'L-A'MAL (

"Book of Actions,"

which is said to be made by the recording angels (Kirāmu 'l-Kātibin) of the deeds of men, and kept until the Day of Judgment, when the books are opened. See Qur'an—

Sürah l. 16 "Whon two (angels) charged with taking account shall take it, one sitting on the right hand and another on the left."

Sürah xvii. 14, 15... "And every man's fate have We (God) fastened about his neck, and on the Day of Resurrection will We bring forth to him a book, which shall be proffered to him wide open Read thy Book There needsth none but thyself to make out an account against thee this day " [KIRAMU L-KATERIK, RESURRECTION]

SAHIHU 'L-BUKHARI (البخاري) The table of the first of the Autubu. 's-Sittah, or "six correct" books of traditions received by the Sunnis It was

compiled by Abū 'Abd Tlāh Muhammad ibn Ismā'il al-Bukhārī, who was born at Bukhārah, Ah. 194, and died at Khartang, near Samarkand, A.H. 256 It contains 9,882 traditions, of which 2,628 are held to be of undisputed authority They are arranged into 160 books and 8,450 chapters. [TRADITIONS.]

SAHIHU MUSLIM (December 2)
The title of the second of the Kutubu's-Sittes, or "six correct" books of the traditions received by the Sunnis It was compiled by Abū 'l-Husain Muslim ibn al-Hajjaj al-Qushairi, who was born at Naishāpū! All Qushairi, who was born at Naishāpū! All Qushairi, who was born at Naishāpū! All Qushairi, who was born at Naishāpū! All Qushairi, who was born at Naishāpū! All Qushairi, who was born at Naishāpū! All Qushairi, who was born at Naishāpū! All Qushairi, who was born at Naishāpū! All Qushairi, who died authority The books and chapters of the work were not arranged by the compiler, but by his disciples The most celebrated edition of this work is that with a commentary by Muhyiju 'd-dīn Yahya an-Nawawī, who died a H 676 [TRA-DITKOVA.]

SAHM (ACC) Lat "An arrow used for drawing lots A form in Muhammadan law for a portion of an estate allotted to an heir (Hamilton's Hidayak vol iv. p 487)

SAHÜR ()—) The meal which is taken before the dawn of day during the Ramazan. It is called in Perman Ta'am-i-Sahari In Hindustani, Sahargahi In Pushto Peshmani [BAMAZAN]

SA'IBAH (L.S.). Anything set at liberty, as a slave, or she-camel, and devoted to an ido! Montioned once in the Qur'an, Surah v 102 "God hath not ordained anything on the subject of sa'ibah, but the unbelievers have invented it"

SA'ID IBN ZAID (15) (15) (15) A Sahabi who embraced Islam in his youth. He was present with Muhammad in all his engagements except at Badr. He is held to be one of the 'Asharah Muhashaharah, or ten patriarchis of the Muslim faith. Died at 'Aqiq, a.H. 51, aged 79

SAIFU 'LLAH (all and "The Sword of God" A title given by Muhammad to the celebrated General Khalid ibn al-Walid. (Michkat, book xxiv oh. vii.)

SAIHUN (وحمدون) The river Jaxartes Said to have been one of the rivers of Eden. [EDEN]

SAINTS In Muhammadan countries, reputed saints are very numerous. Very many religious leaders obtain a great reputation for sanctity even before their deaths, but after death it is usual for the followers of any well-known religious teacher to elect a shrine over his grave, to light it up on Thursdays, and thus establish a saintly reputation for their departed guide. Very disreputable persons are thus often reckoned to have died in the "edotr of sanctity." At Hasan Abdal in the Punjab (celebrated. in

the story of Lale Rookh), there is a shrine erected over a departed cook, who for many years lived on his peculations as keeper of the staging bungalow When he died, about ten years ago, his family erected over his icmains a shrine of some pretentions, which even in the present generation is an object of devout reverence, but which in the next, will be the scene of reputed miracles. This is but an example of many thousands of shrines and saintly reput thous easily gained

throughout Islām

It is generally asserted that according to the teachings of Islam, the Prophets (ambiga') were without sin, but there is a tradition, related by Anas, which distinctly asserts the contrary, and states that Muhammad not only admitted his own sintulness, but also the fall of Adam, the murder committed by Moses, and the three hes told by Abraham (See Mishkat, book xxiii ch xii) But it is very remarkable that, according to this Hadis, Muhammad does not charge Jesus Christ with having committed sin immaculate conception and the sinlessness of Christ are admitted doctrines of Islam [JESUS CHRIST]

The terms pu and wall are common titles for those who, by reputed miracles and an ascetto life, have established a reputation for sanotity, for whom in Person the title bu-zurg is generally used. The titles quit and ghaus are very high orders of sanctity, whilst zahid and abid are employed for persons who detote their lives to religious contemplation

and worship

The Sufis use the word sattk, " pilgrim " or "traveller," for one who has renounced the world for the "path" of mysticism, whilst fager 's a title of more general application to one who is poor in the sight of God Shaikh and mir, used for old men also express a degree of reputation in the religious world, sharkh (in India) being a title generally con ferred on a convort from Hinduism to Islam Sayed, or "lord" is a title always given to the descendants of Muhammad, mir being sometimes used for the same Miyan, "master" or "friend," is generally used for the descendants of celebrated saints, or as a mere title of respect

SA'IR (معير) "A flaming fire"
The special place of tormont appointed for the Sabeans (See al-Baghawi's Commentary on the Qur'an) It occurs sixteen times in the Qur'an (Surah 1v 11, and fifteen other places), where it does not seem to be applied to any special class

SAIYIBAH (ثبنة) A legal term for a woman who departs from her husband, whether through divoice or the death of her husband, after the first connection

(سيد) SAIYID A term used for the descendants of Muhammad from his daughter Fatimal by Ali The word only oceurs twice in the Qur'an-in Surah in 84, where it is used for John Baptist, and in Surah xii 25, where it stands for the husband

of Zalikhah. According to the Majus 'L. Bihar, p 151 it means "lord, king, exalted, saint, merciful, meek, husband," &c.

There are two branches of Salyids-those descended from al-Hasan and those descended from al-Husain (both the sons of 'Ali')

These descendants of Muhammad are prayed for at every period of the daily prayers [PRAYERS], and they are held in all Muhammadan countries in the highest respect, however poor or degraded their position may

The term Saiyid is also given as a name to persons who are not descended from Muhammad, eg Saiyid Shah, Saiyid Amin, de, although it is a mere assumption. In addition to the term Saiyid, the term Badshah, Shah, Mir, and Sharif, are applied to those descended from Bibi Fatimah

The author of the Akhlaq-1-Jalali estimated in his day the descendants of Muham-

mad to be not less than 200,000

SAJDAH (اسجدة), vulg sydah. Lit "Prostration

(1) The act of worship in which the person's forehead touches the ground in pros-

tration [PRAYER]
(2) As-Saydah, the title of the EXXIIII Surah of the Qur'an, in the 15th verse of which the word occurs "They only believe in our signs who, when they are reminded of them, full down adoring and celebrate the praises of their Lord "



(سجدة السهر) SAJDATU 'S-SAHW "The prostrations of forgetfulness" prostrations made on account of forgetfulness or inattention in prayer Muhammad said, "When any of you stand up for prayer, and the devil comes to you and casts doubt and perplexity into your mind, so that you do not know how many rak ahs you have recited, then prestrate yourself twice

SAJDATU 'SH-SHUKR "A prostration of thanksgiving" When a Muslim has received some benefit or blessing, he is enjoined to make a prostration in the direction of Makkab, and say, "Holiness to God! and Praise be to God There is no deity but God! God is most Great!" (Raddu 'l-Muhtar, vol ! p 816)

SAJJĀDAH (اسجادة). The small carpet, mat, or cloth, on which the Muslim Prays. [JAI NAMAZ, MUSALLA]

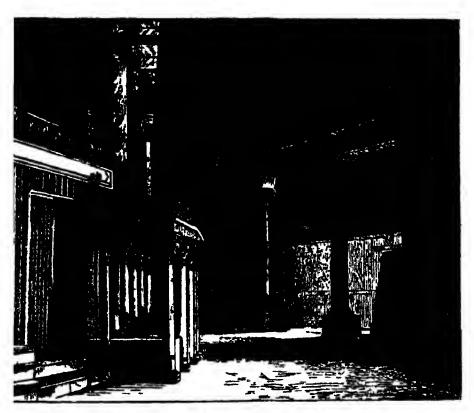
SAKHR (---) The jinn or devil who is said to have obtained pessession of i's magic ring, and to have personated ig for forty days, when Sakhr flew id threw the ring into the sea, where wallowed by a fish, which was afteraught and brought to Solomon, who means recovered his kingdom.

AKHRAH (5-31). "The The sacred rock at Jerusalem on he Temple was erected, and on which ands the Qubbatu 's-Sakhrah, the of the Rock" known to English as the Mosque of 'Umar This rock to have come from Paradise, and to en the place of prayer of all prophets, ixt to the Karbah, the most sacred the universe Imam Jalalu d-din as-

Suyūtī, in his history of the Temple of Jerusalem (Reynolds' edition, p 44), gives the fellowing traditional account of the glorious Sakhrah

"We are informed by Ibn al-Mansür that

"We are informed by Ibn al-Mansür that the Rock of the Baitu 'l-Muqaddas, in the days of Sciomon, was of the height of twelve thousand cubits—each cubit at that time being the full onbit, viz. one modern cubit, one span and one hand-breadth. Upon it also was a chapel, formed of aloes (or sandal) wood, in height twelve miles (sic.), also above this was a network of gold, between two eyelet-beads of pearl and ruby, netted by the women of Balka in the night, which net was to serve for three days, also the people of Emmans were under the shadow of the chapel when the sun rose and the people of



THE DOME OF THE ROCK. (Conder)

-Rahmah when it set, and even others valleys were under its shadow, also twas a jacinth (or ruby), which shone night like the light of the sun, but he light began to dawn its brilliancy scured, nor did all these cease until ladneszar laid all waste, and seized or he found there, and carried it into

ain, by a tradition we learn that the h of Baitu I-Muqaddas was raised ito the sky, to the height of twelve miles, and the space between it and heaven was no more than twelve miles. All this remained in the same state until Greece (or Rome) obtained the mastery over it, subsequent to its devastation by Nebuchadnezzar But when the Greeks obtained possession of it, they said, "Let us build thereupon a building far excelling that which was there before". Therefore they built upon it a building as broad at the base as it was high in the sky, and gilded it with geld, and silvered it with silver. Then, entering

therein, they began to practise their associating Paganism, upon which it turned upadedown over them, so that not one of them came out

"Therefore, when the Greotan (kilg) saw this, he summoned the Patriarch and lis ministers (descons), and the chiefs of Givere, and said, 'What think ve?' who replied, We are of opinion that con idol-gods are not well pleased, and therefore will not receive us favourably Hereupon he com manded a second temple to be built, which they did, spending a great sum thereon, and having finished the second building, seventy thousand entered it as they had entered the But it happened to them as it had happened to the first, when they began thour Pagamen it turned over upon them Now Therefore, their king was not with them whon he saw this, he assembled them a third time, and said unto them, 'What think ye?' who said, 'We think that our Lord is not well pleased with us, because we have not offered unto him abundantly, therefore he has destroyed what we have done, thosefore we should greatly wish to build a third' They then built a third, until they thought they had carried it to the greatest possible height, which having done, he assembled the Christians, and said unto them, 'Do ye observe any defect?' who said, 'None, except that we must surround it with crosses of gold and silver' Then all the people entered it, to read and cite (sacred things) Having bathed and perfumed themselves, and having entered it, they began to practice their associating Pagamam, as the others had done before them, whereupon down fell the third building upon them Hereupon the king again aummoned them together, and usked their counsel about what he should do But their dresd was very great and whilst they were dehberating there came up to them a very old man, in a white 1000 and a black turban, his back was bent double and he was leaning upon a staff to he said, O Christian people, listen to me' listen to me! for 1 am the oldest of any of you in years, and have now come forth from aniong the retired votaries of religion, in order to inform you that, with respect to this place all its possessors are accursed, and all holiness hath departed from it, and hath been transferred to this (other) place I will therefore point out this as the place wherein to build the Church of the Rosurrection I will show you the spot, but you will never see me after this day, for ever Do, there fore, with a good will that which I shall tell you. Thus he cheated them, and augmented their accursed state, and commanded them to cut up the rock, and to build with its stones upon the place which he commended them

"So whilst he was talking with them he became concealed, and they saw him no more Therenpon they increased in their infidelity, and said, 'This is the Great Word Then they demolished the Mosques, and carried away the columns and the stones,

and all the rest, and built therewith the Church of the Resurrection, and the church which is in the valley of Hinnon Moreover, tius cursed old man commanded them, When we have finished their building upon this place, then take that place whose owners are accursed, and whence all holiness hath departed, to be a common sewer to receive your dung' By this they gratified their Loid Also they did this, as follows At certain seasons, all the filth and excrement was sent in vessels from Constantinople, and was at a cortain time all thrown upon the Rock, until God awoke our Prophet Muhammad (the peace and blossing of God be with him!), and brought him by night thereunto, which he did on account of its peculiar consecration, and on account of the greatness of its super excellence We learn, also, that God, on the Day of Judgment, will change the Sakhrah into white coral, enlarging it to extend over heaven and earth. Then shall men go from that Rock to heaven or hell according to that great word, 'There shall be a time when this earth shall change into another earth, and the heaven shall turn white, the soil shall be of silver, no pol-lution shall over dwell thereon' Now from 'A'ish (may the satisfying favour of God rest upon him'), I said, 'O apostle of God, on that day when this earth shall become anoth rearth, and this sky shall change, where shall men be on that day? He replied, Upon the bridge as-irat' Again, a certain Upon the bridge as-Sirat' Again, a certain divine says, 'that in the Law, God says to the Rock of the Holy Abode, "Thou art my seat, thou art near to me, from thy foundation have I raised up the heavens, and from beneath thee have I stretched forth the earth, and all the distant maccessible moun-Who dies within tums are beneath thee thee is as if he died within the world of heaven, and who dies around thee is as if he died within thee Days and nights shall not cease to succeed, until I send down upon thee a Light of Heaven, which shall obliterate all the (traces) of the infidels of the sons of Adam, and all their footstops Also I will send upon thee the hierarchy of angels and prophsts, and I will wash thee until I leave thee like milk, and I will fix upon thee a wall twelve miles above the thick-gathering clouds of earth, and also a hedge of light By my hand will I moure to thee thy support and thy virtue, upon thee will I cause to descend my spirits and my angels, to worship within thec, nor shall any one of the sons of Adam enter within thee until the Day of Judgment and whoseever shall look upon this chapel from afar shall say, 'Blessed' be the face of him who devoutly worships and adoles in thee.' Upon thee will I place walls of light and a hedge of thick clouds—five walls of ruby and pearl" Also from the Book of Psalms, 'Great and glorious art thou, thou threshing-floor! Unto thee shall be the general assemblage from thee shall all men rise from death' Moreover, from the same author, God says to the Rock of the Holy Abode, 'Who leveth thee, him will

I leve, who leveth thee, leveth me, who hatch thee, him will I hate. From year to year my eyes are upon thee, nor will I forget thee until I forget my eyes. Whose prayeth within thee two rak'shs, him will I cause to cast off all his sins, and to be as guiltless as I brought him from his mother's womb, unless he return to his sine, beginning them afresh' This is also a tradition of old standing 'I solemnly engage and promise to everyone who dwelle therein, that all the days of his his the bread of corn and olive-oil never shall fail him, nor shall the days and the mights fail to bring that time when, out of the supremacy of my bounty, I will cause to descend upon thee the assemblage of man for judgment-the whole company of risen mor-There is a tradition that 'Muqatil Ibn Sulaiman came to this Temple to pray, and sat by the gate looking towards the Rock, and we had assembled there in great numbers, he was reading and we were listening came forward 'Ali Ibn al-Badawi, stamping terribly with his slippers upon the pavement This greatly afflicted him, and he said to those around him, " Make an opening for me " Then the people opened on each side, and he made a threatening motion with his hand to warn him and prevent this stamping, saying, "Tread more gently! That place at which Muqatil 18"-pointing with his hand-" and on which thou art stamping, is the very place redolent of Heaven's breezes, and there is not a spot all around it-not a apot within its precincts a hand's-breadth square-wherein some commissioned prophet, some near angel, hath not prayed " Now from the mother of 'Abdu liah, daughter of Khand, from her mother, the moment is surely fixed, when the Ks bah shall be led as a bride to the Sakhrah, and shall hang upon her all her pilgrimage merits, and become her turban' Also it is said that the Sakhrah is the middle of the Mosque, it is cut off from every touching substance on all sides No one supports it but He who supports and holds up the sky, so that nothing fails thence but by His good permission, also upon the upper part of the west side stood the Prophet (the blessing and peace of God be with him!) on the night when he rode al-Buraq This side began to shake about, from veneration of him, and upon the other side are the marks of the angels' fingers, who held it up when it shook, beneath it is a deep hole cut out on sach side, over which is the gate opened to men for prayer and devotion 'I resolved,' says a certain author, 'one day to enter it in great fear lest it should fall upon me, on account of the sins I had contracted, then, however, I looked, and saw its darkness, and some holy pilgrims entering it at the darkest part, who came forth therefrom quite free from sin. Then I began to reflect upon entering Then I said, "Perhaps they entered very slowly and leasurely, and I was too much in a hurry, a little delay may facilitate the matter." So I made up my mind to enter, and entering, I saw the Wonder of Wonders, the Reck enpported m its position or course

on every side, for I saw it separated from the earth, so that no point of the earth touched it Some of the sides were separated by a wider interval than others, also, the mark of the glorious Foot is at present in a stone divided from the Rock, right over against it, on the other side, west of the Qibish, it is upon a pillar Also the Book is now almost abutting upon the side of the crypt, only divided from it by that space which allows room for the gate of the crypt, on the side of the Qiblah This gate, also, is disjointed from the base of the Qiblah, it is between the two Below the gate of the crypt is a stone staircase, whereby one may descend into the crypt In the midst of this crypt is a dark-brown leather carpet, upon which pilgrims stand when they visit the foundation of the Rock, it is upon the eastern mile. There are also columns of marble abutting on the lower side upon the path of the rows of trees upon the side of the Qublah, and on the other side forming buttresses to the extremity of the Rock, these are to hinder it from shaking on the side of the Qiblah There are buildings besides these There is a building in the Chapel of the Book Beneath the chapel, the spot marked by the angels' fingers is in the Rock, on the western side, divided from the print of the glorious Foot above mentioned, very near to it, over against the western gate, at the end." (Hust Jerusalem, from the Arabic MS, of Jalalu 'ddîn as-Suyüţi, Reynolds' ed. 1685)

Dr Robinson (Biblical Researches, vol. i. p. 297) says the followers of Muhammad under 'Umar took possession of the Holy City a D 636, and the Khalifah determined to erect a mosque upon the site of the Jewish Temple. An account of this undertaking, as given by Muslim historians, will be found in the article on JERUSALEM. The historians of the crusades all speak of this great bakhrah as the Templum Dommi, and describe its form and the rook within it (Will. Tyr., 8.2, 1b. 12, 7. Jac de Vitrace, c. 62.)

Lieut E. R. Conder, R.E., remarks that the Dome of the Rock belongs to that obscure period of daracenic art, when the Arabs had not vet created an architectural style of their own, and when they were in the habit of employing Byzantine architects to build their mosques The Dome of the Rock, Lieut Conder says is not a mosque, as it is sometimes wrongly called, but a "station" in the outer court of the Masjidu "l-Aysā.

We are indebted to this writer for the following account of the gradual growth of the procent building (Tent Work in Palestine, vol ii p 320) —

"In a D 831 the Caliph El Mamin restored the Dome of the Rock, and, if I am correct, enclosed it with an outer wall, and gave it its present appearance. The beams in the roof of the arcade bear, as above-stated, the date 918 a.D., -a well-carved wooden cornece, hidden by the present ceiling, must then have been visible beneath them

have been visible beneath them
"In 1016 and the building was partly
dostroyed by earthquake. To this date

belong restorations of the original mesans in the dome, as evidenced by inscriptions. The present wood-work of the cupola was erected by Hussin, son of the Sultan Hakem, as shown by an inscription dated 1022 A D

"The place next fell into the hands of the Orusaders, who christened it Templum Domini, and established in 1112 a D a chapter

of Canons

"The Holy Rock was then cut into its present shape and covered with marble slabs, an altar being erected on it The works were The carried on from 1115 AD to 1186 AD beautiful iron grille hetween the pillars of the dome and various fragments of carved work are of this date, including small alters with sculptured capitals, having heads upon them ... abominations to the Moslem, yet still preserved within the precincts The interior of the outer wall was decorated in the twelfth century with frescoss, traces of which still remain. The exterior of the same wall is surmounted by a parapet, with dwarf pillars and arches, which is first mentioned by John of Wurtzburg, but must be as old as the round arches of the windows below. The Crusaders would seem to have filled up the parapet arches, and to have ornamented ine whole with glass mosaic, as at Bothle-1em

'In 1187 AD Saladm won the city, tore up the sitar, and once more exposed the bare rock, covered up the frescoes with marble slabs, and restored and regulded the dome, as evidenced by an inscription in it dating 1189 A.D

"In 1318 AD the lead outside and the gilding within were restored by \akr cd Din,

as evidenced by an inscription

"In 1520 AD the Sultan Soliman cased the bases and upper blocks of the columns with maible. The wooden cornice attached to the beam between the pillars, seems to be of this period, and the slightly-pointed marble casing of the arches under the dome is probably of the same date. The windows bear inscriptions of 1528 AD. The whole exterior was at this time covered with Kisham tiles, attached by copper hooks, as evidenced by inscriptions dated 1561 AD. The doors were restored in 1564 AD, as also shown by in scriptions.

"The date of the beautiful wooden ceiling of the cloisters is not known but it partly covers the Cufic inscription, and this dates 72 AH (688 AD), and it hidss this wooden cornice, dating probably 913 AD. The ceiling is therefore probably of the time of Soli

man

"In 1830 AD the Sultan Mahmud, and in 1478-75 AD the late Abdu I Aziz, repaired the Donie, and the latter period was one specially valuable for those who wished to

study the history of the place.

"Such is a plain statement of the gradual growth of the building. The dates of the various inscriptions on the walls fully agree with the circumstantial accounts of the Arab writers who describe the Dome of the Rock." [JERUSALEM.]

(مکینة) SAKINAH which cocurs in the Qur'an five time For that which was in the Ark of the Cc Surah ii 249 "The sign of his kingdom is that there shall come to 3 Ark (Tābūt) with the sakinah in it froi Lord, and the relics that the family of and the family of Aaron left, and the bear it" With reference to this vei Baixawi, the great Muslim comme containing the Books of Moses Taurat, namely, the Torah, or Law), whi made of box wood and galded over wit and was three cubits long and two wid in it was ' the sakinah from your Lord meaning of which is, that with the Ar was tranquility and peace, namel Taurat (Books of Moses), because Moses went forth to war he always to Ark with him which gave repose hearts of the children of Israel Bu say that within that Ark there was s made either of emerald or sapphire, w head and tail of a cat, and with two and that this creature made a noise the Ark was carried forth to war But say that the Ark contained images prophets, from Adam to Moses assert that the meaning of sakinah is ledge and sincerity' Others, that th contained the tables of the Law, the Mones and Asrons turban." (Tafe Barzawi, I leischer's ed, vol 11 p 128

(2) It is also used in the Quranti and confidence or grace Surah xlvi "When those who misbelieved put it hearts pique—the pique of ignorance God sent down His Sakinah upon His A and upon the believers, and obliged the keep to the word of piety "Al-H says that in this verse the word a means the tranquility and repose o which is the meaning given in all Arab

tionaries

The word occurs in three other phase similar sense —

Surah ix 26 "God sent down His Supon His Apostle and upon the bel and sent down arm or which ye could n and punished those who did not believe

Sürah ıx 40 "God sent down His S upou him, and aided him with hosts."

Surah xivin, 2 "It is He who sent the sakmah into the hearts of heliever they might have faith added to faith"

None of the Muslim commentators se understand that the Alahie Lake Sake

identical with the Hebrew אברבה

a term which, although not found i Bible, has been used by the later Jew borrowed by the Christians from the express the visible Majesty of the Presence, especially when resting or di between the Cherubin on the Mercy in the Tabernacie, and in the Tem Solomon Rabbinical writers identif

Sistediocal with the Holy Spirit, and some Cirretten writers have thought that the three field attendence for the lawy—the Lord, the Bytis of the Lord, and the Shedenah indiand the - whithe of a trinity of persons mithe God bead.

For the Talmudo views regarding the Sheelinah, the English reader can refer to Dr. Hershop's Talmuche Muscelleny (Trühner

4 Co . London)

BALAF (-41-) (I) Ancesters men of repute for plety and faith m past generations, (2) Money lent without interest. [SALAK.]

SALAM" (ملم) A contract involing an Homediate payment of the erice, and admitting a delay in the deliver, of the aric cles pur based. The word used in the Hadis is generally salaf. In a sale of this kind, the seller is valled neusallam tlus hs, the pur chaser rabbs sisulum, and the goods par based, musclim fish: (Kitabu's Tarifat)

As-SALAM (1) The Fease(ful) one (1) One of the ninety pine names or attributes of Gad. It occurs exce is the Quran, Surah hs. 20. "He is God then whom their sa no other the Preceful." Al-Baisawi explains the word as "He

who is free from all loss or harm"
"المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية المالية ا

ASSALAT (LL) in construction freducatly spelled (12.), pl. salawat. The term used in the Quran, as well an amonget all Musicus in every part of the world for the liturgical form of prayer, which is remted five times a day, an account of which is given in the article on PRAYER te equivalent in Persian and Urds is namus which this been corrupted into same by the Afghane. The word occurs with this most ing in the Quran, Sürah fi. 289 "Observe the prayers," and in very many other places. It has also the meaning of prayer or supplication in its general sense e g Sirah ix 104 "Pray for them, of a truth the prayers shall assure their minde." Also blessing, e.g. Sarah xxxiv. 6 "Verily God and His Angels bless (not pray for," as rendered by Palmer) the Praphot." (See Lane s Dictionary, in loco)

The word saids occurs with various com-

bingtions used to express different periods,

and also special occasions of prayer

The five stated liturgical prayers which are held to be of divine institution -

(1) Soldies I Zuar, the mendian prayer
(2) Soldies I-Aer, the afterneen prayer
(3) Soldies I-Maghrub, the summet prayer
(4) Soldies I Islair, the night prayer
(5) Soldies I Islair, the prayer at dawn.
(6) Soldies I-Ruy, the prayer at dawn.
(7) Soldies I soldies prayer is reckoned the first in order.)

Aiso for the three velentary drily liturgridl prayers -- (1) Statem, I-Labring, when the sun has wall

2) Solatti 7-Zult; about 11 A.M. (3) Salatü'l Tahafjud after midnight. Liturgical prayers said on special occu

stone are given below [PRATER.]

SALATU 'L HAJAR (2000-0) "Prayer of necessity." Four-rak-alt prayers, or, according to some twelve rak-als recited after the night, prayer in times of necessity, or trouble - Raddhi-Mahter, vel 1 p. 719.

SALATU AHJDAIN ( ... shell she). '
Prayers of the two tivals. The two "Prayers of the two rak ab prayers recited on the two Muham-maden festivals, the 'Idu; I-Fitr and the Idu 'l Asba.

SALATU 'L-SITIKHARAH (2) ing favour "Two vak'shs resided for success in an undertaking Jabur relates that Muhammad taught him Istikherah and that after reciting two rak ahs he should thus sup plicate God "O God Lacek Thy good help m Thy great wisdom I pray for ability to act through Thy power I ask this thing of thy goodness Thou knowest, but I know not Thou art powerful, but I am a Thou art knower of secrets "O God, if Thou knowest that the matter which I am about to undertake is good for my religion, for my life, for my future then make it easy, and prosper me m it But m it is bad for my religion my hie and my usure then put it away from me and show me what is good." (Muhkat, book iv 40)

(لنداه) SALĀTŪ 'L. ISTISQĀ' الاستساً), from saqy, "Watering" Two rakeh prayers recited in the time dourth

SALATU - 'L HNAZAH (C) 3,1 The funeral EURIAL OF THE DRAG JURASAN

SALATU LJUM AH ( -. 1 4L).

t "The prayor of assembly The Friday Let "The prayor of assembly The Friday Prayer It consusts of two rak'ahs recited at the time of zuer, or midday prayer on Friday [FRIDAY, KHUTSAR.]

SALATU 'I KHAUF ( ) 1 (L)
The "Prayer of Fear" Two rakehe of
prayers recited first by one regument and then hy another in time of war, when the usual prayers cannot be recited for fear of the enemy. These prayers are founded upon an injunction in the Quran, Surah iv 102 "And when ye go to war in the land it shall be no sin for you to curtail your prayers, if yo fear that the enemy come upon you." This was also the Talmudio law (I'r Beracheth iv 4), "He that goeth in a dangerous place may pray a short prayer

SALĀTU 'L-KHUSUF of the moon consisting of two rak and of prayer . (Mushkat, book iv ah.li)

SALATU 'L-KUSÜF (حلام الكسوب)
Prayers at an eclipse of the sun, consisting of two rakishs of prayer (Mishkât, book iv ch li)

SALATU 'L. MARIZ ("") has a person is too sick to stand up in the usual prayers, is allowed to recite them either in a reclining or uiting posture, provided he perfomos the usual abintions. It is ruled that he shall in such a case make the prostrations &c. men tally (Raddu | Muhtar voi 1 p 891)

SALATU L-WITR (ملاق الوقر)
The Witr prayers The word intr means
either a unit, or an odd number and is used
for either a single or odd number of rak'ub
prayers recited after the evening prayer
('isla') (Mishkat, book iv ch xxxvi)

There is considerable controversy smongst the learned do tors as to whether it is forz winth, of sunnah, but it is generally held to be sunnah, is founded on the example of the Prophet but with no divine command amongst the Hansfi sect it is also known as Quantu 'l Wit, but the Shafi'is recite the Quantu 's eparately

SALATU 'R-RAGHAIB (S)—

A prayer for things de aired Two rak'sh prayers recited by one who desires some object in this world According to the orthodox, it is forbidden in Islam (Raddw'l-Muhter, vol i p 717) It is recited by some persons in the first week of the month Rajab

SALATU 'S SAFAR (ملل السفر)
Pravers of travel A shortened recital of prayer allowed to travellers. It is founded on a tradition by Ya'ls ibn Umalyah who says, "I said to 'Umar, 'God hath said; "When ye go to wer in the land it shall be no sin for you to shorten your prayers if ye fear that the infidels may attack you", but now verily we are safe in this journey, and yet we shorten our prayers. 'Umar replied, 'I also weddered at the thing that astonished you but the Prophet said, God hath done you a kindness in curtailing your prayers, therefore accept it, Ibn 'Umar says, 'I travilled with the Prophet, and he did not say more than two rak sha of prayer, and Abū Bakr and 'Umar and 'Uamān did the same' ibn 'Abbas says, 'The Prophet used to say on a journey the noon and afternoon prayer together." (Mishkat, book iv ch alii)

The established prayers for a traveller are, therefore two rak'ahs instead of the four farz rak'ahs at the noon and afternoon and evening prayers, and the usual two farz at the morning and the usual three farz at the sunset prayers all veluntary prayers being omitted (Raddu l-Muhtar, vol 1, p 821)

SALATU 'T T'ARAWIH (a)\_c Balail) "Prayer of res" So called because of the pause or rest made for ejan lations between every lour rak ahs ('Abas P Hagg )

Twenty rakish prayers recited after the night prayer during the month of Ramazān. They are often followed with recitations known as rikis [NIKR], and form an exciting service of devotion. The Imam recites the Tardulk prayers with a loud voice.

Abu Hursirah says "The Prophet used to encourage people to say hight prayers in Remazan without ordering them positively, and would say. He who stands up in prayer at night for the purpose of obtaining reward, will have all his sins pardoned; then the Prophet died leaving the prayers of Ramasan in this way. It is said "Umar instituted the prosent custom of recting the twenty rak'ahs, (Mishkat, book iv ch xxxviii) [Ramazan]

SALATU T-TASBIH (Prayer of praise A form of prayer founded on the following tradition related by Ibn Abbaa who says

" Verily the Prophel said to my father, "O Abbas 'O my uncle ' shall I not give to you shall I not present unto you, shall I not inform you of a thing which covers acts of sin? When you perform it God will forgive your sins your former sins, and your latter sins, and those sink which you did unknowingly, and those which you did knowingly, your great sins, and your small sins, your disclosed sins and your consessed sins? It is this namely, that you record four rakings of prayer, and in each rak ah recite the Failhain 'Kilab (is the Introductory chapter of the Quran; and some other Shrah of the Quran; and when you have recuted these portions of the Quran in the position of Qiyam then say, "Holiness to God!" (Subhana "löhi), and Praise be to God!" (Wa'l Hamdu it llahi), and "There is no delty but God!" (Wa la Ilâha illa huwa, and "Tod is most great!" (Wa'llāha Akban), filteen times. Then perform a ruku nad recite it len times! len times; then raise up your head and say it ten times then inske the saidah and say it ten times then raise your head and say il ten t men then make another sajdah and say it in times, then mise your head again and say il ten times altogether seventy-five limes to overy rakish, and do this in each of the rakish If you are able to say this form of prayer every day, then do ao, but if not, do it once every Friday and if not each week then say it once a mouth, and if not once a mouth then say it once a year, and if not once year, then do it once in your commune." (Mishkat, book iv ch xii)

The foregoing is a striking illustration of the mechanical character of the Musin religion as regards its system of deversor [ZIRR]

SALE, The Law of [BAI'.]

SALIB (ملیب) "A crucifix; a.

SALIF. (احالم) A prophet mentioned in the Quran (Sūrah vii 71) who was sent to the tribes 'Ad and Samud Al-

Beinswi say he was the son of 'Ubaid, the son of Asef, the son of Manih the son of Ubaid the son of Hazir, the son of Samuel Boshent thinks he must be, the Pileg of Genesis xt 16. D'Herbelot, makes him the Salah of Genesia x: 13

The tollowing is the account of him in the Quran with the commentators remarks in realizes (see Lane's Secretion 2nd ed by Mr.

Stanley Lake Poole)

And We sont unto the tribe of Thanwood their brother Solih. He said Q my people waiship Ged Ye kave no other derty, her Him. A miraculant proot of my agracity hate come unto you from your Lord this sher aimed of God being a sign unto you [He-hod caused her of heir demand to cohor forh trom the heart of a rock | Therefore let her feed, in God's earth and do herms harm lest a painful puluahment seize you And remoniher liow He hath appointed you researenfe in the earth after [the tribe of] given you a habitation in the barth make yourselves, on its plains, pavilions therein ye dy ed in summer, and cut the moun. tains into houses wherein ye dweh in minior Romember then the benefits of God, and do not avil in the corth asting corruptly -- The shiels who were child with pride among his people said unto those who were estnemed weak, namely, to those who had believed among them, Do ye know that Salih hath been sent unto this? And they hamstrung the shethorn order and slugging her with the sound) and they improunly transgressed the conmand of their Lord and said, O Salili, bring upon as that punishmed with which thou threatenest us fon killing her, if thou be [one] of the sportles, And the violent convaisor (a great adrihquake and a cry from heaven) seralled them, and in the morning they were in their dwellings prestrate and dead So be turned away from them, and said, O my people I have brought unto yen the message of my Lord and giver you faithful counsel but he leved not faithful coussellors." Surah vn 71 77)

SALIK (will.) Lil A "tra A "tradevotes or one whe has started on the hea veuly journey [acri]

SALSABIL (اللسمل) Lit The sortly flowing A fountain in Paradise, mentioned in the Quran in Strab ixxvi 10 and from which the Muslims in beaven are said to drive. "A spring therein named Salsabil, and there shall go round about them immortal boys."

SALUTATIONS Arabie as-salam (السلم), " peace ' Taelin (السلم), Heb ahelom, the act of giving the prayer The duty of giving of peace, pl taskmat and returning a salutation is founded on ex press injunctions in the Qur an

Strah Triv. 61 "When ye enter house

then greet each other with a salutation from God the Blessed and the Good" Surah iv 88 "When ye are saluted with

a salutation, salute we with a better 'han it, or return the same salutation."

'Ali says that Muhammud established it as All says that Muhammund established it as an incumbent duty that one Mush in should solute another [FITRAH.] The ordinary salutation of the Muslim's "us Salāmu 'alaskum," is "The petre dron you"And, the "Isaal suply is the Wolfalet kum as salamor And on you also be the pess:

The supposes origin of the salutation es given in a tradition by Abu, Hurarich ar relates that the Prophet and

relates that the Prophet said God crestet Adam in his owen kenese, andhis stad re was sixty cubits and God said to Adam. Godand salute that party sugels who are itting down, and listen to their sac wer for venly it shall be the salucteou and repty for you and your children! Adam they wont and said to the angels as Salami ului-kum,' 1 c, The peace be on you," and the shigels replied, 'as-Suawu uldika w rahmatu llahi, 'e' The peace be on thee and the morey of God."

This form is now usually given in reply devont persons (Sahihu T Bukhar by devont persons

Muhammad justructed his people as follows

regarding he use of the salutation .

"The person riding must salute one on foot and ne who is walking must salute those who a c sitting, and the small must salute the larger and the person of higher degree the lower It is therefore a religious luty for the person of high degree, when meeting one of a lower degree, the giving of the Salam being regarded as a benediction. For," says Mahammad, "the nearest people to God are shose who salute first. When a party is passing it is sufferent if one of them give the salutation and in like manner, it is sufficient one of the party return it of those sitting

down The Jews in the time of Muhammad seem lo Exvo unde the slutation a subject of ah horahoe to Muhammad, for it is related when Ries went teahe Prophet they need to say, 'As sammu 'una ka," "On you be poison." Lo which the Prophet always replied, " Wa alar ko," And on you"

Uramah ibn 7aid says The Prophet orice pusses to rured assumbly of Muslim polytheists, idolators, and Jews, and, he gave the salutution, but he meant it only for the

Mushma'

Jarir relates that on one occasion the Prophot met a party of women, and gave them the salutation. But this is contrary to the usual practice of Muhammadans, and 'Abdu i-Haqq in his commentary on this tradition, says? This practice was peculiar to the Prophet for the taws of Islam forbid a man blo at oda seeinn names a pattuias

In the East it is usual to raise the right hand (the raising of the left hand being disrespectful, as it is the hand used for legal ablutions) when giving the Salain, but this onstom, common though it be is bet in accordance with the traditions. For Amr'ibn Shu-aid relates from his fore-fathers, that the Prophet said, "He must of us who hisnes himself to another. Do not copy the Jews or the Christians in your salutation. For a Jew's salutation is by raising his fingers, and the Christians salute with the palm of the mand. (Affahkat book xxii ch. 1)

In Central Asia, the salutation is generally given without any incited of the bedy, in

escordance with the above tradition

SALVATION The Arabic word major (26-), salvation only occurs once in the Queen namely Surah xi 44. O my people! how is if that I bid you to embation, but that ye bid me to the fire?" Nor is the word reneally used in Muslim works of divinity authough the orthodox sect of Muslim's claim's for itself the title of Naji wah, or those who are being saved

The word mayhfirth forgiveness," is frequently used in the Ouran to express what Christians understand by "salvation, also laidm, Imen, and Din, words which express

the ides of a state of salvation

According to Islam, a man obtains salvation by a recital of the Kalimah or creed, but if he be en evil deer, he will uffer the pans of a purgatorial fire until his sins are stoned for, white he who has not accepted the Muslim creed will endure the pains of everlasting panishment [HELT.]

مة SAMA1) 'The Eternal' One of the musty-nine names or atimbutes of God It occurs once in the Qur'an, Surabeas "God the Eterna!

In its original meaning, it implies a lord, because one repairs to him is exigences, of when applied to God, hoosing affaits are inved or rested or Firm. Honce no ording to al Muhkam in loco, and the Lisami L'Arub, it aignites the Being that continues for ever—the Eternal One

SAMAHAH ( BENEEI (BENEEI

### SAMARITAN [AS SAMIRE].

An-SAMI ("The Hearer" One of the ninety mass an attributes of God. The word frequently recours in the Qur'an

as-SAMIR (Special Mentioned in the Quran (Bursh xx 87 "As Sound has led them astray as the person who made the golden call for the Children of Israel. In Professer Palmens translation, it is rendered "the Samaritan," which is coording to at Baissawi who says his name was Musalibu Zafar, of the tribe of Samaritan.

SAMUEL Arabic Ishmavil (()2,000), or Shamunl, Heb MIDW, referred to m the Quran (Sürah in. 247) as "the prophet" whom the Children of Israel said "Raire for us a King, and we will fight 'or hun in God way,"

Husam, the commentater, says it is not quite certain who he was. He was ather Yusha ibn Nan or Sham iin ihn Safiya, or Ishmawil (Tafar-: Hasaiwi, p. 65)

Ishmawil (Tafar-: Husaini, p. 65)
The Kamilian give his name as Shamuell but sav it was originally Ismail, and that the

meaning is the same

SAN'A (Acc.) A city in all Yaman the Vicercy of which Abrahatu I Ashram, an Abyssisian Christian, marched with a large army and some elephants upon Makkah with the intention of destroying the Temple (see Quran, Surah ov) in the year Muhammad was born Hence the year was known as that of the Elophant

SANAD (4-) Let. "That on which one rests, as a piller or onetion" An anthority, a document, a warrant. A term used in Moshm law

SANAM (a-a). pl asnum The word used in the Quran for an idol as Surah suv 36: "Turn me and nev some away from serving idols [IDDES.]

SANCTUARY The Prophet for.
bade putting a murderer to death inset
mosque, but he may be taken by force from
the mesque and slam enterde the budding
The same rule applies to persons guilty of
theft (Mishkat, book iv ch viii)

The custom of sanctuary was derived from the Levitical law of refuge. The aix cities being established as cities of rofuge for the involuntary manelayer. The alter of burnt offerings was also a place of refuge for these who had indesignedly committed smaller offeness (Daut am 11-12, Joshua zg.) According to Lecky (European Morals, vol. ii p 42) the right of sanctuary was possessed by the Imperial statues and by the Pagan temples fangham (Antiquities vol. ii p 554) says it seems to have been introduced into the Christian Church by Constantine

### SANDALS [SHORS]

SAQAR (, i.), "A scorebing heat". According to the commentator all Bughawi it is the special division of beil set apart for the Magi. It is mentioned thusau the Qur'an —

Surah hy 48 ' Taste ye the touch of

Strah lxxiv 26: "I vill broll but in anger! And what shall make thee knew what anger 18?" It leaveth nought and spa eth nought, black-ening the skin of may

SARACEN. A ferro used by Christian writers for the followers of Muhammad, and applied not only to the Arabs, but to the Turks and other Muslim nations.

There is much uncertainty us to the origin of this word. The word Lagarage was used by I tolomy and Piny, and also by a morianus and Procopius, for certain Oriental tribes, long before the death of Muhammad

(see Gibben) Seme etymologists darive it from the Arabic share, "the rusing san, the East" (see Wedgweed's Diet) Others from saird", "a desert,"—the people of the desert (see Webster) Gibben thinks at may be from the Aribic saraqual, "theft," denoting the thievish character of the pation; whilst come have according to the pation; whilst come have according to the pation. have even thought it may be derived from Sarah the wife of the Patriarch Abraham.

SARAH Arabic Sarah (4). Hab, TTW, Greek Zápša Abrahamia wife Not mentioned by name in the Qur'an, put re-forred to in Surah xi 74 "And his wife was standing by laughing, and We gave her the gind tidings of lasse and of Jacob after Isaac."

#### SARAQAH (45,--) THEFT.

SARF (مراب ) (1) A term used for a special kind of sale or exchange. According to the Hidayoh, bails 's-earf, or sarf pale, means a pure sale, of which the articles opposed to each other in exchange are both representatives of price, as gold for goul or silver for gilven (See Hamilton's Hiddyck vol ff p 551)
(2) That part of grammar which relates to

the declining of nouns and the conjugating of

SARIH (حراح) Explicit or clear A term used in Mustim law for that which is express in contradistinction to that which is kineput, or implied. For example, the Talaques-sara, is an explicit form of divorce, whilst Talaqu 'l-kundyak in an implied form of diverce, as when a man says to his wife " Thou art free

ŞARIQ (عنود) A thief [TREFT]

SATAN. Arabio Shailan ( 🖦) DBYEL ]

(ستر) SATR A curtain or veil A terro used for the seclusion of women. called also hyab, In the Traditions it is used for mecessary and decont attire, bribu'ssair being a special chapter in the Mushkets I-Masabih (book iv ch. ix.) The sair for a man being from the waist to the knon, and for a free woman from the neck to the feet but for a slave girl from the waist to the knee as in the case of a man That part of the body which must be so covered is called 'awah or 'awat, "shame or modesty," from which the Hindustan word, 'awret, "a woman," is derived [HARIM, WOMEN ]

SATTUQAH (Alpan) Head COIR The term is used for a coin which is current amongst merchants, but is not received at the public treasury. Coins in which the purposeal predominates are not considered base. See Hamilton's Middynh, vol. ii. p. 560.)

SAUDAH (5494) One of the wives of Muhammad. She was the widow of Sakrain, a Quraish, and one of the early companions of the Prophet Muhammad mar-

ried her within two menths of the death of Khadijah, (Muir's Lefs of Mahomes, new de p 117.) She died a H 55

SAUL Arabio Talūi (المالوك). Heb TIND Shaool King of Israel Montioned in the Qur'an as a king raised up of God toreign over Israel, to whom was given an excellent degree of knowledge and personal appearance

The following is the account given of Seul in the Quran, with Mr Lane's rendering of the commentator's remarks in stakes (Mr.

Stanley Lane Poole s 2nd Ed.)

"Hast thou not considered the assembly of the children of lersel after the death of Mones, when they said unto a prophet of theirs, namely Samuel, Set up for us a king and when we will help in the way of God" under whom we will hight in the way of God He said unto them If fighting be prescribed as moumbont on you, will ye, paradventure, abstain from fighting? They replied, And wherefore should we not fight in the way of God, unce we have been expelled from our habitations and our children by their having been taken prisoners and slain?—The people Gopath [Juloot] had done thus unto them. -But when fighting was commanded them, they turned back, excepting a few of them who crossed the river with Saul. And God And the prophet knoweth the offenders begged his Lord to send a king, whereupon he consented to send Soul And their prophet said unto them, Verily God hath set up Saul as your king They said, How shall he bave the dominion over us, when we are more worthy of the dominion than he, for he was not of the royal inneage, nor of the prophetic, and he was a tanner, or a tender of flooks or herds,) and he bath not been andowed with ample wealth? He replied, Verily God hath chosen him as king over you, and increased him in largeness of knowledge and of hody ( for he was the wisest of the children of Israel at that time, and the most comely of them, and the most perfect of them in make,) and God giveth his kingdom unto whom He pleaseth, and God is ample in His beneficence, knowing with respect to him who is worthy of the king-dom.—And their prophet each duto them, when they demanded of him o signin proof of his kingship. Verily the sign of his kingship shall be that the ark shall come unto you (in st were the smages of the prophets. God sent st down unto Adom and it passed into their posseesion, but the Amalokites took it from them by force and they used to seek victory thereby one their enemy, and to advance it in the fight, and to trust in at, as He-whose name be exalted! hath soid), therein is tranquility [SAKINAB] from your Lord, and relies of what the family of Moses and the family of Aaron have left namely the two shoes (or eandals) of Moses, and his rod, and the turban of Aaron, and a measure of the manna that used to descend upon them, and the fragments of the tables [of the Law] the angele shall bear it Verily in this shall be a sign unto you of his kinaship, if ye be believers. Accord

earth, while they looked at it until they placed it by Sant; whereupon they acknowedged his knyship and husened to the holy war and he shore of their young men servenly thousand he shore of their young men servenly thousand he shore of their young men servenly thousand he shore of their young men servenly thousand he shore of their young men servenly thousand he shore of their young men servenly thousand he shore of their young war that the beddent among you and the distoner he said Verty God will try you by a liver, that the obedient among you and the distone be dient may oppear (and it was between the Jordan and Palestine), and whoso drinketh thereof he is not of my party but he who testeth not thereof the is of my party, excepting him who takes for he are given him his hand, and we satisfied therewith, not adding to it, for he is of my porty,—then they drank thereof abundantly excepting a few of them who wehr content only with the handful of water. It is related that it sufficed them for their own drinking and for their beaste and they were three hundred and somewhot mote than ten. And when he had passed over it he and, those who believed with, they said, We have no power to day to contend against Goliath and his trops in, And they vary corardly and passed nod over it. They who held it as certain that they shoud meet (rod at the resurrection (and they were those who had passed over it) and How many a small body of men hath overcome a great body by the permission (or will) of God. And Ged is with the qatient, to defend ano and—And when they went forth to battle against Goliath and his troops they said, O our Lord peur upon us patience, and make firm our teet by strengthening our hearts for the holy war, and help us against the unbelieving people!—And they routed there by the permission (or will) of God and Davidwho was in the ormy of Saul slew Goliat!

SAUM (77) Fasting The usual Ambie teim used for this religious act whether during the Ramazan or all any other time. Its equivalent in Perlian is rough [FASTIAG HAMAZAN]

SAUMU T-TATAWWT (5)-Zyarl) A voluntary fast other tha the month of Kamazan

SAUT (hya) [DIRRAH]

SAWAB (44.14) Recompense reward ,, eg Quran Surah m -125 A reward from God, in God with Him ere the best rewards

As-SAWADU LAZAM (Jaw)t pack), Int The exalted multi-tude A term uset in the Traditions and in Muslim theology for the Assembly of God, or the congregation of forthful men, or for a large majority

SAWAIM (ALL), pl of Salmah Flecks and herds which are grazing and for which zakat must be conected [EAZAT]

p! makitib medensah (مربك), p! makitib medensah (مربك) p! medens According to Musum law all ede cotion should be extred on in connection with religius instruction and consequently schools are generally attached to mesques [EDUCATION]

SCRIPTURE, HOLY The expression, "Holy Scripture is rendered in Persai by Pak Naunshiah Range alle) "the Holy Writing, in equivalent in Arabie being of Kitabu i Mipaddas (gradell and in the Holy Book or Kalama Käk (all M), the Word of God" Those terms, whilst they, are generally understood by Muslims to refer to the Qur'an more correctly include all books, acknowledged by Muslimsato be the Word of God They profess to receive all the Hewisl Scripture and the New Testament as well as the Quran as the revealed Word of God [FROMERS INSPIRATION]

SCULPTURE Arabic ansab (www.) The making of carved, graven, or sculptured figures, is understood to be forbidden in the Quran under the term sanom (www.)." an idel (see Surah xiv 88), also in Surah v 92 "Verily wine, and games of chance and statues (unjab), and drying strows are an abomination of Sarah a device.

Consequently sculpture is not allowed according to Mushim law, although ar Raghib says a sanem is that which divorts the mind from God

SEA Arabic bahr ( ) "The sea " al bahr le a term applied in the Qui'an te the hed Sea known amongst Mulammadaus as the Bahru i-Quiram. [RFD SEAT] Sürahs in 37 vil 194 "The ships that seit like mecuataius in the sea are amongst that seit like mecuataius in the sea are amongst that seit like mecuataius in the sea are amongst that seit like mecuataius in the sea are amongst that seit like mecuataius in the sea are amongst that sea " In Surah , vil 68 " It is the Lurd whe drives the ships for you in the sea, that se may eek after plenty from Him" in Surah jui 109 it occurs as an illustration of the boundless character of the Word of God, "Were the sea ink for the words of my Lord the sea would surely fail before the words of my Lord, fail " aye, though we brought as much ink again"

In Muhammadan works in the Traditions and commentance, the Arabic bahr is a for large rivers as the Euphrates and the

In the same sense as the Habrew D!

you (but the) word nakr, Hobrew 770, nakar occurs in the Our on for "revers")

nahar occurs in the Qur an for "rivers".

It is related that Muhammad said, "Let none but three classe of people cross the sea (for it has fire under it which causes its troubled metion) pamely, (1) those who per form the Hay or 'Pilgrinage', (2) those who make the unran of visitation. (3) those who go forth to war." (Mayma'u Hahar, vel i p 76)

The following are the names of the seas as current in Muliammadan literature: -

Al-Bahru 'l-Akhzer, the Green or Indian Ocean

Al-Bahru 7-Abyas, the White or Mediterranean See

Al-Bahrs 1-Aswed, the Black, or Euxine Sea

Al-Bakru 'l-Azrag, the Blue or Persian See

At Bahru 'I-Quisum, or al-Bahru 'I Ahmar, the Red Sea.

Al-Bahru 'l Lut, the Sea of Lot or Dead Sea

Al Rahru'l Khier the sea of Khiar, the Caspian Sea

SEAL OF PROPHECY Khātımu 'n-Nubuwah (الحالم النبوة) A mole of an unusuel size on the Prophete back which is said to have been the divine seal which according to the predictions of the Scripiures, marked Muhammad as the "Seal of the Pro photo," Khatomu'n Nabiyin

According to a tradition recorded in the Mishbatu T Masabib book in ch 7 it wathe size of the knob of a bridal canopy Others say it was the size of a pigeon's egg, or oven the aire of a closed fist.

Shaikh 'Abdu 'l Haqq says "it was a piece of flesh, very brilliant in appearance and according to some traditions it had secretly inscribed within it. God is one and has no Associate?

Abū Ramsa whose family were skilled in surgery offered to remove it, but Muhammed refated, saying, "The Physician thereof is He who piaced it where it is

According to another tradition Muhammad serd to Abu Remea', " Come hither and rouch my back , which he did drawing his fingers over the prophetical sest and, behold' there was a collection of hairs upon the spot (See Muir, newed p 542.)

'Abdu I Huqq also says it disappeared from the Prophet's back shortly before his death

It is not clear how far Muliammad entouraged the belief in this supernatural sign of his prophetic mission, but from his reply to Abu Rames, it would not appear that he really attributed any special power to its existence [MIJHAMMAD]

SECTS OF ISLAM Arabic firgat (نرده), pl firag Muhaminad is re lated to have prophesied that his followers would be divided into numerous religious sect s

Abdu 'linh ibn Umar relates thei the Propart and Verily it will happen to my people even as it did to the Children of Israel. The Children of Israel were divided into seventy-two sects, and my people will be divided into seventy-three Every one of these sects will go to Hell except one sect." The Companions said, "O Prophet, which is that?" He said, "The religion which is professed by me and my Companions." (Mishert, book i. ch. vi. pt. 2.)

The number has however, tar exceeded the Prophet's predictions, for the seels Islam even exceed in number and variety those of the Christian religion

The Sunnis arrogate to themselves the lille of the Nanyah, or those who are "being saved" (as, indeed do the other sects), but within the limits of the Sunni section of Mirhummadans there are four which are esteemed "orthodox," their differences consisting chiefty to minor differences of ritual, and in varied interpretations of Muslim law. These varied interpretations of Muslim law four orthodox sects or schools of interpretation amongst the Sunnis, are the Hanafiyah the Shaft ivah the Malakiya', and the Ham ballyah

1 The Hanatiyaha are tound in Turkey, satral Asia, and North India. The founder Central Asia, and North India of this sect was the Imam Aba Hanifah, who was born at wi-Küfah, the capital of al-Traq, A D. 702, or A H 80 at which time four of the Prophets companions were still alive He is the great oracle of jurisprudence, and (with his two pupils the limans Abu Yusuf and Munammad) was the founder of the Hanafiyah

Code of Law

2 The Shafftyaha are found in South India and Egypt The founder of this school of interpretation was Imam Muhammad ibn Idris as Shāsi'i', who was horn at Asqalon, in Palestine a p 767 (A H 150) 3 The Malakiyahs prevail in Morocco

Barbary and other parts of Africa, and were founded by Imam Malik who was born at al-Madinah At 714 (AH 95) He onjoyed the personal acquaintance of Abu Hanifah and he was considered the most learned mean of his time

4. The Hambaliyahs were founded to Imani Abu Abdi liah Ahmad ibn Muham mad ibn Hambal who was born at Baghdad AD 780 (AH 164), He attended the legtures delivered by ash Shafi's, by whem he was instructed in the Traditiona HE, followers are found in Essuero Arabia and in soms parts of Africa, but it is the leas, popular of the tour schools of interpretation. They have no Mufri at Makkah whilst the other three sects are represented there. The Wallhable rose from this sect

inis rose from this sect [WAHRAMI]
From the disciples of these your great linems have proceeded an immens' number of commentaries and other works, all differing on a yarrely of points in their constructions strhough coinciding in their general print

ciplea

The Ghinasu'l-Lughat gives the following participals of the seventy three sects spoken of in the Traditions, arranging them in six divisions of twelve sects each, and concluding

with the Najiyan or "Orthodox" Sunnis
I—The Rafiziuan, "the Separatists," who are divided into-

1. Alawysh, who espen the Khalifah All to have been a prophet

Abadiush, who hold that' Ali is divine. 2 Abadiush, who held that Ali is divine.
3 Shuoibiyah, who say Ali was the first and best of the Khalilahs.

4. Iskeqiyak, who say the uge of prophecy is not yet completed

2. Zaidiyak, who hold that prayers can ;

by be led by a descendant of 'Ali C. Abbanyah, who say al 'Abban, the uncle of Muhammad, was the only rightful Imam.

7. Imansiyah, who state that the world is never left without an linkin of the Band Hashim to lead the prayers

8 Neresiyak, who say it is blasphemy for one person to may he is better them another

9. Tanusukhiyah, who believe in the trans migration of souls

10. Laisnigal, those whe curse the names

of Talhah, Zubair, and 'Ayishah

11. Ran iyuk, who believe that 'Ali is ludden in the clouds and will return again to this earth.

18 Murtazzeh, who say it is lawful for s Mushm to fight against his Imam

II -The Kharijiyah, "the Abens" who e divided into-

l Azragiyah, who say there is no holy wisnon new to be obtained by the sons of men

as the days of inspiration are past 2 Rayaziyah, who say a man is saved by

good works, and not by faith

3 Sa'labiyah, who say God is indifferent to the actions of men, as though He were in a state of sleep

4 Januaryah, who hold true faith has not

yet been made evident

b Khalfiyah, who say to run away even from double the number of mildels is a mortal am for Muslims

6 Kuziyai who say that the human body is not made ready for prayer unless the ablutions be such as entirely cleanse the body

7 Kansiyah, who do not regard the giving

of saket as necessary

- \8 Mutazilah, who maintain that evil actions are not according to the decres of God, and that the prayers of a sinful man are not acceptable to God and that faith is of man's free will, and that the Qur'an is orested, and that almsgiving and prayer do not bemefit the dead, and that there is as missis or intab, &b, at the Day of Judg mont.
- 9 Manuscrival, who hold that belief m the unseen is absurd.

10 Muhbamiyah, who say God has not ro vealed Eis will to mankind

11 Sireginal, who believe the example of the saints is of no importance

12 Akhnapiyah, who held that there is no pumahment for an

III -The Jabanyal, the "Demors of Free Will " who are divided into-

1 Muziarry pt, who hold that both good and evil are entirely from God, and man is not responsible I., his actions

2 Affaliyah, who say man is responsible for his actions although the power to do and to not is alone from God

3. Mutyal, who bolleve that man possesses an antirely free will

Tariquyah. who say faith without works will ave a man

5 Bakktiyas who believe that as every mortal receives according to God's special gift, it is not therefore lawful for one to give to another

6 Mutamannyuh, who hold that good works are those from which comfert and haq-

piness are derived in this world

7 Kasldniyah they who say punishment and reward is inflicted by God aly according to the actions of man,

8. Habibiyah, who held that as one friend never injures another, so God, who is a God of love, does not punish his own greation.

9 Khasfiyah, who say that just as a friend does not terrify his friend, so God dess not terrify his people by jadgments

10 Fikriyes, who say contemplation to better than worship, and more pleasing to GnA

11 Hasabiyah, who held that in the world there is no mich a thing as fats or predestine-

12 Hunganyak, who say that insamuch as God doeth everything and everything is of God, man cannot be made responeable for either good or evil

IV -The Qadanyah, the Asserters of Free Will," who are divided inte-

1 Ahadiyah, who accept the mjunctions of God, but not those of the Prophet

2 Sangunyah, who say there are etwo sternal principles, good and evil, good being of Yazdan and evil being of Ahraman.

8 Kausaniyak, who say our actions are other the creation of God or they are not

4 Shastanigah, who deny the personality of Satan

5 Sharikiyah, who say faith in giver make: lug, or 'uncreated'

6. Wakmiyas, who say the actions of man are of no consequence, whether they he good OF evel

7. Russadiyas, who maintain that the world has an eternal existence.

8 Nakwiyah, who say it is lawful to fight against the Imam or Khalifah.

9 Mutebarryah, who say the repentance of sumers is not accepted by Oud
10 Questyah, who hold that the acquire

ment of wealth and learning is a raligiont duty ordered by God

li Nazāmunā, who maintain that it is is is lawful to speak of the Almighty as a thing

(skm)
12 Matamally tych, who say it is not folk decree or wident whether evil is by God's decree or not

V - The Jakemiyah, the followers of Jahun the Salwar, who are divided into-

I Mu'aftanyah, who say the names and attributes of God are created

2 Mutarabismuk who hold that the power,

knowledge, and purpose of Ged are created 8. Matardulbiput. who say Ged has place

4 Wardwal, who state that those who enter hell will never escane from it. and that mu'men or "believer will mever quier bell.

rrqlyah, who say the inhabitants of so burn, that in time they will be an-

ikhlüqiyah, who believe that the the Taurat, the Injii, and the Zubur ted

ariyah, who say Muhammad was a man, and a philosopher, but not a

niyah, who say both Paradise and I be annihilated

nadaqiyah, who say the Mi'raj, or of Muhammad to heaven," was only pirit, and that the world is sternal, there is no Day of Judgment

afziyah, who hold that the Qur'an is aspired writing, but that its instrucs of God

abriyah, who say there is no punishthe grave

Vaqu'iyah, who state that it is not whether the Qur'an is create or un-

The Murjiyah, or "Prograstinators" divided into-

riquyah, who say nothing is necessary

z'iyah, who maintain that when once a las repeated the Muhammadan creed red

jiyah, who believe that the worship a not necessary to piety, nor are good ecessary

ikkiyah, who say a man cannot be if he has faith or not, for faith is

hiyah, who say faith is knowledge, se who do not know the commandf God have not faith saliyah, who say faith is but good

inquisiyah, who say faith is sometimes sometimes more

ustagenyah, who deprecate assurance on, but say, "we are believers if God

h'ariyah, who say quyas, or "analo-asoning, in matters of faith is un-

taigah, who hold that it is a duty to uler, even if he give orders which are

fushabbihiyah, who say God did liteike Adam in his own image

Taskawiyah, who consider that in law there is no difference between much, and mustahab

-The Nanyah, or "Saved Ones," make omplete number of seventy-three ale traces all the Muhammadan sects sources —

is Mu'tassliyaks, the followers of n'Ata, who may be said to have been t inventor of scholastic divinity in

e Stfätiyaks, or Attributusts, who hold vary opinions of the Mutasiliyaks e Khāryiyaks, or Aliens Those who I from 'Ali.

e Shi ahs or the followers of All

The author of the Sharku'l-Munager says there are eight leading divisions of the sects of Islam —

1 The Mn'tazilah.

2 The Shi ahs

8 The Khawarij

4 The Murjivah 5 The Najjāriyah

6 The Jabariyah

The Mushabbihiyah

8. The Namyah

For an account of these leading sects, the reader is referred to the articles under their respective fitles

Shai<u>kh</u> 'Abdu 'l-Qādir says there are not less than 150 sects in Islām

SERMON The oration delivered at the Friday midday prayer is called the Lhufbah (Lhu), exhortations at any other time are termed wa'z (he). The former is an established custom in Islām, and the discourse is always delivered at the Massidu'l-Jāmi', or principal mosque, on Fridays, but sermons on other occasions although they are in accordance with the practice of Muhammad, are not common. Very few Maulawis preach except on Fridays. [KHUTBAH]

SERPENT, Arabic haryah (4.2), occurs in the Qur'an once for the serpent made from Moses' rod (Surah ii 21). The word used in another place (Surah vii. 104) is su'bān (Cites). The Hebrew [12] tanneen is also used for a large serpent in Muslim books, but it does not occur in the Qur'an

In the Qur'an, Sürah is 84, it is said Satan made Adam and Eve to backslide and "drove them out from what they were in," but no mention is made of the serpent

The commentators say that when the devil attempted to get into Eden to tempt Adam, he was stopped by the angelic guard at the gates of Paradise whereupon he begged the animals to carry him in to speak to Adam and his wife, but they all refused except the serpent, who took him between his teeth and so introduced him to our first parents (Tafsitu 'I-'Azīti, p. 124)

SETH Arabic Shis (4.4), Heb

The Sheth The third son of Adam A

prophet to whom it is said God revealed
fifty small portions of scripture [PROPHETS]

In the fourth century there existed in Egypt
a sect of gnostics, calling themselves Sethians,
who regarded Seth as a divine emanation
(Nesuder's Ch Hut, vol u p 115), which will
account for Muhammad classing him as an
inspired prophet with a revelation.

 the Qur'an contains seven kinds of revelation. Commandment (amr), prohibition (nah), history (quadh), parable (muāl), exhortation (wa'a), promises (wa'dah), and threatening (wa'id) But the more common interpretation of aeruf is "dialects," by which is understood that by changing the infisctions and accentuations of words, the text of the Qur'an may be read in the then existing "seven dialects" of Arabia, namely, Quraish, Tany, Hawazin, Yaman, Saqif, Huzail, Tamim [Qur'an]

" peace," occurs -

Sureh xxx\1 58 "Peace shall be the word spoken unto the righteous by a merciful God"

Sürah xxxvn. 77 "Peace be on Noah and

on all creatures"

Sūrah xxxvii 109 "Peace be on Abra-

Sürah xxxvii 120 "Peace be on Moses and Aaron"

Sürah xxxvii, 180 "Peace be on Eliss" Sürah xxxvii, 181 "Peace be on His apostles"

Surah xcvn 5 "It is peace until the break-

ing of the morn

These verses are recited by the religious Muslim during sickness, or in seasons of danger or distress. In some parts of Islam it is customary to write these seven verses of the Qur'an on paper and then to wash off the ink and drink it as a charm sgainst evil

SHABAN (Otal) Let "The month of separation." The eighth month of the Muhammadan year So-called because the Arabs used to separate themselves in search of water during this month

SHAB-I-BARĀT (حرب براه) The Persian title for the fifteenth day of the month Shabān, which is called in Arabic Lailatu nang min Shabān, or "the night of

the middle of Sha'ban "

On this night, Muhammad said, God registers annually all the actions of mankind which they are to perform during the year, and that all the children of men, who are to be born and to die in the year, are recorded Muhammad, it is said, enjoined his followers to keep awake the whole might, to repeat one hundred rak'ah prayers, and to fast the next day; but there are generally great rejoicings instead of a fast, and large sums of money are spent in freworks. It is the "Guy Fawkee Day" of India, being the night for display of fireworks.

The Shab-s-Barāt is said to be referred to in the xixvih Sūrah of the Qur'ān, verse 2, as "the night on which all things are disposed in wisdom," although the commentators are not agreed as to whether the verse alludes to this night or the Shab-s-Qadr, on

the 27th of the month of Ramazan

The Shab-i-Barat is frequently confounded with the Latlatu 'l-Qadr or, as it is called in India, the Shab-i-Qadr

SHADI (ale). Persian Lit "Festivity" The ordinary term used for weddings amongst Persian and Urdu-speaking peoples In Arabio the term is 'ure (app).
[MARRIAGE.]

SHADĪDU 'L-QUWĀ (مديد العرب).

Let "One terrible in power" A title given to the agent of inspiration in the Süratu 'l-Najm (liii), verse 5 "Verily the Qur'an is no other than a revelation revealed to him one terrible in power (shadidu 'l-quud) taught it him."

Commentators are unanimous in assigning this title to the angel Gabriel

SHAF' (246). A term used for rak'ahs of prayer when recited in pairs

SHAFA'AH (Lolas). [INTERCES-

ASH-SHĀFI'I (الشانعي) Imām Muhammad ibn Idris ash-Shāfi'i, the founder of one of the four orthodox sects of Sunnis, was born at Askalon in Palestine A H. 150 He was of the same tribe as the Prophet, and is distinguished by the appellation of al-Imamu I-Muttalibi, or Quraish Muttalibi, because of his descent from the Prophet's grandfather, 'Abdu 'l-Muttalib He derived his patronymic ash-Shad'i from his grand-father, Shad'i Ibn as-Sa'ib. His family were at first among the most inveterate of Muhammad's enemies Hie father, carrying the standard of the tribe of Hashim at the battle of Badr, was taken prisoner by the Muslims, but released on ransom, and afterwards became a convert to Islam. Ash-Shaff-I ia reported by Muslim writers to be the most accurate of all the traditionists, and, if their accounts be well founded, nature had indeed endowed him with extraordinary talents for excelling in that species of literature. It is said that at seven years of age he had got the whole Quran by rote, at ten he had committed to memory the Muwatta' of Mälik, and at fifteen he obtained the rank of Musti He passed the earlier part of his his at Gaza, in Palestine (which has occasioned many to think he was born in that place), there he completed his education and afterwards removed to Makkah lectures on the traditions, and composed his first work, entitled al-Usul From Baghdad he went on a relections. he went on a pilgrimage to Makkah, and from thence afterwards passed into Egypt, where he met with Imam Malik It does not appear that he ever returned from that country, but spent the remainder of his life there, dividing his time between the axercises of religion, the instruction of the ignorant, and the composition of his later works died at Cairo A.H 204 Although he was forty-seven years of age before he began to publish, and died at fifty-four, his works are more veluminous than those of any other Muslim doctor He was a great enemy to

the scholastic divines, and most of his productions (especially upon theology), were written with a view to controvert their absurdates. He is said to have been the first who reduced the science of Jurisprüdenos into a regular system, and to have made a systematic collection of traditions Imam Hambal remarks that until the time of ash-Shaff'i men did not know how to dustinguish between the traditions that were in force and those that were cancelled first work was, as before-mentioned, the Usul, or "fundamentals," containing all the principles of the Muslim civil and canon law His next literary productions were the Sunan and Masnad, both works on the traditional law, which are held in high estimation among His works upon practical dithe Sunnie vinity are various, and those upon theology consist of fourteen volumes. His tomb is still to be seen at Cairo, where the famous Salahu d-din afterwards (A H 587) founded a college for the preservation of his works and the propagation of his doctrines mosque at Hīrah was built by Sultān Chiyasu d-Din for the same purpose Imam ash Shan'i is said to have been a person of acute discernment and agreeable conversation His reverence for God was such that he never was heard to mention his name except in prayer His manners were mild and ingratuating, and he reprobated all unnecessary moroseness or severity in a teacher, it being a saying of his that whoever advised his brother tenderly and in private did him a service, but that public reproof could only opciate as a reproach. His principal pupils were Imam Ahmad ibn Hambal and az-Zuhairi, the former of whom afterwards founded a sect [HANDAL]

The Shaff's sect of Sunnie is objectly met

with in Egypt and Arabia.

SHAGHAR ( AM) A double treaty of marriage common amongst the pagan Araba, viz. the man marrying the sieter or daughter of another, and in return giving his sister or daughter in order to avoid paying the usual dower. It is strictly forbidden by the Muhammadan religion (ees Mishket, book zii. oh. 11), although it is even now practized by the people of Central Asıa

SHAH (54) Persian. "A King" A title usually given to members of the Ascetto order, and to Salyids, as Faqir Shāh, Akbar Shāh It has, however, become a common addition to surnames, both in India and other countries, and no longer denotes a position of dignity

SHAHADAH (šalaa) "Evidence" [WITNESSES.] Martyrdom. [MARTYRS.]

SHAHID (444). [MARTYRS, WIT-HRSS.]

ASE-SHAHID (Just). "The Witness " One of the ninety-nine names or attributes of God It frequently occurs in

the Qur'an for the Almighty (e.g Sürah ili. 98) as one who seeth all things.

SHAHINSHAH Persian title given to the King of Persia-"King of Kings" It is a title strictly for bidden in Traditions, in which it is related that Muhammad said "King of Kings is the vilest name you can call a man, for there is no other King of Kings but God" (Mishkāt, book xxir ch viir)

SHAIKH (همنه), pl shuyūkh, ash-yūkh, or mashāyikh. A venerable old man. A man above fifty years of age. A man of A superior of an order of Dar-Shaykhu 'l-Islam, a title given to Wesues the chief Maulawi or Qazi of the cities of Constantinople, Cairo, Damaecus, &c

[DEVIL] (هيطان) DEVIL]

SHAJJAH ( , pl. shijāj [WOUNDS]

SHAKING HANDS Arabic musāfahah (مصافحة) Is enjoined in the Traditions, and is founded upon the express example of Muhammad hymself

Al-Bara' ibn Azib says the Prophet said, "There are no two Muslims who meet and shake hands but their sins will be forgiven them before they esparate" (Mishkat, book xxu ch. m.)

(الشكور) ASH-SHAKUR Acknowledger of Thanksgiving " One of the ninety-nine special attributes of the Al-mighty Quran, Surah xxxv 27 "Verily He (God) is forgiving, and an acknowledger of thanksgiving" When used for anyone but God it means one who is grateful, a.g. Quran, Sürah xxxiv. 12 'Few of my servants are grateful"

ASH-SHA'M (Ilala) Let "That which is on the left-hand (looking to the rising sun)," te the northern country to rising sun), Makkah Syria

ASH-SHAMS (الشمس) " The Sun" The title of the xcist Surah of the Qur'an, which begins with the word.

SHAQQU 'S-SADR (هن العدر)
Lif "The epitting open of the heart " Anas relates that "the Angel Gabriel came to the Prophet, when he was playing with boys, and took hold of him, and laid him on the ground, and split open his heart, and brought out a little bag of blood, and said to Muhammad 'This is the devil's part of you. After this, Gabriel washed the Prophet's heart with zamzani water, then sewed it up and replaced it. Then the boys who were with the Prophet came running to his nurse, saying, 'Verily Muhammad is killed.'" Anas also eave that he "had seen the marks of the sewing in the Prophet's breast." (Michkit, book xxiv ch. vi)

According to the commentators al-Bankwi, al-Kamalan, and Husain, the first verse of the xurvth Surah of the Qur'an refers to this event. "Have we not opened thy breast for thee, and taken off from thee thy burden, which galled thy back?" But it seems probable that this simple verse of one of the earliest chapters of the Qur'an refers merely to the enlightenment of Muhammad's heart, and that his followers afterwards invented the miracle in order to give a supernatural turb to the passage [MUHAMMAD]

## SHAR' (A,S) [LAW]

SHARĀB (حراب) In its original meaning, "that which is drunk" A drink Always applied to wine and intoxicating drinks. In mystic writings, sharāb, "wine," signifies the dominion of Divine love over the heart of man

'Expound-SHARH (c,4)  $L_{t}$ ing" A term used for a commentary written in explanation of any book or treatise, as distinguished from tafsir which is used only for a commentary of the Qur'an expositions are written either in the toxt, or on the side of the book or treatise they attempt to expound The term, however, generally used for marginal notes is hashiyah For example, the Tanwiru '!-Absar is the mata, or text, of a great work on Muhammadan laws, written by Shamsu d Din Muhammad AH 995, the Durru'l Mukhtā: 18 a sharh, or commentary written on that work by 'Ala'd-Din Muhammad, AH 1088, and the Hashiyah, or marginal notes on these two works, is the Raddu'l-Muhtar, by Muhammad Amin

SHARI'AH (المرية) The law, including both the teaching of the Qui an and of the traditional sayings of Muhammad [LAW]

SHART (4,4) The conditions of marriage, of contracts, &c

SHAVING The shaving of the beard is forbidden in the Traditions, for Ibn 'Umar relates that the Prophet said "Do the opposite of the polytheists, let your beards grow long and clip your mustachies" The shaving of the head is allowed, provided the whole and not a part is shaven for the Prophet said "Shave off all the hair of the head or let it alone (Mishkat, xx ch iv pt 3)

In Alghanistan it is the custom to shave the head, but not in other parts of Islam

SHAVING THE HEAD Arabic tahliq (المالية) Forbidden in the Hadis (Mishkāt, book xi) ch v), although it is most common amongst the Muhammadans of India and Central Asia

SHAWWAL (1). Let "The month of raising the tail" The earth month of the Muhammadan year For a discussion of the meaning of the title of this month, see Lane's Arabic Dict in loco

SHA'YĀ' (alas) [ISAIAH]

SHECHINA. [SAKINAH, TABUT.]

SHEM Arabic Sam (al.) A son of Noah Not mentioned in the Qur'an, but his name is given in commentaries

SHI'AH (La.L.). Let "Followers." The followers of 'Ali, first cousin of Muhammand and the husband of his daughter Fājimah. The Shi'ahs maintain that 'Ali was the first legitimate Imām or Khalifah, or successor, to the Prophet, and therefore reject Abu Bakr, 'Umar, and 'Umain, the first three Khalifahs of the Sunni Muslims, as usurpers They are also called the Imāmorahs, because they believe the Muslim religion consists in the true knowledge of the Imām or rightful leaders of the faithful Also the Imā-'asharīyah, or the twelveurs, as followers of the twelve Imāma. The Sunni Muslims chill them the Rāfizī. or the forsakers of the truth. The Shi'ahs strenuously maintain that they are the "orthodox" Muslims and arrogate to themselves (as do also the Sunnia) the title of al-Mu'minān, or the "True Believere"

The spirit of division, which appeared among the followers of Muhammad, even before his death, broke out with greater violence after it and the rapid strides of his successors to even imperial power, only af forded a wider sphere for ambition. The great and radical difference between the Shi'ahe and Sunnis, as we have already remarked, arises from the former maintaining the divine and indefeasible right of 'Ali to succeed to the Khahfate on the death of the Prophet 'Ali s claims, they assert, rested on his nearness of kindred to Muhammad, of whom he was a cousin, and on his having married Fatimah, the only offspring of the Prophet which survived him They also assort that he was expressly declared his successor by the Prophet himself, under direct guidance from God

The text quoted in defence of the divine institution of the Khalifate in the Prophet's own family, is the 118th verse of the Süratu 'l-Baqarah, or the Second Chapter of the Qur'an, which reads—

"And when his Lord tried Abraham with words and he fulfilled them, He said, 'I am about to make of thee an IMAM to mankind', hs said, 'Of my offspring also?' 'My covenant,' said God, 'embraceth not evil doers.'"

According to the Shi'shs, this passage shows that the Imamate, or Khalifate, is a divine institution, and the possessor thereof must be of the seed of Abraham. This the Sunnis would also admit, as they hold that the true Khalifah can only be one of the Quraish tribe [EHALIFAH], but from the expression, "my covenant embraceth not evil doers," the Shi'sh doctors establish the supernatural character of the Khalifate, and hold that the divinely appointed leader must himself be without spot or blemish or espacity to sin. The primeval creation of 'Ali is therefore a dogma of the Shi'sh faith.

The author of the Hayatu '!- Quite (Mer-

rick's ed., p. 4), says "The Prophet de-elared that the Most High had created him, and 'Ali and Fatimah, and Hasan and Husain, before the creation of Adam, and when as yet there was neither heaven, nor earth, nor darkness, nor light, nor sun, nor moon, nor paradise, nor hell ' [HAQIQATU'I.-WUHAMMADIYAH ]

The Shi'ah traditions also give very lengthy accounts of the nomination of 'Ali by the Prophet to be his successor The following is the account given in the Hayatu 'l-Qulub

(p 884) —
"When the ceremonies of the pilgrimage were completed, the Prophet, attended by 'Ali, and the Muslims, left Makkah for al-Madinah On reaching Ghadirkhum the Prophet halted, although that place had never been known as a stopping-place for earavans because it had neither water nor pasturage The reason for stopping at this place being a direct message from the Almighty. The Prophet had received divine messages on the subject before, but He had not before expressly appointed the time of 'Ali'e mauguration."

"As the day was very hot, the Prophet ordered them to take shelter under some thorn trees Having ordered all the camelsaddles to be piled up for a pnlpit, he commanded a herald to summon the people around him. Most of them had bound their cloaks on their feet as a protection from the When all the people were excessive heat assembled, the Prophet ascended the pulpit made of camel-saddles, and, calling to him the Commander of the Faithful ('Ali), placed him on his right hand Muhammad then gave praise to God, and foretold his own death, saying that he had been called to the gate of God He then said, 'I leave among you the Book of God, to which, while you adhere, you will never go astray I leave with you the members of my family who cannot be separated from the Book of God until both they and the Book join me at the fountain of al-Kausar' [KAUSAR] He then, with a loud voice, said, 'Am I not dearer to you than your own lives?' And all the people said, 'Yes' He then took the hands of All and raised them up so high, that the white of his arm-pits appeared, and said, Whoseever from his heart receives me as his master, then let him receive 'Alı O Lord, befriend 'Ali. Be the enemy of all his enemies. Help all who help him, and forsake all who forsake him "

The writer also says:-

"Certain authorities, both Shi'ah Sunni, declare that when the Prophet died, the hypocritical Muhājirs and Anears, such as Abu Bakr, 'Umar, and 'Abdu 'r-Rahman ibnu 1-'Auf, instead of visiting the family of the Prophet to comfort them at the time of his death, assembled at the abode of the Banu Saudah, and plotted to seize the Khalifate Most of them did not perform the prayers at the Prophet's burial, although 'Ali sent to call them for the purpose. This plan was to make Aba Bakr Khalifah, and for this they

had plotted in the Prophet's lifetime. hypocritical Ansars, however, wished to make Sa'd ibnu 'l-Abadah Khalifah, but they were over-ruled by the Muhājira. A certain man brought the information that Abū Bakr was constituted Khahifah, when 'Alī was in the act of filling in the earth of the Prophet's grave, and said that the hypocrites had feared that if they waited till the funeral caremony was over, they would not succeed in their design of depriving 'Ali of his rights 'Ali laid his spade on the ground and recited the first verses of the xxixth Surah of the Qur'an 'A L M Do men reckon that they will be left alone who say, "We believe," and not be tried? We did try those who were before them, and God will surely know those who are truthful, and he will surely know those who are hars'"

The Shi'she believe that at this time God made special revelations to Fatimah, the Prophet's daughter, and 'Ali's wife These revelations are said to have been possessed by the last of the Imams, al-Mahdi, and to be

still in his possession. [MARDI]

It need scarcely be added that the Sunni writers deny every word of these traditions

The strong hand of the Sunni Khalifah 'Umar kept the claims of 'Ali in abeyance, but when 'Umar died, the Khalifate was offered to 'Alī, on condition that he would govern according to the Qur'an, and the traditions as received by the Sunnis answer of Ali not being deemed satisfactory, the election devolved upon 'Usman (Othman). Usman was assassinated A H 85, and 'Ali was elected on his own terms, in spite of the opposition of 'Avishah, the favourite wife of the Prophet, who had become a great influence in Islam.

One of the first acts of 'Ali was to recall Mu'awiyah from Syria Mu'awiyah refused, and then claimed the Khalifate for himself His claims were supported by 'Avishah. 'Ali was eventually assassinated at Kufah, AR 40, and upon his death his son Hasan was elected Khalifah, but he resigned it in favour of Mu'awiyah, on the condition that he should resume it on the death of the latter Mu'awiyah consented to this arrangement, although secretly determining that his own son Yazıd should be his successor

Upon the death of Mu'āwiyah, A. H. 60, his son Yazıd, "the Polluted," obtained the posisition of Imam or Khalifah, without the form of election, and with this event commenced the great Shi'ah schism, which has divided

the forces of Islam until this day
The leading, or "orthodox" sect of the
Shi'shs, the *Imamiyahs*, receive the following

as the rightful Khalifahs -

1 'Alī, the son-m-law of the Prophet

Al-Hasan, the son of 'Ali.

8 Al-Husain, the second son of 'Alī.

4 'Ali, surnamed Zamu 1-'Abidin, the son of al-Hussin.

5 Muhammad al-Baqur, son of Zainu 1 •Abıdīn

6. Jafar as-Sadiq son of Muhammad al-

7. Mūsā al-Kāşim, son of Jā'far

8. Ar-Rass, son of Müsä.

9 Muhammad at-Taqi, son of ar-Rază. 10. Ali an-Naqi, son of Muhammad at-Taqi

11 Al-Hasan al-'Askari, son of 'Ali an-

Nagi,

12 Muhammad, son of al-Hasan al-Askari, or the *Imām al-Mahdi*, who is supposed by the Shrahs to be still alive, 'hough he has withdrawn for a time, and they say he will again appear in the last days as the *Mahdi*, or "Director," which the Prophet prophesied would appear before the Day of Judgment

[MAMDI ]

The imagnites trace the descent of this Imam Muhammad as direct from 'Ali, thus making him the twelfth lawful Imam, on which account they are called the Isna 'asharigah, or the "Twelveans" They assert that this last Imam, whilst still a boy, being persecuted by the Abbaside Khalifahs, disappeared down a well in the courtyard of a house at Hillah near Baghdād, and Ibn Khaldun says, so late as even in his day, devout Shī'ahs would assemble every evening after sunset at this well and entreat the absent Imam to appear again on earth

In the present day, during the absence of the Imam, the Shi'ahs appeal to the Mujtakidan, or "enlightened doctors of the law," whose opinion is final on all matters, both

temporal and spiritual

There have been two great schisms in the succession of the Imains, the first upon the death of 'Ali Zsinu I 'Abidin, when part of the sect adhered to his son Zaid, the founder of the Zaidiyah sect. And the second on the death of as-Şādiq, when his father nominated his second son, Musā al Kāzim as his successor, instead of allowing the Khalifate to go in Ismā'il's family, those who adhered to Isma'il's family being called Ismā'iliyah. The great body of the Shi'ahs acknowledge Musā al Kāzim and kis descendants as the true Imāms

The Isma'iliyah, like the Twelveans, make profession of a loyal attachment to the cause of 'Ali. Their schism was occasioned by a dispute regarding the succession to the Imamate on the death of Imam Jafar Sadiq Jafar had four sons, the eldest of whom was Ismā'il. One day, however, Ismā'il was seen m a state of mebriety, and his father disinherited him, and appointed his son Musa. greater number of the Shi ahs accepted this decision, but a small number, who regarded the drunkenness of the Imam as an evidence that he accepted the hidden meaning and not the legal precepts of Islam ('), remained attached to Ismail They say from the time of 'Ali to the death of Muhammad, the son of Ismā'il, the Imams were visible, but from his death commenced the succession of concealed Imams. The fourth of shore "concealed Imāms was a certain 'Abdu 'llāh, who lived about the third century of the Hijrah

The contentions of the Shī'ahs regarding the succession have become endless, and of the proverbial seventy-three sects of Islâm, not fewer than thirty-two are assigned in Shi'ahs, and, according to the Shari Munaqui, there are as many as seventhree sects of the Shi'ahs alone.

According to the Starke '-Munique, three principal sects of the Shi'as are Ghulāt, or Zealots, the title generally g to those who, through their excessive for the Imams, have raised them above degree of human beings (2) Zardī those who separated after the appointn of Muhammad Baqır to the Khalifate, followed Zaid (3) Imamiyah, or those acknowledged Jafar Şādiq as the righ Imām, to the exclusion of Isma'il, and wi appears to be what may be called the or dox sect of the Shi'as Out of these th great divisions have grown innumerable se which it would be tedious to define Shī'ah religionista are more or less infec with mysticism

Many of the Shi'ahs have carried to veneration for 'Ali so far, as to raise him the position of a divine person, and most the sects make their Imams partakers of divine nature. These views have their fodation in the traditions already quoted, where the pre-existence of Muhammad 'Ali, and they have undoubtedly been foste by the gnostic tendencies of all forms of pain belief especially Suffism [SUFL]

sian belief especially Suffism [SUFL]
Since the accession of Ismā'il, the first
the Sūff dynasty, A.D. 1499, the Shi'sh ft
has been the national religion of Per
Nādir Shah, when at the summit of his pov
attempted to convert the Persians to
Sunni form of Islām, in order to assist
ambitious designs, but the attempt falled,
the attachment of the Persians to the Shi
faith has remained as decided as ever

Sir Lewis Pelly remarks -

'Though the personal history of Ali i his sons was the exciting cause of the Sh schism, its predisposing cause hes far dee in the impassable ethnological gulf wh separates the Aryan and Semitio rac Owing to their strongly centralised form government, the empire of the Sassani succumbed at once before the onslaught the Saracene, still, Persia was never re-converted to Islam, and when Mohamm the son of Ali, the son of Abduliah, the of Abbas, the uncle of the Prophet Mohs med, proclaimed the Imamate as inherent divine right, in the descendants of the Cal Ali, the vanquished Persians rose at one n against their Arab conquerors. The sons Abbas had all espoused the cause of the outen Ali against Moswiyah, and when Ye succeeded to the Caliphate, Abdullah refu to acknowledge him, and retired to Mec It was he who tried to dissuade Husain fr going to Cufa His son was Ali, who, order of the Caliph Walid, was flogged s paraded through the streets of Damasc mounted on a camel, with his face to its to and it was to avenge this insult on his fat! that Mchammed resolved to overthrow dynasty of the Ommisdes

The Persians, in their hatred of 1

Arabs, had from the first accepted the rights of the sons of Ali and Fatiman to the Imamate. and Mohammed cumingly represented to them that the Imamats had been transmitted to him by Abou Hashim, the son of Mohammed, another son of the Caliph Ali, whose mother was a daughter of the tribe of Hanifah. This was a gross fraud on the descendants of Fatimah, but the Persians cared not so long as they threw off the Arab yoke." (Msracle Play, Intro., p xvi., W. H. Allen & Oo., 1879.)

The Muhammadans of the province of Oudh in British India are for the most part Shi'ahs, and there are a few in the region of Tirah, on the frontier of India With the exception of the province of Oudh, the Muhammadans of India are for the most part Sunnis of the Hanafi sect, but practices pecuhar to the Shi'ahs have long prevailed in certain localities. In most parts of India, where the parties are Shi'ahs, the law of this school of jurisprudence is always ad-

ministered, especially with regard to marriage and inheritance

It is not correct, as stated by Sale (Introduction to the Koran) and others, that the Shi'ahs reject the Sunnah, or Traditions, for although the Shi'ahs do not receive the " six correct books of the Sunnis," they acknowledge five collections of their own. namely (1), Al-Kāfī, (2) Manlayastahzırahu 'l-Faqih, (3) Tahzīb, (4) İstibşar, (5) Nahju 'l-Balāghah. [TRADITIONS] The works 'l-Balaghah. [TRADITIONS] written on the traditions are very numerous

The Rev James L. Merrick (Boston, 1850) has translated into English portions of the Hayaru 'l-Quinb, the most popular book of traditions amongst the Shī'ahs. It was ori-ginally compiled by Muhammad Bāqir, son of Muhammad Tāki, whose last work was the well-known Haggu 'l-Yaqin, A.H. 1027 (A.D. 1627).

The Shiah school of jurisprudence is of earher date than that of the Sunnis, for Abu Hanifah, the father of the Sunni Code of Muslim isw, received his first instructions in jurisprudence from Ja'far as-Şādiq, the sixth Imam of the Shi'ahs, but this learned doctor afterwards separated from his teacher, and established a code of laws of his own.

The differences between the Shi she and the Sunnis are very numerous, but the following are the principal points -

(1) The discussion as to the office of Imam,

already alinded to

(2) The Shrahe have a profound veneration for the Khalifah 'Ali, and some of their sects regard him as an moarnation of divinity, whilst they all assert that next to the Prophet, 'All is the most perfect and excellent of men.

(8) They still possess Mujiahids, or "enlightened doctors," whose opinion is final in matters of Muslim law and dootrine. The Mujtahid is the highest degree amongst Mu-hammadan doctors. The Sunnis say, in the present divided condition of Islam it is impossible to appoint them, but the Shi'ahs still elect them in Persia, and the appointment is

confirmed by the king [MUSTAND]
(4) They observe the ceremonies of the
Minharram in commemoration of al-Hasan and al-Husain, whilst the Sunnis only observe the tenth day of the Muharram, or the 'Askura', being, they say, the day on which

God created Adam [MUHARRAM.]
(5) They include the Majusi, or fire worshippers, amongst the Ahlu 'l-Kitāb, or people who have received an inspired record from God, whilst the Sunnis only acknowledge the Jews, Christians, and Muslims as such

(6) They admit the principle of religious compromise called Taqiyah (ht. "Guarding oneself") A pious fraud, whereby the Shī'ah Muhammadan believes he is justified in either smoothing down, or denying, the peculiarities of his religious belief in order to save himself from persecution. [TAQITAH.]

(7) There are also various minor differences in the liturgical coremonies of the Shi aha, which will be found in the account of the

liturgical prayers [PRAYER.]

(8) The differences between the civil law of the Shi'ahs and Sunni have been carefully noted in Mr N B E. Baillie's Introduction to his Digest of the Imameea Code (London,

(a) "With regard to the sexes, any connection between them, which is not sanctioned by some relation founded upon contract or upon slavery, is denounced by both the sects as zina, or formication But, according to the Hanafiyahs, the contract must be for the lives of the parties, or the woman be the slave of the man, and it is only to a relation founded on a contract for life that they give the name of nikāh, or marriage According to the Shi'shs, the contract may be either tomporary, or for life, and it is not necessary that the slave should be the actual property of the man, for it is sufficient if the naufruot of her person be temporarily surrendered to him by her owner To a relation established in any of these ways they give the name of nikah, or marriage, which is thus, according to them, of three kinds, permanent, temporary, and servile. It is only their permanent marriage that admits of any comparison with the marriage of the Hanafiyahs And here there is, in the first place, some difference in the words by which the contract is effected According to the Hanafiyahs, the words may be sarek (express) or kinayah (ambiguous). According to the Shi'ahs, they must always be express, and to the two express terms of the other sect (wkah and tazwij) they add a third mutah, which is rejected by the others as insufficient [KUTAE.] Further, while the Hanafiyahs regard the presence of witnesses as essential to a valid contract of marriage, the Shī'shs do not deem it to be in anywise necessary The causes of prohibition correspond, to some extent, in both schools, but there is this difference between them, that the Hana-flyah includes a difference of dar, or nationality, among the causes of prohibition, and excludes kin, or imprecation, from among them while the Shi'sh excludes the former

and includes the latter There is, also, some difference between them as to the conditions and restrictions under which fosterage becomes a ground of prohibition And with regard to infidelity, though both schools entirely prohibit any sexual intercourse between a Mushmah or Musalman woman and a man who is not of her own religion, the Hanafi allows of such intercourse, under the sanction of marriage or of slavery, between a Muslim and any woman who is a kitabiyah, that is, who belongs to any sect that is supposed to have a revealed religion, while the Shi'ah restricts such connection to mutah, or temporary and servils marriages Among Kitabiyah both schools include Christians and Jews, but the Hanafi rejects Majūsie, or fire worshippers, who are included among them by the Shi'ahs The Shi'ahs do not appear to make any distinction between invalid and valid marriages, all that are forbidden being apparently void accord ing to them But the distinction is of little importance to the parties themselves, as under neither of the schools does an unlawful marriage confer any nheritable quality upon the parties, and the rights of the children born of such marriagee are determined by another consideration, which will be advoited to in the proper place heroafter

"(b) With regard to the service marriage of the Shi'she, it is nothing more than the right of sexual intercourse which every master has with his clavee, but there is the same difference between the two sects, in this case, as in that of marriage by contract According to the Hanafiyahs, the right must be permanent, by the woman's being the actual property of the man. According to the Shi'aha, the right may be temporary, as when it is conceded for a limited time by the owner of the slave When a slave has borno a child to her own master, which he acknowledges, she becomes his umm-ul-walad, or mother of a child, and cannot be sold, while she is entitled to emancipation at her master's death According to the flanatiyahs, these privileges are permanent, but, according to the Shi ahs, the exemption from sale is restricted to the life of her child, and her atle to emancipation is at the expense of her child's share in the muster's estate If that be manificient, her enfranchisement is only pro tanto, or so far as the share will go Where the child's father has only an usufructuary right in the mother, the child is free, though the mother, being the property of another, does not acquire the lights of in umm-ulwalad.

"(c) With regard to the persons who may be legally slaves, there seems to be little, if any, difference between the two sects According to the Shi'she, slavery is the proper condition of the karabis, or eremies with the exception only of Christians, Jews, and Majusis, or fire-worshippeis, so long as they continue in a state of zimmah, or subjection, to the Mussulman community If they renounce their summah, they fall back into the condition of ordinary hurabis, and if a person should buy

from a harabi his child, or wife, or at his consenguineous relations, the pe so purchased is to be adjudged a si There seems also to be but little rence in the manner in which slaves be enfranchised, or their bondage quali But there is an important difference a ohildren, for, according to the Hanafiy a child follows the conditions of its mot being free or a slave, as she ie the one of other, while, according to the Shī'ahs, free, if either of its parents be so Both sects are agreed that marriage may be solved by the husband at any time at pleasure, and to such dissolutions they

give the name of talag

"(d) But there are some important d rences between the repudiation of the two s Thus, while the Hanafiyaha recognize forms, the Sunni and Bidai, or regular arregular, as being equally efficacious, subdivide the regular into two other fo one of which they designate as ahsun, or 1 and the other as hason, or good, the Shi reject these distinctions altogether, re mizing only one form of the Sunni, or regi be also as to the expressions by which re distion may be constituted, while the H fivalis distinguish between what they sarih, or exprese words, which are inflect of the word talag, and various express which they term kinayah, or ambiguous, Shi'ahs admit the former only Further, Hanafiyahs do not require intention express worde are used, so that, thoug man is actually compelled to use them. repudiation is valid according to them. do they require the presence of witne as necessary in any case to the valu of a repudiation, while, according to Shi ahs both intention and the presof two witnesses in all cases are essen Both sects agree that repudiation may either bain (absolute) or rapati (revocal and that s repudiation given three ti cannot be revoked, nor a woman so rep ated be again married by her husband t she has been intermediately married to other man, and the marriage with him teen consummated But, according to Hanafiyahs, repudiation may be made irre cable by an aggravation of the terms, or addition of a description, and three rep ations may be given in immediate success or even unico contextu, in one expressi while, according to the Shiahs, on the o hand, the irrevocability of a repudiation dependent on the state m which the wo may be at the time that it is given, three repudiations, to have their all eff must have two intervening revocati To the ba'm and repa'l repudiations both secte, the Shī'ahs add one peculiar themselves, to which they give the nam the talaq u'l-'iddak, or repudiation of 'iddah, and which has the effect of render the repudiated woman for ever unlawfu her husband, so that it is impossible them ever to marry with each other ag The power of revocation continues until

expiration of the 'iddah, or probationary period for ascertaining whether a woman is pregnant or not After it has expired, the repudiation becomes absolute, according to both schools. So long as it is revocable, the parties are still in a manner husband and wife, and if either of them should happen to die, the other has a right of inheritance in the deceased's estate

"(s) With regard to parentage, maternity is established, according to the Hanafiyaha, by birth alene, without any regard to the connection of the parents being lawful or not According to the Shī'ahs, it must in all cases be lawful, for a waladu 'z-zina', or illegitimate child, has no descent, even from its mother, nor are there any mutual rights of inheritance between them. For the establishment of paternty there must have been, at the time of the child's conception, according to both stes, a legal connection between its parents by marriage or slavery, or a semblance of According to the Hansilyahs, an invalid marriage is sufficient for that purposser, even, according to the head of school, one that is positively unlawful, but, scording to the Shitshs, the marriage must mali cases be lawful, except when there is rror on the part of both or either of the queents. Again, as to the children by slaves. express acknewledgment by the father is required by both the sects, except when the slave is his ummu'l-malad, or has already borne a child te him, for though according to the Shi'ahs, there are twe reports on the subject, yet, by the mest generally received of these, a slave does not become the wife of her muster by mere coition, and her child is not affiliated to him without his acknowledgment. With regard te children begotten under a semblance of right, the Hanafiyahs require seme basis for the semblance in the relation of the parties to each other, while, according to the Shi'ahs, bond fide belief on the part of the men that the woman is his wife or his slave reems to be all that is required, while no relation short of a legal marriage or slavery, without such belief either on the part of the man er the woman, a enid apparently be sufficient.

"(f) On the subject of testimony, both sebools require that it shall be direct to the point in issue, and they also seem to be agreed that when two or more witnesses concur in asserting a fact in the same terms, the judge is bound by their testimony, and must give his judgment in conformity with it. They agree in requiring that a witness should in general have full knowledge, by the cognizance of his ewn senses, of the fact to which he is beering testimony, but both allow him, in certain exceptional cases, to testify en information received from others, or when he is sonvined of the fact by inference from circumstances with which it is connected.

"(g) Name, or descent, is included by both sects among the exceptional facts to which a witness is allowed to testify when they are generally notorious, or when he is credibly informed of them by others. But according

te the Hanafiyaha, it is enough if the infer-mation be received from two just men, or one just man and two just women; while the Shi'ahs require that it should have been received from a considerable number of persons in succession, without any suspicion of their having got up the story in concort The Hanafiyahs class marriage among the exceptional facts, together with Nasab, but, according to the Shi'shs, it more properly follows the general rule, which requires that the witness should have the direct evidence of his ewn senses to the fact to which he is giving his testimony They seem, however, to admit an excep-tion in its favour, for they reason that as we adjudge Khadijah to have been the mother of Fatimah, the daughter of the Prophet, though we know it only by general hotomety and tradition, which is but continued hearsay so also we may equally decide her to have been the Prophet swife for which we have the same evidence thoughwe were not present at the centract of marriage nor even heard the Prophet acknewledge Both sects are agreed that a withess may lawfully infer and testify that a thing is the property of a particular person when he has seen it in his pessession, and so, according to the Hanafiyahs, 'When a person has seen a man and woman dwelling in the same house, and behaving familiarly with each other in the manner of mairied persons, it is lawful for him to testify that she is his wife, in the same way as when he has seen a specific thing in the hands of another'. The Shi'shs do not apply this principle of inference to the case of marriage, and there is no ground for saying that, according to them, marriage will be presumed in a case of proved continual cohabitation

"(h) There is difference between the two schools as to the person who is entitled to claim a right of shif'ah, or pre-emption. According to the Hanafiyahs, the right may be claimed, firstly, by a partner in its rights of nater and way; and thirdly, by a neighbour According to the Shi'ahs, the right belongs only to the first of these, with some slight exception in favour of the second. The claim of the third they reject altegether in gift the principal difference between the schools, which is rejected by the Hanafiyah is quite lawful according to the Shi'alis

"(s) In appropriation and alms there do not seem to be any differences of importance between the two schools. And in wills the leading difference seems to be that, while, according to the Hanafiyah, a bequest in favour of an heir is positively illegal, it is quite unebjectionable according to the Shi'ahs

"(j) In respect of inheritance, there are many and important differences between the two sects, but they admit of being reduced to a few leading principles, which I new proceed to netice, following the ordising which the different branches of the

subject are treated of in this volume. The impediments to inheritance are four in namber, according to the Hansfiyahs, viz. slavery, homeide, difference of religion, and difference of där, or country. Of these the Shi'sh's recognize the first, the second also with some modification, that is, they require that the homicide be intentional, in other words, murder, while with the Hansfiyahs it operates equally as an impediment to inherit ance, though socidental For difference of ance, though accidental religion the Shirabs substitute infidelity, and difference of country they reject entirely Exclusion from the whole inheritance, according to the Hensfiyshs is founded upon and regulated by two principles. The one is that a person who is related to the de The one ceased through another has no interest in the succession during the life of that other, with the exception of half-brothers and sisters by the mother, who are not excluded by her The other principle is, that the nearer relativo excludes the more remote. The former of these principles is not ex-pressly mentioned by the Shi'shs, but it is molnded without the exception in the second which is adopted by them, and extended, so as to postpone a more remote residuary to a nearer sharer an effect which is not given

to it by the Hanafiyaha "With regard to partial exclusion or the diminution of a share, there is also some difference between the sects According to the Hanafiyaha, a child, or the child of a son, how low seever, reduces the shares of a husband, a wife, and a mother, from the highest to the lowest appointed for them, while, according to the Shia he, the reduction is effected by any child, whether male or female, in any stage of descent from the deceased Further, when the deceased has left a husband or wife, and both parents, the share of the mether is reduced, according to the Hanafiyaha, from a third of the whole estate to a third of the remainder, in order that the male may have double the share of the female but, according to the Shiraha, there is no reduction of the mother's third in these circumstances, though, when the deceased has left a husband, the share of the father can only be a eight The shares and the person for whom they are appointed being expressly men-tioned in the Qur'an, there is no difference in respect of them between the two schools But they differ materially as to the relatives who are not sharers. They are divided by the Hanafiyahs into residuaries and distant The residuance in their own right they define as every male in whose line of relation to the deceased no female enters 'and the distant kindred,' as 'all relatives who are neither sharers nor residuaries. The residuaries not only take any surplus that may remain after the sharers have been satisfied, but also the whole estate when there is no sharer, to the entire exclusion of the distant kindred, sum bough these may, in fact, be much nearer ordi 1 blood to the deceased. This preference

of the residuary is rejected with abhorrance by the Shrahs, who for objection to it, certainly with some ance of reason, on two passages of the sted below. Instead of the triple of the Hanafiyahs, they mix up the all the relatives together, and then them into three classes, according proximity to the deceased, each of its order is preferred to that which so that while there is a single in even a female of a prior class, no reom for the succession of an others.

"Within the classes operation is the doctrine of the return by the nearly in the same way as by th ffyahs that is, if there is a surp the shares, it reverts to the share the exception of the husband or v is proportionately divided among the cording to the Hanafivahs, this si always intercepted by the residuary is only when there is no residuary t is with them any room for the do-When the shares ex the return whole estate, the deficiency is distri the Hanafiyaha over all the shares ing the extractor of the case-a which is tormed the 'uni, or increase is also rejected by the Shi'sha, wi the deficiency to fall exclusively up among them whose relationship to ceased is on the father's side to the computation of shares, there appear to be any difference between the schools " A Digest of Monhummus Imamees Code N.R. R. Bailles, Londo

M: Wilfrid S Blunt, in his Future has the following remarks on the position of the Shi'sh sect—

"In theory, I believe the Shias I that there is an Imam and Caliph, will not tolerate the pretention of any in authority to the title, and leave it

will not tolerate the pretention of any in authority to the title, and leave it ance until the advent of the Mohady or guido, who is to reunite Islam and its fortunes. So much is this the e sovereign though he be and absolut in Persia, the Shah is to the prelooked upon by the Persians as a and he himself acknowledges the rather curious ceremony. It is a ma Mussulmans of all sects that pray valid if made in another man's house his permission, and this being so, Shah admitting that his palaces of long not to himself but to the Mel 18 obliged to lease them according form from an alem ('ālam) or mujtā' ing or the supposed Mobady, before pray in them to his spiritual profit

"It will be readily understood to an organization and with each to deductive reasoning, a wide basis for divergence of opinion among the and that while the more highly editheir mollahs occasionally preach pantheirm, others consult the grown mations of the valger, and induly

bearers with the most extravagant tales of miracle and superstition. These are a constant source of mockery to the Sunites Among the more respectable Shiite beliefs, however, there seems to be a general conviction in Persia that a reform of Islam is at hand, and that a new leader may be expected at any moment and from any quarter, so that enthusiasts are constantly found simulating the grifts of inspiration and affecting a divine mission The history of the Babites, so well described by M de Gobineau in his Religions of Ana, is a case in point, and similar occurrences are by no means rare in Persia. I met at Jeddah a highly educated Persian gentleman, who informed me that he had himself been witness, when a boy, to a religious produgy, notorious, if I remember rightly, at Tabriz that occasion, one of these prophets, being condemned to death by the supreme government, was bound to a cross with two of his companions, and, after remaining suspended thus for several hours, was fired at by the royal troops It then happened that, while the companions were dispatched at the first volley, the prophet himself remained unburt, and, incredible to relate, the cords which bound him were cut by the bullsts, and he fell to the ground on his feet 'You Christians,' said another Persian gentleman once to me 'talk of your Christ as the Son of God and think it strange, but with us the occurrence is a common one. Believe me, we have "sons of God" in nearly all our villages' [sur1]

"Thus, with the Shirter, extremes meet No Moslems more readily adapt themselves to the superficial atheisms of Europe than do the Persians, and none are more ardently devout, as all who have witnessed the miracle play of the two Imams will be obliged to admit Extremes, too, of morality are seen, flerce asceticisms and gross licentiousnesses By no sect of Islam is the duty of pilgrimage more religiously observed, or the prayers and ablutions required by their rule per-formed with a stricter ritual. But the very pilgrams who go on foot to Meson scruple not to drink wine there, and Persian morality is everywhere a by-word In all these circumstances there is much to fear as well as to hope on the side of the Shute sect, but their future only indirectly involves that of Islam proper Their whole consus does not probably exceed fifteen millions, and it shows no tendency to increase. Outside Persia we find about one million Iraki Arabs, a few in Byria and Afghanistan, and at most five miltions in India. One small group still maintains itself in the neighbourhood of Medina, where it is tolerated rather than acknowledged, and a few Shuites are to be found in most of the large cities of the west, but everywhere the sect of Ali stands apart from and almost in a heatile attitude to the rest of Islam It is noticeable, however, that within the last fifty years the religious bitterness of

Shitte and Sunite is sensibly in decline"
For information on the History of the
Shi'ahs, the English reader can refer to Mal-

colms History of Persia, 2 vela (A.B. 1815), Morier's Travels, 2 vols (A.D. 1812); Mark ham's History of Persia (A.D. 1874) A translation of their traditions is found in the Lefe and Religion of Mohammad, by the Rov James L. Merrick. Boston (1850). For Shrah Law, consult Tagore Lectures, 1874 A Digest of Mochammudan Law The Imamesa Cotte N B E. Baillie (1869) [MUHARRAM]

SHIEB (حرب) The share of water used for tillage [RIVER]

SHIRK (4,4) "Idolatry, paganism, polytheism" Ascribing plansity to the Deity. Associating anything with God According to Wahhabi writers, Shirk is

According to Wahhābī writers, Shirk is defined to be of four kinds Shirku'l'ilm, ascribing knowledge to others than God, Shirku't-tasarruf, ascribing power to others than God, Shirku'l-ibādah, offering worship to oreated things, Shirku'l-iādah, the performance of ceramomes which imply rehance on others than God

(1) Shirks Vila is illustrated by the statement that prophets and holy men have no knowledge of secret things unless as revealed to them by God. Thue some wicked persons made a charge against The Prophet was troubled in 'Ayishah mind, but knew not the truth of the matter till God made it known to him To ascribe then, power to soothsayers, astrologers and saints in Polytheism. "All who pretend to have a knowledge of hidden things such as fortune tellers, soothsayers, and interpreters of dreams, as well as those who profess to be inspired, are all hars. Again, "should anyone take the name of any saint, or invoke his aid in the time of need, instead of calling on God, or use his name in attacking an enemy, or read passages to propitiate him, or make him the object of contemplation-it us Skirku 'l-'ilm'

(2) Shirku 't-tasarruf is to suppose that anyone has power with God He who looks up to anyone as an intercessor with God commits Shirk Thus "But they who take others beside Him as lords, saying, 'We only serve them that they may bring us near God, —God will judge between them (and the Faithful) concerning that wherein they are at variance." (Sûrah xxxix 4) Intercession may be of three kinds For example a oriminal is placed before the King. The Vizier intercedes. The King, having regard to the rank of the Vizier, pardons the of-fender This is called Shafa'at-i-Wajakak, or "intercession from regard" But to suppose that God so esteems the rank of anyone as to pardon a sinner merely on account of it is Skirk Again, the Queen or the Princes intercede for the criminal. The King, from love to them, pardons him The is called Shafa at-z-mahabbak, or "intercession from affection" But to consider that God so loves anyone as to pardon a criminal on his account is to give that loved one power, and this is Shirk, for such power is not possible in the Court of God "God may out of His bounty confer on His favourite servants the

epitheta of Habib, 'favourite,' or Khalil, 'friend,' do., but a servant is but a servant, no one can put his foot outside the limits of servitude, or rise beyond the rank of a servant" Again, the King may himself wish to pardon the offender, but he fears lest the majesty of the law should be lowered The Visier perceives the King's wish, and intercedes This intercession is lawful. Itis called Shafa'at-t-ba-zzn, interession by permission," and such power Muhammad will have at the Day of Judgment Wahhabis hold that he has not that power new, though all other Musalmans consider that he has, and in consequence (in Wahhabi opinion) commit the sin of Sherku't-tasar, of The Wahhabis quote the following passages in apport of their view "Who is he that can intercede with Him but by His own per-mission" (Surah ii 256) "Say Intercession is wholly with God! His the kingdoms of the heavons and of the earth." (Surah xxxix 45) They also say "Whenever an allusion is made in the Quran, or the Traditions to the intercession of certain prophets or apostles, it is this kind of intercession and no other that is meant

(3) Shirku 'l-'Ibādah is prostration before any created being, with the idea of wor shipping it, perambulating the shrines of departed saints "Prostration, bowing down standing with folded arms, spending money in the name of an individual, fasting out of respect to his memory, proceeding to a distant shrine in a pilgrim's garb and calling out the name of the saint." It is wrong "to cover the grave with a sheet, to say prayers at the shrine, to kiss any particular stone, to rub the mouth and breast against the walls of the shrine, &c" This is a stern condemnation of the very common practice of visiting

the tombs of saints and of some of the special practices of the pilgrimage to Makkah. All such practices as are here condemned are called *Izhrāk fī 'l-'Ibādah*, "association in worship"

(4) Shirku 'l-'ādah is the keeping up of superstitious customs, such as the letighārah, seeking guidance from beads, &c., trusting to omens, geod or bad, believing in lineky and unlucky days, adopting such names as 'Abdu n-Nabi (Slave of the Prophet), and so on. In fact, the denouncing of such practices and calling them Shirk brings Wabhābilam into daily contact with the other sects, for scarcely any people in the world are such profound believers in the virtue of charms and the power of astrologers as Musaimāns. The difference between the first and fourth Shirk, the Shirku 'l-'ādah, seems to be that the first is the belgef, say in the knowledge of a sooth-sayer, and the second the habst of consulting him.

To swear by the name of the Prophet, of 'Alī, of the Imiens, or of Pīrs (Leaders) is to give them the henour due to Ged alone. It is Ishrāk fi 'l-adab, "Shirk in association" [WAHRARI]

SHIRKAH (K,a) "Partnership"
The term signifies the union of two or more persons in one concern. It is applied in Muslim law to contracts as well as to partnerships Shirkah, or association, with regard to the essence and person of God, is forbidden in Islâm

SHIS ( ........). [SETH ]

SHOES The removal of the sandals, shoes, or boots, from the feet upon entering either a mosque or house, or during



THE SHOES OF THE FAITHFUL. (A F Hole)

worship, is not enjoined in Muhammadan law although it has become a common custem in all Eastern countries, for the modern Muslim uncovers his feet upon entering the Ka'bah at Makkah (Burckhardts Arabia, vol. 1 p 270), the Muhammadans of Palestine remove the shoes upon entering their places of worship (Robinson's Researches, vol 11 p 36) and it is also the practice to

take off the shoes in Egypt (Lane, vol. i pp\_ 16, 105, vol. ii. p. 11), and in Hindustan

The number of traditions which prove that Muhammad allowed his followers to worship with their feet covered, is very numerous, and they are held to be Adding of good authority, and supported by the fatteds of sininent doctors of law

Shaddad ibn Aus relates that the Prophet

said, "Act the reverse of the Jews in your prayers, for they do not pray in bonts or shoes."

Abū Sa'id al-Khadri says "the Prophet said his prayers with the Companions, and suddenly took off his shoes, and put them down on his left side, and when the people observed it, they took off theirs also, and when prayers were finished, the Prophet asked why they took their shoes off The Companions replied, 'We followed your example' The Proph t then said, 'Verily Gabriel came to me and told me there was a little filth on my shoes. Therefore, when any of you entor a mosque, look well at your shoes, and if you percente any durt on them, wipe it off, and then say your prayer in them."

'Anny ibn Shu'aib relates that he saw the Prophet saying his prayers sometimes with his shoes and sometimes without (Mishkāt,

book iv ch 9)

In the Hidsyah it is enjoined that when there a sny uncloamness on the choos, such as dung, blood, &c, they must be rubbed with earth, and then they become legally clean and fit for worship (Arabic edition, vol 1 p 26)

This is confirmed by the Durru'l Mukhtar (vol 1 pp 20, 65), and by numerous tradi-

tions (Mishkat, book in ch 11)

If the dut cannot be removed from the shoes by rubbing them with earth, the law permits the Muslim to make them ceremonially clean by wetting his three fingers and drawing them once over the upper part of the

shoes or boots [MASAR.]
According to the Traditions, when a Muslim sits down on the floor, he should take off his shoes and place them on one side, and he should take off the right shoe flist and then

the left (Mishkut, book xx ch 111)

SHROUD Arabic kajan (A)
The act of shrouding is called takfin. A
wooden coffin is called tabut, the use of which
is generally held to be forbidden by Sunnis
but it is used by the Shraha.

Muhammad is related to have said :-

"Do not be expensive in your shrouds, for they soon rot."

"Plain white is the best for the shrouds of your dead"

"The best cloth for a shroud is hullah" (i a white striped cloth used in Arabia)

"Ayishah says "The Prophet was shrouded in three garments but there was neither a coat nor a turban."

These three garments are still used as shrouds in all parts of leism

(i) Izar, a piece of cloth which covers from the waist to the feet.

(2) Rtda, covering from the fect to the shoulders

(3) Liftifah, a large sheet covering the whole body from head to feet, and closed at the ends.

The bodies of martyrs are not shrouded, but are buried in the garments in which they fell, for it is related that Muhammad so ordered the men who fell in the battle of Uhud

SHU'AIB ( The Muslim commentators generally suppose Shu'aib to be the same person with the father-in-law of Moses, who is named in scripture Reuel or Rageul and Jethro But Ahmad ibn 'Abdi T-Halim charges those who entertain this opinion with ignerance. They say (after the Jews) that he gave his son in-law [NOSES] that wonder-working rod with which he performed all those miracles in Egypt and the desort, and also gave excellent advice and instruction, whence he had the surname of Khatību 'l-Ambiyā' (alayl'), the 'Preacher to the Prophets'

The account given of him in the Qur'au,

Sürah vu. 88-91, 18 as follows —

"And prio Midian did we send their brother Shu'afb, who said, 'O my people! serve God, ye have no god save Him come to you a manifest sign from your Lord then give good weight and measure, and be not suggerdly of your gifts to men, and do not evil in the earth after it has been righted That is better for you if ye are believers, and sit not down in every path, threatening and turning from the path of God those who believe in Him, and craving to make it crooked Remember when ye were few and He multiplied you, and see what was the end of the evil doors! And if there be a party of you who believe in what I am sent with, and a party who believe not, then wait patiently until God judges between us, for He is the best of judges! Said the crowd of those who were hig with pride amongst his people, 'We will of a surety turn thee out, O Shu'aib, and those who believe with thee, from our village, or else thou shalt return unto our faith. Said he, What even if we be averse therefrom? Wo shall have devised a lie against God if we return unto your faith after Gou has saved us from it, and what should silus that we should isturn thereto, unless that God our Lord should please? Our Lord embraces everything in His knowledge, on God do we sely O our Lord' open between us and between our people in truth, for Thou art the best of those who open And the chiefs of those who disbelieved amongst his people said ' If ye follow Shu'aib, verily, ye shall be the losers' Then there took them the earthquake and in the morning they lay in their dwellings prom. Those who called Shu air a har, (were) as though they had not dwelt therein Those who called Shu aib a liar the wore the losers then! And he turned away from them and said, O my people' I proached to you the messages of my Lord, and I gave you good advice, how should Lbe vexed for a people who do musbelieve?'"

ASH-SHU'ARĀ (stant) "The Poets" The title of the xxvith Surah of the Qur'an, so called because at the concinsion of the chapter the Arabian poets are severely consured. [FORTS]

SHUF'AH (Acid) PREEMPTION.

ASH-SHURA (المُعُونِ) "The Consultation" The title of the xxxxxx Sūrsh of the Qur'in Taken from the 36th verse, in which the believers are commended for taking consultation together

SHURB (خرب) Let "Drinking" A term used for wine drinking, which is forbidden by the Muslim law. [DRUMKENNESS ]

Let "A dye" SIBGHAH (مسغة) A word which occurs in the Qur'an, Surah u. 132 "The dee of God! And who is better than God at dycing? And we are worshippers ', which both Mr Sale and Mr Rodof Him' well translate buptism, but which Professor Palmer says must be rendered "dye" Ac cording to al-Baizanī, it stands in the text for the Islam of God, but refers to Christian baptism [BAPTISW]

SIDDIQ (مديق) "One who speaks the truth " It occurs in the Qur'an for Idris (generally identified with Enoch), who is described as a men of eminent truthfulness Professor Palmer translates the word "confessor" (see Surah xix. 57)

As-Siddiq is a title said to have been given

to the first Khalifah Abu Bakr by Muham-

med himself

مدرة) SIDRA'TU 'L-MUNTAHĀ extremity " A tree in the seventh heaven, having its roots in the sixth Its fruits were like water-pats and its leaves like slephant's ears (Mishkal, book xxiv ch. vii pt 1)

It is mentioned twice in the Qur'an, Surah

lm 8-18 -

"Then came he (Gabriel or the angel) nearer and approached,

And was at the distance of two bows, or even closer .--

And he revealed to his servant what he revealed

His heart falsified not what he saw

What! will ye then dispute with him as to what be saw?

He had seen him also another time.

Near the Sidrah-tree, which marks the boundary

Near which is the garden of repose

When the Sidrah-tree was covered with what ocvered it,

His eye turned not aside, nor did it wander

For he saw the greatest of the signs of his Lord '

The Sidiah-tree is the Zizyphus jujuba of Lannaus, the prickly plum, which is called Ber in India A decoction of its leaves is used in India to wash the dead, on account of the sacredness of the tree

SIFAH (dep) pl Sıfāt. An attrıbute Used for the attributes of God The Qur'an is also said to be a Sifah of the Almighty

Ismu's-Sifah, the name of an attribute, is a term applied to any of the minety-nine names or attributes of God. [GOD]

SIFATIYAH (Lith.) From Sifet, "attributes" A school of thought rather than a sect of Islam, although it is given by Mr Sale as one of the Muhammadan sects The orthodox Sunni claims to be a Sifati, or Attributist (as opposed to the Mutazilahs, who reject the idea of God's attributes being eternal), and maintains that the attributes of God are eternally inherent in His essence without separation or change, every attribute being conjoined with Him as life with knowledge, or knowledge with power With regard to the verses of the Qur'an which are held to be Mutashabih, and assign some resemblaure between God and His creatures, the Sifatiyahs say the expressions "hands," face, "sitting," &c., must simply be accepied as they stand, without any attempt at explanation [MO'TAZILAH, WAHHABI]

AS-SIHĀHU 'S-SITTAH المحاح) Leal), also called al-Kutubu 's-Sittah (الكتب ألينة) "The BIX correct (books)" The title given to the eix most trustworthy collections of traditions received

by Sunn Muslims, namely, those by—

(i) Abū Abdi 'llāh Muhammad ibn Isma'il
al Bulhāri, born A is 194, died A is. 256

(2) Abū 'l Husam Muslem ibn al-Hajjāj al-Qushairi, born a H 204, died A.H. 261

(3) Abū 'Isa Mubainmad ibn 'Isa 'l-Tirmizi, born A H 209, died A H 279

(4) Abu Da'ud Sulaiman ibn Ash'sa as-Sajastani, born AH 202, died AR 275

(6) Abu 'Abdı 'r-Rahman Ahmad ibn Shu'aib an-Nasi'i, born AR. 215, died A.H.

(6) Abū 'Abdı 'llah Muhammad ibn Yazīd, thi Majah, al-Qaswini, born AH. 209, died AH 273

The above are generally esteemed the six authentic collections but some substitute for the Sunan Ibn Majah the Munagta' of Abu 'Abdı 'llah Malık ibn Ansa ibn Malık ibn Abî 'Amır ıbn 'Amr ıbn al-Härıs al-Aşbahı al-Himyari, born A H 95, died A.H 179

(The above words in statics denote the

popular title of the collection.)

Al-Bukhari and Muslem are held in highest reputation, and are called as Sahikan, or "the two authentics,"

The collection by Mähk, the founder of the second orthodox sect of the Sunnis, is the most ancient collection of traditions, and is held in high reputation, but it is sometimes omitted from the list by the Hanafis, because he is the founder of a certain school of jurispredence [TRADITIONS]

## SIJDAH [BAJDAH]

SIJILL (سجل) A register. record of a court of justice. The decree of a judge. In the Quran, the word occurs when it is used for the angel which has charge of the register of the fate of mankind,

or, according to others, it may mean the roll

Surah xx: 104 "The day when we will roll up the heavens as as-Syill rolls up his books, as We produced it at the first creation, will we bring it back again.

SIJJIN (was-). A deep pit in which is kept the register of the actions of the wicked, and hence this register itself Qur'an, Sürah Ixxxii. 7, 8 "The book of the wicked is in Sijjin, and what shall make thee know what Sijjin is?—It is an inscribed book" (See also Mishkat, book v ch iii pt. 3.)

SIKANDAR (مكندر) The Persian for Alexander, by which is meant Alexander the Great [Zu'L-QARNAIN]

SIKHISM (from the Panjabi word sikh or sikhā=Sanskrit sishya, "a disciple" or "pupil") The religion of the Sikhs in the Panjab. Founded by Nānak, who was born in the village of Talvandī (now known as Nankānā), on the banks of the river Rūvī. near Labore, m A.D 1469

The history of the Sikh religion has not vet been subjected to the scruting necessary to warrant strong dogmatism as to the ullimate source, or sources, whence the system of Nanak and his followers took its rise. The literature and traditions of Sikhism present a strange intermingling of Hindu and Muhammadan ideas, and this is so palpably apparent that even superficial inquirers have been led to conclude that Nanak purposely intended his creed to be a compromise hetween those two great religions Trumpp, the able translator of the Adi Granth (the sacred book of the Sikhs), who is the only euthor that has written with knowledge on the subject, 1s, however, distinetly of opinion that Sikhism has only an accidental relationship with Muhammadanism In the Introduction to his Translation of the Ads Granth (p cs ), he says .

"It is a mistake, if Nanak is represented as having endeavoured to unite the Hindu and Muhammadan ideas about God Nanak remained a thorough Hindu, according to all his views, and if he had communionship with Musalmans, and many of these even became his dissiples, it was owing to the fact that Suffam, which all these Muhammadans were professing, was in reality nothing but a Pantherem, derived directly from Hindu sources, and only outwardly adapted to the forms of the Islam Hindu and Muslim Pantheists could well unite together, as they enter-tained essentially the same ideas about the Supreme."

If the foregoing opinion accurately represouts the real truth, then Sikhism hardly deserves mention in the present work, but it will soon be seen that the halance of evidence is beavily on the other side. A careful investigation of early Sikh traditions points strongly to the conclusion that the religion of Nanak was really intended as a compremise between Hindhism and Muhammadanism, if it may not even be spoken of as the religion of a Maham. madan seqt The very listle that seems to be known as to the views of the early bikh teachers, coupled with the decided opinion put forth by Dr Trampp, has made it necessary to give here a longer article on Sikhism than its importance with respect to Islam would have otherwise warranted, because it was necessary to establish the relationship which astnally existed between the two faiths will be seen that the information given in this article is chiefly taken from original Panjabi books, and from manuscripts in the India Office Labrary, and it is supported by the authority of the Adi Granth which is the

sacred canon of the Sikha

The Janum-Sükhes, or biographical sketches of Nanak and his associates contain a profusion of curious traditions which throw considerable light on the origin and develop-ment of the Sikh religion From these old books we learn that in early life, Nanak, although a Ihada by birth, came under Sufi influence, and was strangely attracted by the saintly demeanour of the fagirs who were thickly acattered over Northern India and swarmed in the Panjab Now, Suffism is not, as Dr Trumpp supposes, due to Hindu pantheism, for it arose in the very earliest days of Muhammadanism, and is almost pertainly due to the influence of Persian Zoroastrianism on the rude faith of Arab Islam-15m Persia has ever been the stronghold of Suffistic doctrine, and the leading writers who have illustrated that form of Muhammadanum have been the Persian poets Furdusi, Nizāmī, Sa'dı Jalalu d Din Hafiz, and Jāmī.

Hafir, the prince of Sufi posts, boldly declares "I am a disciple of the old Magian. be not angry with me, O Shukh! For thou gavest me a promise he hath brought me the reality." Although this stanza alludes directly to two persons known to Haftz, its almost obvious meaning is "I a Persian adhere to the faith of my ancestors Do not blame me, O Arab conqueror! that my faith is more subline than thine." That Hafig meant his readers to take his words in a gene ral sense, may be inferred from the stanza in which he says "I am the servant of the old man of the tavern (se. the Magian) because his beneficence is lasting on the other hand, the beneficence of the Shakh and of the Sai yid at times is, and at times is not " Indeed. Haffix was fully conscious of the fact that buffism was due to the influence of the faith of his ancestors, for, in another ede, iie plainly says "Make fresh again the essence of the creed of Zorosster, new that the tubp has kindled the fire of Nunrod." And Nizami, also, was aware that his ideas were perilously akin to heterodoxy, for, he says in his Khurn wa Shrin " See not in me the guide to the temple of the Fire worshippers, see only the hidden meaning which cleaveth to the alle-gory" These citations, which could be indefinitely multiplied, sufficiently indicate the Zoroastrian origin of the refined aperituality of the Sufis The sublimity of the Persian faith lay in its conception of the unity of I ternal Spirit, and the intimate association of the Divine with all that is manifest. Arab M hammadans believe in the unity of a per schal God, but mankind and the world were, to them, mere objects upon which the will of God was exercised. The Sufis approached nearer to the Christian sentiment embodied

in the phrase, " Christ in us "

The Persian conquerors of Hindustan carried with them the mysticism and apirituality It was through of the Islamo Magran creed Persia that India received its flood of Muhammadanism, and the mysticism and asceticism of the Persian form of Islam found congenial soil for development among the speon-lative ascetics of northern India. It is, therefore, only ressenable to suppose that any Hindu affected by Muhammadanism would show some traces of buff influence fact we find that the doctrines preached by the Sikh Gurus were distinctly Suffistic, and, indeed the carly Gurus openly assumed the manners and dress of faqirs, thus plainly announcing their connection with the Suffistic side of Muhammadanism In pictures they are represented with small resaries in their hands, quite in Muhammadan fashion, as though ready to perform sike Gnru Arjun, who was fifth in succession from Nanak, was the first to lay aside the dress of a faqir The doc trines, however, still held their position, for we find the last Guru dying while making an open confession of Suffism His words are "The Smritis, the Sastias, and the Vedas, all speak in various ways I do not acknowledge one (of them) O possessor of happaness, bestow the morey (on me) I do not say 'I, I recognise all as 'Thee' (Sikhān de Ray de Vethi a p 81) Here we have not only the ideas, but the very language of Sufis implying a pantheistin denial of all else than Deity The same manner of expression is found in the 4th Granth itself, eg "Thou art I, I am thou. Of what kind is the difference?" (Translation, p 130), and again, 'In all the One dwells, the One is contained" (p 41) Indeed, throughout the whole Ach Granth, a favourite name for Derty is the "True One," that is, that which is truly one—the Absolute Unity It is hardly possible to find a more complete correspondence of ideas than thur furnished by the following sentences, one taken from the Yusuf we Aulinkha of Jami the Persian Sufi, and the others, from the Jap-ji and the Adi Granth Janu says —

"Dismiss every vam fancy, and abandon every doubt,

Blend into one every spurit, and form, and place,

See One—know One—speak of One— Desire One—chant of One—and seck One "

In the Jup-y, a formula familiar to every Sikh honsehold, we find —

"The Gurn is Isar (Siva), the Guru is Gorakh (Vishnu), Brahmā, the Guru is the mother Pārbati I should know, would I not tell? The story cannot be told O Guru, let me know the One; that the One liberal patron of all living beings may not be forgotten by me."

In the Adi Granth, we read -

"Thou recitest the One, thou placest the One in (thy) mind, thou recognizest the One.

The One (is) m eye, in word, in mouth, thou knowest the One in both places (se worlds).

In slesping the One, in waking, the One, in the One thou art absorbed."
(India Office MS, No 2184, fol 568)

It is not only with respect to the idea of the nuity of Ged that this Identity of expression is discernible, for other technical terms of Şüfiism are, also, reproduced in Sikhism. Thus the Sun Farida 'd Din Shakrgani calls Dety "the light of life," and Jalain 'd-Din speaks of "flathes of His love," while Jami represents the "light' of the Lord of Angels as animating all parts offthe universe, and Nizāmī exclaims, "Then fell a light, as of a lamp, into the garden (of my heart)," when he feels that a ray of the Divine has entered into his soul It is not difficult to collect many such instances from the works of Porsian Sufis Turning to Sikhism, we find that the Adi Granth is full of similar expressions. It is enough to cite the following exclamation of Nanak humself "In all (18) light. He (18) light From His light, there is light in all." (India Office MS, No 2484, fol 35) And in another place he says "The Lummons One is the mingler of light (with himself)" (fol 186) On fol 51 we find "There death enters not, light is absorbed in the Luminous One

Another favorrite metaphor of Salis for the Detty 14 "the Beloved", for example, when Klaiz says "Be thankful that the Assembly is lighted and by the presence of the Beloved" This term is well recognized in bikhism, thus in the Adi Granth, "If they call thyself the servant of the Beloved, do not speak despitefully (of Him) (India Office MS. No 2484, fol 564) "Lova to the Beloved naturally puts joy into the heart I long to neet the Lord (Prabhu), therefore why should I be slothful." (India Office MS. 2484 fol 177) Also, "In my soul and hody are excessive pangs of separation, how shall the Beloved come to my house and meet (with me)?" And again "The Beloved has become my physician." (India Office MS. No 1728, fol. 87) The words used in the Pinjäbi texts are priva pritan, and priv. "a lover," or "beloved one"

Another remarkable proof of Persian influence is found in the form of the Adi Granth itself. It consists of a collection of short poems, in many of which all the verses composing the poem rhyme together, in singular conformity with the principle regulating the construction of the Persian glassal. This resemblance is rendered more striking by the fact that the name of Nāmak is worked into the composition of the last line of each of the poems. This last characteristic is too

nt to be considered the result of i, and while it is altogether foreign practice of Hindu verse, it is in accord with the rule for the correct tion of the ghazal foregoing facts seem conclusive as to seuce of Persian Suffism on the origin ikh religion. Dr Trumpp, when disthe philosophy of the Ad Granth, the intimate connection between Sikh-Stiffism in the following words can distinguish in the Granth a grosser ner kind of Pantheism. In this ade of Pantheism, creation assumes n of emanation from the Supreme (as system of the Sufis), the atomo is either likewise considered co-eternal e Absolute and immanent in it, bemonided into various, distinct forms mergizing vigour of the absolute jots or, the reality of matter is more or sed (as by the Sufis, who call it the un ov) so that the Divine jots is the al essence in all "---(Introduction to tion of the Adi Granth, pp c ci) doubt that may remain on the quesms to be set at rest by the express nt in the life of Gura Aijun, who was y his followers to reduce to writing une utterances of Nanak, because" by the numerous verses and speeches y other Suf is, which have renerved the Baba Nanak, pride and worldly wisapringing up in the hearts of men de Raj di Vithi a, p 29) And in the inth itself, we find the following rele verses ascribed to Nanak ball of intoxication, of delusion, is iven by the Giver intoxicated forget death, they enjoy hemselves four days a True One is found by the Sof is, who eep fast his Court"

have not only a plane claim of kinth the Sufis, but the incorporation of of their favourite terms

(Translation, p 23)

traditions of Nanak preserved in the Sakhi, are full of evidences of his with Muhammadanism He was a by birth, of the Vedi Khattri caste, the son of the patwart, or villageant, of the place now called Nankana, neighbourhood of Lahore In his rly days, he sought the society of and used both fair and unfair means them service, more especially in the l of alma. At fifteen years of age, he opriated the money which his father in him for trade, and this induced his to send him to a relative at Sultanpur, that he might be weaned from his for fagirs (India Office MS No His first act in his new home jour the service of a Muhammadan named Daulat Khan Lodi, and while him, he continued to give to fagira alary except the bare maintenance he i for himself While in the service of

this Muhammadan, Nänsk received the ecstatio exaltation which he felt to be Divine inspiration. It is stated in the tradition of his life, that Nanak went to the river to perform his ablutions, and that whilst so engaged, he was translated bodily to the gates of Paradise. "Then a goblet of amrita (the water of life) was given (to him) by command (of God) The command was 'This amrita is the goblet of my name, drink thou it' Then the Gura Nanak made saintation, and drank the goblet. The Lord (Sahib) had meroy (and said) Nanak, I am with thee, I have made thee happy, and whoever shall take thy name they all shall be rendered happy by me Go thou, repeat my name, and cause other people to repeat it Remain uncontaminated from the world Continue (steadfast) in the name, in alms giving, in ablutions, in service, and in the remembrance (of me) I have given to thee my own name do thou this work " (fol 33) Here we have notions closely akin to those of the Sufis, who lay much stress on the repetition of the name of God, which they term ZIRR [qv], on religions ablutions [WAZU', qt], and on meditating on the unity of God [WAH-DANIYAII, q 2 ] No sconer had Nanak recovered from all transe than he uttered the key-note of his future system in the celebrated phrase, "There is no Hindu, and there is no Musalman" (fol 36) The Janam Sakhi then goes on to say that. "The people went to the Khan (his former employer) and said, 'Baba Nanak is saving, There is no Hindu, their no Musalman' The Khan replied, 'Do not regard his statement, he is a faqir' A Qazi sitting near said 'O Khan' it is surprising that he is saving there is no Hindu and no Musalman' The Khan then told an attendant to call Nanak, but the Guru Nanak said 'What have I to do with the Ehun?' Then the people said 'This stupid is become mad'

Then the Baba (Nanak) was silent When he said anything, he repeated only this statement 'There is no Hindu, there is no Mussiman The Qazi then said 'Khūn, is it right that he should say There is no Hindu, there is no Musalman? Then the Khan said 'Go fetch him' The attendant wont, and and 'Sir. the Khan is calling (you) The Khan says For God's sake give me an interview [Panj aj barā Khudo i de tān,i=Persian az barā, Khuda] I want to see thee' The Guru Nanak arose and went, saying 'Now the summous of my Lord (Sahtb) is come, I He nla ed a staff upon his neck and The khan said "snak, for God's will go wont sale take the staff from off thy neck, gird up thy waist thou art a good faqir' Then Guru Nanak took the staff from off (ins) neck and girded up his loins. The Khan said 'O Nanak, it is a misfortune to me that a stemard such as thou shouldst become a faqir' Them the Khan seated the Gnru Nanak near himself and said 'Qazi, if thou desirest to ask anything, ask now, otherwise this one will not again utter a word' The Qazi becoming friendly, smiled and said Nanak, what dost thou mean by saying, There is no Hindu, there is no Musalman' Nanak Te-

phed 'To be called a Musalman is difsuit, when one (becomes it) then he may be called a Musalman First of all, Laving made religion (din) sweet, he olears away Musalman wealth Having become firm Having become firm رمسلم), religion (dm) in this way brings to an end the revolution of dving and hving '-(1 0 MS, 2484, fol 84) When Nanak had nttered this verso, the Qari became amazed.

The Khān said 'O Qāri is not the questioning of him a mistake?' The time of the afternoon prayer had come 'll arose and went (to the mosque) to prayers, and the Baba (Nanak) also went with them "Nanak then domonstrated his supernatural power by reading the thoughts of the Qazi "Then the Qazi came and fell down at his feet exclaiming Wonderful, wonderful f on this one is the favour of God. Then the Qizi believed, and Nanak uttored this stanza 'A (real) Musulmar claus away self, (he possesses) sincerity, patience, purity of speech (what is) erect he doos not annoy (what) hes (dead) he does not eat O Nënak! that Musalman goos to heaven (bihisht)' When the Baba had uttered this stanza, the Salyids, the sons of the Sharkhs, the Qazi, the Mufti, the Khan, the chiefs and leaders were amazed. The Khan said Qazi, Nauak has reached the truth, the additional questioning is a mistake ever the Baba looked, there all were saluting him After the Baba had recited a few stantas, the Khan came and fell down at his feet Then the people, Hindus and Mussi mans, began to say to the Khān that God (Khudā) was spesking in Nanak" (India Office MS 1728 fol. 36-41)

The foregoing ancedotes are taken from the India Office MS No 1726, but the ordinary Janum-Sakhis current in the Paniab vary the account somewhat by saying that when the Khan reproved Nanak for not coming to him when sent for, the latter replied "'Hear, O Nawab, when I was thy servant I came before thee now I am not thy servant, now I am become the servant of Khuda (God)' The Nawab said 'Sir, (if) you have become such, then come with me and say prayers (niwāj = nimāz, see prayer) It is Friday' Nanak said 'Go, Sir' The Nawab, with the Qazi and Nanak, and a great concourse of people, went into the Jami Masjid and stood there All the people who came into the Masjid began to say, 'To-day Nanak has entered this sect' There was a commetion among the respect able Hindus in Sultanpur, and Jairam, being much greved, returned home Nanaki percelving that her husband came home dejected, rose up and said, 'Why is it that you are to-day so grieved?' Jairam replied 'Listen, O servant of Paramesur (God), what has thy brother Nanak done! He has gone, with the Nawab. into the Jami' Masjid to pray, and, in the city, there is an outery among the Hindue and Musalmans that Nanak has become a Turk (Muslim) to-day'"
Office MS, No 2885, fol 89) (India

From the foregoing it is perfectly clear

that the immediate successors of Nanak beheved that he went very close to Muham madanism, and we can scarcely doubt the accuracy of their view of the matter, when we consider the almost contemporaneous character of the record, from which extracts have been given, and the numerous confirmatory evidences contained in the religion itself It is particularly worthy of remark that a 'cup of carries" (i.e. immortality) is considered the symbol of inspiration, just as Hafiz exclaims, "Art thou searching, O Hafiz, to find the waters of eternal life?" And the same poet expresses his own ecstasy in a way almost identical with the reception accorded to Nanak at the gate of Paraduse His words are "Then he gave into my hand a cup which flashed back the splendour of Heaven so gloriously, that Zuhrah broke out into dancing and the lute-player exclaimed, 'Drink i'' The staff (muttaka) that is men tioned is, also, that of a faqir, on which a derotee supports himself while in meditation Another significant fact is that when Nanak speaks of himself as the servant of God, be employs the word Khuda, a Persian Muhammadan term, but when his brother-in-law Jairam speaks of God, he uses the Hindu word Paramenn It will, also be noticed that Muhammadans are affected by the logic and piety of Nanak, and to them he shows I imself so partial that he openly accompanies them to the mosque, and thereby causes his Hindu neighbours and friends to believe that ho is actually converted to the faith of Islam But, of course, the most remarkable expression of all is the emphatic and repeated announcement that "There is no Hindu; there is no Musalman" This can mean nothing else than that it was Nanak's settled intention to do away with the differences between those two forms of belief, by instituting a third course which should supersede both

Nanak's whilem employer, in consequence of the foregoing manifestations of wisdom, became his devoted admirer After this, Nanak undertook a missionary tour, and it is noticeable that the first person he went to and converted was Shakh Sajan (P ), who showed himself to be a pious Muhammadan Nanak then proceeded to Panipat, and was met by a certain Shaikh Tatibar, who accosted him with the Minhammadan greeting, "Peace be on thee, O Darvesh!" (Salam-aleka Durves), to which Nanak immediately replied, "And upon you be peace, O servant of the Pir! (aleka us-salamu, ko Pir Le dasta-pee)." (India Office MS, No 1728, tol. 48) Here we find Nauak both receiving and giving the Muhammadan salutation, and also the ac knowledgment that he was recognized as a darvesh The Panjabi form of the Arabic salutation is given lest it might be thought that the special character of the words is due to the translation. The disciple then called his master, the Pir Sharkh Sharef, who repeated the salutation of peace, and after a long conversation acknowledged the Divine mission of Namek, kissed his hands and feet,

and left him (fol. 52) After the departure of this Pir, the Guru Nānak wandered on to Dehli, where he was introduced to Sultān Ibrahīm Ledi, who also called him a darvesā The previous conversations and acts are found to have awakened the curiosity of Nānak's attendant Maidānā, who asked in surpriss "Is God, then, one?" To which Nānak firmly replied "God (Khudā) is one" (fol. 55) This was intended to satisfy Mardānā that there is no difference between the Muhammadan and the Hindū God

Nansk is next said to have proceeded to the holy city of Benarcs, and there he niet with a Pandit named Satrudas The MS 1728 (fol. 56) says "He came to this Nanak, and cried, 'Ram ! Ram!' Seeing his (Nanak's) disguise (bhekhu), he sat down, and eard to him, 'O dovotee (bhaqat), thou hast no sālsgram, no necklace of tules, no rosary, no tika of white elay, and thou callest (thyself) a devotee' What devotion hast thou obtained?'" In other words, the Pandit 18 made to challenge his piety, because he has none of the marks of a Hindu upon him Nanak explains his peculiar position and views, and is reported to have converted the Hindu Pandit to his own way of think ing This anecdote, also, shows that the immediate successors of Nanak were aware that their great Guru occupied an intermediate position between Muhammadanism and Hinduism, for we see that he is made to convert Muhammadans on the one hand and Hindus on the other After this primary attack on Hinduism, Nanak is said to have converted some Jogis, Khattris, Thags, necromanoers, witches, and even the personined Kallyug, or present age of the world These conquests over imaginary Hindus are obviously allegorical, though they clearly point to a well recognized distinction between the teaching

The most significant associate which Nanak found was, undoubtedly, Sharkh Farid He was a famous Muhammadan Piu and a strict bufi, who attracted much attention by his piety, and formed a school of devotees of his own. Shaikh Farid must have gained considerable notoriety in his day, for his special disciples are still to be found in the Panjab, who go by the name of Sharkh Farid's fagirs This strict Muhammadan became the confidential friend and companion of Nanak, and if all other traditions had failed, this alone would have been enough to establish the eclectic character of early Sikhism flist greeting of these famous men is significant enough Shakh Faild exclaimed, "Allah, Allah, O Darvesh", to which Nanak replied, "Allah is the object of my efforts, O Farid! Come, Shaikh Farid! Allah, Allah (only) is over my object." The words in the original being Allah, Farid, juhai, hamesa au, Selh Farid, juhds Allah Allah (India Office MS., No 1728, fol 86) The use of the Arabic term jund implies the energy of the purpose with which he sought for Allah, and the whole phrase is forcibly Muhammadan in tone.

of Nanak and that of orthodox Hinduism

An intimacy at once sprang up between

these two remarkable men, and Sharkh Farid accompanied Nanak in all his wanderings for the next twelve years. The intended compromise between Hinduism and Islam is shown not only in the fact of this friendship, but in the important circumstance that no less than 142 stanzas composed by Shaikh Farid are admitted into the Adi Granth itself An examination of these verses still further proves the mingling of the two religions which Nanak effected. They are distinetly Suffistic in tone, containing such lines as, "Youth is passing, I am not afraid, if love to the Beloved does not pass"; and still more pointedly, "Full of sins I wander about, the world calls me a Darvesh", while, between these declarations of steady adherence to Islam, comes the remarkable Hindo line, "As by fire the metal becomes purified, so the fear of Ham removes the filth of folly" The fact that the compositions of a genuine Suil should have been admitted into the canonical book of the Sikhs, and that they should con tain such a clear admixture of Hinda and Muhammagan ideas, is conclusive evidence that Nanak, and his immediate successors, saw no incongruity in the mixture

As soon as Nanak and his friend Shaikh Farid begin to travel in company, it is related that they reached a piace called Bisi ar, where the people applied cow dung to every spot on which they had stood, as soon as they departed (I O MS, No 1728, fol. 94) The obvious meaning of this is, that orthodox Hindus considered overy spot polluted which Nanak and his companion had visited. This could never have been related of Nanak had

he remained a Hindu by religion.

In his next journey Nanak is said to have visited Patan and there he met with Shaikh Ibrahim, who saluted him as a Muslim, and had a conversation with him on the Unity of God Nanak expressed his views in the following openly Suffictic manner "Thou thyself (art) the wooden tablet, thou (art) the pen, thou (art) also the writing upon (it) O Nanak, why should the One be called a second?" (India Office MS 1728, fol. 117) The Pir asks an explanation of this verse in these words "Thou sayest, 'There is One, why a second?' but there is one Lord (Sabto), and two traditions Which shall I accept, and which reject? Thou sayest, 'The only One, he alone is one, but the Hindus are saying that in (their) faith there is certainty, and the Musalmans are saying that only in Tell me, in (their) faith is there certainty which of them is the truth, and in which is there falsity?" Nanak replied, "There is only one Lord (Sant), and only one tradi-tion" (fol 119) This anecdote serves still further to illustrate the intermediate position between the two religions ascribed to Nanak by his immediate followers

Shortly after the foregoing episode, Nanak was captured among the prisoners taken by the Empsor Babar, who seems to have been attracted by the Gura's piety, and to have shown him some attentions. The chromoler informs us that "all the people, both Hindus

and Musalmans, began to salute (Nauak) (fol. 137) After his release, Nanak recommenced his missionary work, and is described as meeting a Muhammadan named Miyan Mithā, who called upon him for the Kahmah [see EALIMAH], or Muhammadan confossion of faith (fol. 143), which leads to a long conversation, in which Nanak lays emphasis on the Sufi doctrine of the Unity of God In this conversation Nanak is made to say "The book of the Qur'an should be practised" (fol. 144) He also acknowledged that "justice is the Qur'an." (fol 148) When the Mivan asked him what is the one great name, Nanak took him aside and whispered in his ear, "Allah" [GOD] Immediately the great name is ut tered, Miyan Mithā is consumed to ashes, but a celestial voice again utters the word "Allah!" and the Miyan regions life and falls at the feet of Nanak (fol 147)

falls at the feet of Nanak (fol 147)
Nanak then proceeded to convert some Jamas, and even a Rakshasas, or Hindu demon, and rext went to Multan, where he converted the famous Pir Maklidum Baha u d-Din. In Kashmu he met with a Hadu Pandit who recognized him as a sadhu, or virtuous person, Lacasked him why he had abandoned caste usages, wir he wore skins, and The Pandit a scruples ate meat and fish having been satisfied he flung away his idols, and became a devoted believer in Nunnak's doctrines This anecdote again furnishes us with distinct evidence that Nanak took up an intermediate position between Islam and Hinduism, and sought to bring both under one

common system

In precise conformity with this deduction is the tradition of Nanak's pilgrimage to Makkah. The particulars of his visit to that holy place are fully given, in all accounts of Nanak's line and although, as Dr Trumpp reasonably concludes, the whole story is a fabrication, yet the mere invention of the tale is enough to prove that those who most intimately knew Nanak considered his relationsh p to Muhammudamam sufficiently close to warrant the behef in auch a pilgrim-In the course of his teaching in Mak ksh, Nansk is made to say "Though men they are like women, who do not obey the Sunnat, and Divine commandment, nor the order of the b ok (ie the Qur'an) (10 MS No 1728, fol 212) He also admitted the intercession of Muhammad, denounced the drinking of bhang, wine, &c, acknowledged the existence of hell, the punishment of the wicked, and the resurrection of mankind, in fact, the words here ascribed to Nanak contain a full confession of Islam These tenets are, of course, due to the narrator of the tale, and are only useful as showing how far Nanak's followers thought it possible for him to go

A curious incident a next related to the effect that Makhdum Bahā'n'd-Din, the Pir of Multan, feeling his end approaching, said to his disciples, 'O friends, from this time the faith of no one will remain firm, all will become faithless (he-iman)" His disciples asked for an explanation, and in reply he

delivered himself of an oracular "O friends, when one Hindū sha Heaven (bhishi), there will be (ujālā) in Heaven" To this st nonncement his disciples replied, people say that Heaven is not d the Hindū, what is this that you hi (I O MS 1728, fol. 224) The Pithat he was alluding to Nānak at of his disciples to ask Nānak if he received an intimation of his al death

In this anecdote we have the ext admission from a Muhammadan tl would succeed in breaking up th Islam It is in consequence of having conquered Heaven itself, cated his right to a place in the ; Muhammad, that those who were fauth of the Prophet would lose co. his teaching Here again the ploved are useful, for the Pir u m that Muslima will become be-iman, torm specially applicable to the Islam and Heaven is called in th story bhisat, that is bihisht, the F Muhanimadans [see PARADISE], fo Hindű heavon been intended, some as swarq, or paralok, or Brahmalok v been used

The final incident in the life o lightened teacher is in precise accou that has been said of his former care came to the bank of the Ravi to d formity with Hindu enstem-by th natural stream of water It is exp that both Hindus and Muslim panied him He then seated hims fuot of a barth tree, and his Assem faithful (Sangat) stood around him asked him what their position was t he told them to subordinate ther the Guin Angad whom he had app his successor They were to succ power or dignity merely on the relationship, no hereditary claim recognized, on the contrary, the frankly told to consider themse entities. The words are "Sons, dogs of the Guru are not in want, clothos will be plentiful, and si mutter 'Guru' Guru' (your) 'if (properly) adjusted '(I O MS. 1721 The anecdote then proceeds in the remarkable manner "Then the H Musalmans who were firm in the God), began to express themselve the Musalmans said, 'We will bur and the Hindus said, 'We will bu Then the Baba said 'Place flower sides, on the right side those of th on the left side those of the Musaim we may perceive) whose will contin to-morrow If those of the Hin green, then burn (me), and if the Mussimans keep green, then bu Then the Baba ordered the Ass repeat the praises (of God), and sembly began to repeat the praise ingly [After a few verses had been

he laid down his head. When the sheet (which had been stretched over him) was raised, there was nothing (under it), and the flowers of both (sides) rememed green. The Hindus took away theirs, and the Musalmäns took away theirs. The entire Assembly fell to their feet." (I O MS 1728, fol 239, 240)

240)
The mixture of Hindrism and Muhammadanism is evident in this tradition. obviously intended to summarize the life of Nanak and the object of his teaching He 18 not represented as an outcaste and a failure, on the other hand, his purposes are held to have been fully accomplished The great triumph was the establishment of a common basis of religious truth for both Muhammadan and Hindu, and this he is shown to have accomplished with such dexterity that at his death no one could say whether he was more inclined to Hinduism or to Muhamma danism His friends stood around him at the last moment quite uncertain as to whether they should dispose of his remains as those of a Muhammadan, or as those of a Hindu And Nanak is represented as taking care that the matter should ever remain a moot point The final muraculous disappearance of the corpse is obviously intended to convey the idea that Nanak belonged specially neither to one party nor to the other, while the green and flourishing appearance of the flowers of both parties conveys the lesson that it was his wish that both should live together in harmony and nuion The nari itol of the life clearly wishes his history to substantiate the prophetic statement recorded at the commencement of his book (I O MS 1728, fol 7) that, at Nanak's birth, "The Huidus said \* The manifestation of some God (1) rate; has been produced, and the Musalmans said, Some holy man (sadiq) of (rod (Khada) has been born

The most potent cause of the unicitiuity as to Nanaka true position in the religious world, arises from the initial fact that he was born a Hindu, and necessarily breught up in He was a perfectly that form of belief uneducated man, there being no recson to suppose that he could either seed or a ste, or perform any other literals fest beyond the composition of extemporan one verses in his mother tengue Guin to an the fourth successor of Nanak, appears to have been the Arst chieftein of the frateunty who could read and write. The necessary result of \unak's early associations was that all his ideas throughout life were substantially Hindu, his mode of the ght and expression was Hindu, his illustrations were taken from Hindu sources, and his system n is based on Hindu models. It must be borne in mind that Nanak never openly seconded from the pale of Hinduisin, or ever contemplated doing 50 Thus in the Sakhi of Miyan Witha it is related that towards the end of Nanak s life a Muhammadan named Shiib Abdu 'r-Rahman acknowledged the great auvantages he had denved from the teaching of Nanak and sent his friend Miyan Mitha to the Guru so that

he might derive similar benefit "Then Miyon Mitha said, 'What is his name? Is he a Hindu, or is he a Musalman?' Shah 'Abdu 'r-Rahman replied, 'He is a Hindu, and his name is Nanak'—(Sikhān de Rāj di Vithi,ā, 258) He struck a heavy blow at Hinduism by his rejection of caste distinctions, and on this point there can be no doubt, for his very words, preserved in the Adi Granth, are "Thou (O Lord) acknowledgest the Light (the ray of the Divine in man), and dost not ask after caste In the other world there is no caste "-(Translation of the Ad Granth, 494) In consequence of this opinion Nanak admitted to his fraternity men of all castes, his constant companions being spoken of as Salyids and Sikha, that is, Muhammadan and Hindu pupils Sikhs have ever before them the intermediate character of their religion by the stanza (21) of the Jap-Ji, which says, " Pandits do not know that time, though written in a Purana, Qazīs do not know that time, though written in the Qur an " Hindu scholars are told in the Adi Granth that they miss the true meaning of their religion through delusion \* Reading and reading the Pandit explains the Veda, (but) the infatuation of Maya (delusion per-sonited) lulis him to sleep. By reason of dual affection the name of Hari (i e, God) is forgotten" (Translation p 117) In the same way Nanak turns to the Musalman and

"Thou must die, O Mullal thou must diel romain in the fear of the Ore-

ator!

Then thou art a Mullä then thou ert a Qazī, if thou knowest the name of God (Ahuda)

None trough he be very learned, will remain, he hurries onwards

He is a Qazi by whom his own self is abandoned, and the One Name is made his support

He as, and will be, He will not be destroyed, time is the Creator

Five times he prays (ning augarhs), ho reads the book of the Quasi "

(Iranslation, p 97) Nanak does not seem to have been fastic "9 as to the name under which he recognized the Duty, he was more concerned with impressing on his companions a correct understanding of what Derty was The names Haii, Ram, Govind, Brahma, Parames'war, Khuda, Allah, &c., are used with perfect freedom, and are even mixed up in the same The most common name for God in DOSE the Adr Granth is certainly Ham, but that does not seem to have shocked the Muslim friends of Nanak. Thus, in a poem addressed to Harr as "the invisible, maccessible, and infinite," we are told that, "Pus, prophets, sāliks, sādigs, maitvrs, shaikhs, mullās, and darveshes, a great blessing has come upon thom, who communally recite his salvation" -(Iranslation, p 75)

The chief point of Nanak's teaching was unquestionably the Unity of God. He set himself firmly against the idea of associating

any other being with the Absolute Supreme This exalted idea of Divine Majesty enabled Nanak to treat with indifference the crowd To such a mmd as that of of Hmdū destres Nanak it would have been sheer waste of time to argue, with any earnestness, about the attributes, powers, or jurisdictions, of a class of beings, the whole of whom were subordinate to one great, almighty, and incomprehensible Ruler Without any overt attack on the Hindu pantheon, he caused the whole cluster of deities to subside into a condition similar to that of angels in modern Christianity, whose existence and operations may be the subject of conversation, but the whole of whom sink into utter inargnificance compared with the central idea of the Divine Majosty The One God, in Nanak s opinion (and, it may be added, in the opinion of all Suffis), was the creator of plurality of form, not the creator of matter out of nothing The phenomenal world is the manifestation of Deity, and it is owing to pure deception that the idea of severalty exists In the Adi Gianth we read-

"The cause of causes is the Creator
In His hand are the order and reflection
As He looks upon, so it becomes
He Himself, Himself is the Lord
Whatever is made, (is) according to His
own pleasure
He is far from all and with all
He comprehends sees, and makes disorimination
He Himself is One, and He Himself is
many
He does not die nor perssh, He neither

comes nor goes

Nanak says He is always contained (in all) "—(Translation, p 400)

Notwithstanding this conception that the Supreme One comprehends both spirit and matter, and therefore is what is, He is nevertheless spoken of as in some way different from the creatures He has formed, such has been endowed with moral and intellectual qualities. Thus we find in the Adi Granth—

"Whose body the universe is, He is not in it, the Greater is not in it
Who is putting (the things) together, He
is always aloof (from them) in what
can He be said (to be contained)?"

(Translation, p. 474)

The soul of man is held to be a ray of light from the Light Divine, and it necessarily follows that, in its natural state, the soul of man is sinless. The impurity, which is only toe apparent in man, is accounted for by the operation of what is called Maya, or Delusion and it is this Mays which deludes creatures into egotism and duality, that is, into selfconsciousness or concert, and into the idea that there can be existence apart from the Divine This delusion prevents the pure soul from froeing itself from matter, and hence the spirit passes from one combination of matter to another, in a long chain of births and deaths, until the delusion is removed, and the entramelled ray returns to the

Divine Light whence it originally smanated The belief in metempsychosis is thus seen to be the necessary complement of pantheism, and it is essential to the creed of a Hindu, a Buddhist, and a Suff

In Sikhism, as in Buddhism, the prime object of attainment is not Paradise, but the total cossistion of individual existence. The method by which this release from transmigration is to be accomplished is by the perfect recognition of identity with the Supreme When the soul fully realizes what is summed up in the formula so ham, "I am that," s.e. "I am one with that which was, and is, and will be," then emancipation from the bondage of existence is secured. This is declared by Nanak himself in the Ads Granth in these words—

"Should one know his own self as the so kam, he believes in the esoteric mysters.

Should the disciple (Gur-mukh:) know his own self, what more can he do, or cause to be done?"—(I O MS 2484, fol 58)

The principles of early Sikhiam given above are obviously too recondite for acceptance among masses of men, accordingly we find that the pantheistic idea of Absolute Substance became gradually changed into the more readily apprehended notion of a self-conscious Supreme Being, the Creator and Governor of the universe. Here Dr Trumpp himself admits the influence of Muhammadanism, when he says. "It is not improbable that the Islam had a great share in working allently these changes, which are directly opposed to the teaching of the Gurus."—(Introduction to Translation of the Adi Granth, p. exii.) The teaching of Nanak was, however, very practical. His followers are daily remainded in the Jap-Jī that, "Without the practice of virtue there can be no worship."

In all that has preceeded we have confined ourselves strictly to the intimate relationship subsisting between early Sikhism and the Muhammadan rahijion It is, however, need ful to allude to the fact that certain surviving relics of Buddhism had no small share in moulding the thoughts of the Founder of the Sikh religion A full examination of this part of the subject would be out of place in the present work. It must suffice to say that Buddhism held its position in the Panjab long after it had disappeared from other parts of Northern India, and the abundance of Buddhistic relics, which are continually being unearthed in the district, prove the wide-spread and long-continued influence of the tenets of the gentle-hearted Buddha Indications of this influence on early Sikhism are seen in its freedom from caste, in the respect for animal life, the special form of metempsy chosis accepted, the importance ascribed to meditation, the profuse charity, the reverence paid to the seat of the Guru (like the Bud-dhistic worship of the throne), Nanak's respect for the lotos, his missionary tours, and the currous union substitting between the Guru

and his Sangat. In the Travels of Guru Tegh Bahader, translated from the original Gurmukhî by an excellent scholar, Sirdar Atar Singh, we find the following remarkable sentence "The Guru and his Sangat are like the warp and woof in cloth,-there is no difforence between them" (p. 37) In the Adi Granth there is an entire Sukhmani, or poem, by Guru Arun, wholly devoted to a recita-tion of the advantages of "the society of the plous," the term employed being, however, in this case, sadk kan sang (I O MS 2484, fol. 134.) In addition to these points of resemblance, there is found in early Sikhism a curious veneration for trees, offerings to which were sometimes made, as will be seen by reference to pp 67, 70, and 83, of the Travels of Guru Tegh Bahadur, just cited In precise conformity with the tradition that Buddha died under a Sal tree, we have seen that Nanak purposely breathed his last under a Sarih tree. Anyone familiar with Buddhism will readily recognize the remarkable considences stated above, but the most conclusive of all 18 the positive inculcation of views identical with the crowning doctrine of Buddhism-the Nirvana itself The following is what Dr. Trumpp says on the subject -

"If there could be any doubt on the pantheistic character of the tenets of the Sikh Gurus regarding the Supreme, it would be dissolved by their doctrine of the Nirban Where no personal God is taught or believed in, man cannot aspire to a final personal communion with him, his aim can only be absorption in the Absolute Substance, ie individual annihilation. We find, therefore, no allusion to the joys of a future life in the Granth, as heaven or paradise, though supposed to exist, is not considered a desirable object. The immortality of the soul is only taught so far as the doctrine of transmigration requires it, but when the soul has reached its highest object, it is no more mentioned, because it no

longer exists as individual soul.

The Nirban, as is well known, is the grand object which Buddha in his presching held out to the poor people. From his atherstic point of view, he could look out for nothing else, personal existence, with all the concomitant evils of this life, which are not counterbalanced by corresponding pleasures, necessarily appeared to him as the greatest evil His whole aim was, therefore, to counteract the treubles and pain of this existence by a stoical indifference to pleasure and pain, and to stop individual consciousness to its utmost limit, in order to escape at the point of death from the dreaded transmigration, which he also, even on his atheistic ground, had not ventured to reject. Buddhism is, therefore, in reality, like Sikhism, nothing but unrestricted Pessimism, unable to hold out to man any solace, except that of annihilation.

"In progress of time, Buddham has been expelled from India, but the restored Brahmanism, with its confused cosmological legends, and gorgoous mythology of the Puranas, was equally unable to satisfy the thinking minds. It is, therefore, very remarkable, that

Buddhism in its highest object, the Nirban, seen emerges again in the popular teachings of the mediewal reformatory movements. Nämdev, Trelochan, Kabīr, Revidās, 60., and after these Nāṇak, take upon themselves to show the way to the Nirbān, as Buddha in his time had promised, and find eager listeners, the difference is only in the means which these Bhagats [saints] propose for obtaining the desired end." (Introduction to Translation of the Act Grents, p. ovi.)

Such, then, was the Sikh religion as founded by Guru Nāṇak. It is based on Hindūism,

modified by Buddhism, and storred into new life by Suffiam. There seems to be superabundant evidence that Nanak laboured earnestly to reconcile Hinduism with Muhammadanism, by insisting strongly on the tenets on which both parties could agree, and by subordinating the points of difference impossible to deny that Nanak in his life-time actually did effect a large amount of reconciliation, and left behind him a system designed to carry on the good work. The orreumstances which led to the entire reversal of the project, and produced between Muhammadans and Sikhs the deadlest of fends, does not come within the purview of the present article | lt is enough to state that the process was gradual, and was as much due to political causes as to a steady departure from the teachings of the Founder of Sikhism.

The Sikhs acknowledge ten Gurus, whose names, with the year in which each died, are given in the following list —

| Name              | Date of<br>Death | Duration of Gara-ship |
|-------------------|------------------|-----------------------|
| Guru Nanak .      | 1538             | Years.<br>84          |
| Guru Angad        | 1552             | 14                    |
| Guru Amar-Das     | 1574             | 23                    |
| Guru Rām-Dās      | 1581             | 7                     |
| Garu Arjan        | 1606             | 25                    |
| Guru Har Govind , | 1638             | 82                    |
| Guru Har-Ra 1     | 1660             | 22                    |
| Guru Har-Kisan    | 1664             | 4                     |
| Guru Tegh-Bahadur | 1675             | 11                    |
| Guru Govind Singh | 1708             | 38                    |

It is thus seen that the Sikh fraterarty was under the guidance of personal Gurus frem A.D. 1504, when Nanak received the spiritual impulse which gave birth to the new sect, until A.D. 1708, a total period of 204 years. After the death of Guru Govind Singh, the Ach Granth itself was taken to be the over-existing impersonal guide.

The first successor of Nanak was appointed

The first successor of Nanak was appointed on account of his devotion to the cause. Shortly after the supposed visit to Makkub, Nanak met with a devotee named Lahana, whose faith and earnestness were so fully demonstrated that Nanak named him, in preference to either of his sons, as his successor in the leadership of the new sect. His name was also changed from Lahana to Angad (—unga-du, "body-giving"), implying that he was willing te give his very body to the cause of God. He was a poer and ignorant man, and maintained himself by rope-

He is said to have heard the whole account of Nanak's life from Bha,ī Bala, who had long been with the Founder It is related that all the counsel which Nanak had given to the Sikhs was sedulously inculcated (Sikhan de Raj di Vithi, a, p 19) bv hun Lake his predecessor, the Founder, he also named as his successor a devoted servant, although he had sons whom he might have

appointed

Amar-Das, the third Gura, was a simpleminded and moffensive man, who was as unlearned as his two predecessors, nevertheless, he composed several verses incorporated in the Adi Granth It was in his time that we hear of the first differences between the Sikhs and the Muhammadans The gentle disposition of Amar Das was unsuited to the posi tion of ruler among the strong-willed people of the Panjab, accordingly, when a difference occurred, he was quite incapable of settling the matter It is related that Amai-Das was completely absorbed in the service of Paramesur (God) (Sikhan de Roj di Vithia, p 25) The uso of this word indicates a marked melination towards the Hindu side of Sikhism, and we may suppose that such an inclination would be resented by the firmer adherents to Islam for we find that the Muslims began to annoy this Gurus disciples by trivial acts of aggression The disciples asked their Guru what they had better do and he suggested various temporising expe dients, which only emboldened the aggressors When again appealed to, he desired his dis ciples to endure the wrong, as it was more meritorious to submit than to resent an insult The weak conduct of this Gurn left a legacy of ill-will for his successors to deal with Amar-Dās nominated his son in-law as his successor, an example which initiated the hereditary Guru-ship which followed

Ram-Das was a poor lad, who got a scanty hving by selling boiled grain. He was taken into the family of Amar-Das, and married his daughter He had acquired the elements of education, and was a peaceful and nonaggressive man On attaining the Guru-ship, hs set himself industriously to the acquisition of disciples, and took large contributions from them in the shape of voluntary offerings. This wealth placed him above his brothers in the faith, and conferred upon him the elements of a royal stats. He restored an old tank in magnificent style, for the purpose of religious ablution, and called it American, or the lake of the water of hie This tank enabled the Sikhs to perform their ablutions in a luxurious manner, and necessarily attracted many to the spot In the course of time, a town grew up round the tank, which gradually increased in importance and is now one of the most important places in the Panj-This assumption of dignity and increasing wealth in all probability awakened the auxiety of the Muhammadan governors of the com try , and the gradual drifting into common llinduism a centuated the feeling It is clear that the Muhammadous who had fought so desperately to overture the ancient Hindu

kingdoms, could not view with indifference the up-growth of a Hindu sovereignty in their very midst. Ram-Das named his son as his successor in the Guru-ship-an act which soaled the fate of the Sikh attempt at compromise in religious matters, for every Muhammadan felt his position as a citizen threatened by the establishment of a rallying-

point for disaffected Hindus

Guru Arjun, the fifth Guru, was an active and ambitious man He laid aside the drass of a faqir which had been worn by all his predecessors and converted the voluntary offerings of his disciples into a tax. This raised him to some importance, and enabled him to take men into his pay, a proceeding which conferred additional dignity upon him, and, at the same time, intensified the jealousy of his Muhammadan neighbours A an additional means of uniting his community into one compact body, he collected the words of Nanak, and those of other saintly personages, into a book, which he called Granth, ie "the book," and strictly enjoined his followers to accept no speech as authoritative which was not contained in " the book" The spark which lit the torch was, however, a distinct interference in political affairs, which provoked the resentment of the Muhammadan ruler at Delhi, and occasioued the arrest and, ultimately, the death of the Guru It is not clear whether the Emperor actually executed him, or whether the Guru committed suicide, but his death was brought about by the ruler of Delhi, and this was enough to inflame the passions of the Sikhs, who were eagor to revenge his death

Har-Govind succeeded his father in the Guru-ship, and at once proceeded to arm his followers, and slay those who had been personally concerned in procuring the death of the late Guru This did not, however, prevent him from entering the service of the Emperors Jahängir and Shah-Jahan in a mili tary capacity, but his turbulence got him into much trouble, and he spent a picda-tory, rather than a roligious, life. Under his Guru-ship the Sikbs were changed from faques into soldiers, and were freely recruited from the warlike Jat population, who eagerly availed themselves of any opportunity for securing plunder. It is evident that the actions of this Guru must have led him into frequent contests with the Muhammadan authorities, and provoked the efforts afterwards made to break up what the rulers must have felt to be a dangerous confederation.

Hai-Rai was the grandson of the last Guru, and was chosen as successor because Har-Govind distrusted the fitness of his sons for the office Har-Rā,ī fought against Aurangzīb in the interest of Dara-Shikoh, and when the latter was defeated he made his submission to the Emperor, and was pardoned.

Har-Kishan was the younger son of the preceding Nothing eventful occurred during his short tenure of power. He was called to Delhi by the Emperor Aurangzib, and was

there attacked by small-pox, of which disease he died. The succession to the Guru-ship was broken by his death, for he was too weak to appoint a successor, and merely indicated that the next Guru would be found ın Bakala, a village near Anand-pur

SIKHISM

Tegh Bahadur, who happened to be residing in Bakala, was the son of Har-Govind, and had been passed over by his father in favour of Har-Rail. He was by nature contemplative, and not particularly anxious to assume the delicate position of leader among the belliouse Sikha Aurangab was in the full fury of his Telemizing mania and was accordingly specially solicitous to suppress the ambitious projects of the Sikh The Panjab appears to have been too carefully guarded to be pleasant to Togh-Bahadur, and he, there fore, began a wandering life over the north of India. An account of his travels has been translated from Panjabi into English by the learned Sirdar Atar Singh, and the story is singularly interessing to the student of Sikh We learn from one anecdate that, even in the time of this ninth Guru, Muham madans could feel a certain respect for the Sikhs The tale relates that a small party of Hindus and Muhammadans went to rob the Guru, but at the last moment the Muharamadans felt remorse, for they said, ' ne a is undoubtedly a prophet "-(Iraicle of Guru Tegh Bahadur, p 24) On reaching Sivaram the Guru met a Saivid sested under a Saria tree (the same kind of tree, be it remarked as that under which Nanak broathed his last, and the Saivid saluted the Guru with reverence saying "I am really happy now, ha ing seen your divine countenance" - (Travels, &c. p 46) Still more marked is the friendly feeling shown by the courteous reception which Tegh-Bahadus received from Sharafu 'd-Din, a Muhammadan gentleman residing near Patiala. This Muslim sent him presents, and then went out to meet him He conducted him with much ceremony to his own palace, where he entertained him. It is specially mentioned that "the Guru's eyes fell upon a mosque, and Sharafu 'd-Din immediately said that that was the house of God - (Travels, &c. p 2) Not withstanding this reverential treatment by pious "nhammadans, it is contain that Togh Bahadur spent his life in violent antagoniam to the Muslim rulers of the country book of Travels, from which we are quoting, gives numerous instances of this, as may be seen by those who care to study the details in pp 45, 49, 57, 58, 69, 126, 130 131 Some desperate fights took place, and after a specially severe engagement it is said on p 58 that " from that day the Muhammadans never ventured to fight with the Guru" However, the Guru appears to have been hunted from place to place, and on many occasions he nerrowly escaped capture. The apparent contradiction myolved in the reverential attitude of prous Muhammadans, and the skirmishes with Muhammadan soldiery, finds its explanation in the supposition that the religious aspect of Sikhiam was not artigo nistic to Munammadan ideas, while its | change was in progress the rengious aspect

political aspect provoked the violence of the Court of Delhi In the present day much the same state of things is recognizable with respect to the Wahhabis The English Govern mert would never dream of interfering with the religious opinious of that, or any other, sect, but when their doctimes find expression in the subversion of civil authority leaders soon find themselves in the Andaman islands Tegh-Bahadur was at length alcosted and the Emperor is stated to have endeavoured earnestly to bring him over to the pure Mus lun faith, but when he proved obduratehe was thrown into prison, where long-continued cruelty induced hinr to command a Sikh, who was with him, to cut off his head

Govind Singh was the torta and last Guru and he succeeded his father Tegh-Bahadur when only 15 years of age, He was brought up under Hindu guidance and became a staunch devotee of the golden Durga; and by his pronounced preserence for Hindusan he caused a division in the Sikh community He introduced several important changes into the constitution of Sikh security The chief among these was the establishment of the Khālen, by which he bound his disciples into m army, and conferred upon each or thom the name Singh, or hom. He freely admitted all castes to the ranks of his army, and laboured more carnestly over their military than over thoir religious discipline. The nature of the cuanges which Gornd Singh effected in the fratermity is host shown by the fact that the special followers of Nanak personally sepa rated themselves from him, and formed a com munity of their own, rejecting the title of Singh In other words, they preferred the religious to the military idea. This Guro fongus against the Mahammadans with determination, and was so incensed against them that he insta luted a fine or 25 rupees for saluting a Muhammadan tomb, however saintly wards the end of his Gurn ship an attempt was made to raise this fine to 5,000 rapoes but it was ult mately fixell at 125 rupees (Travels, &c , pp 69 and 180) The spirit of toleration so marked during the life of Nauk was clearly gone, and in yet later times this hostility gave birth to the maxin that 'a true Sikh should always be engaged in war wish the Muhamma-dans and slay them fighting them face to tace.' After a turbulent reign, Guru Govind Singh was treacherously clain by the dagger of a Pathen follower He refused to name a successor telling his followers that after his death the Granth Sainh or "the Lord the Book," was to be their guide in every respect (Sikhan de Raj de Vith, a, p 79)

The firegoing sketch of the relation of the Sikks to the Muhammadens is sufficient to show that the religion of Nanak began in large-hearted tolerance, and that political causes operated to convert ats adherents into a narrow minded sect. The Hinduism which Nanal, had disciplined, reasserted us, superiority under his successers, and ulti-While thus mately tecamo predominant

of the movement became gradually converted into a military and political propa No contrast, indeed, could well be abda greater than that between the moffensive and gentle-minded Nanak, and the warlike and ambitious Gurus of later times But while we cannot help being painfully impressed with the apparently undying feud which still sub-sists between the Sikhs and the Muhammadans, it seems perfectly clear that the intention of the Founder was to reconcile the differences between those creeds, and that m this excellent work he attained a large measure of success. His pious object was de feated by political causes and by the watlike nature of the people of the Panjah The name "Muhammadan' in the various coun tries in which it exists, is allowed to cover differences in religious belief quite as great as those between the views of Nanak and those of Muhammad, and in all probability would have done so in this instance also, but for the reasons pointed out We cannot, however concern ourselves with probabilities it is enough for the purposes of this article to have established the fact that Sikhism, in ils inception, was intimately associated with Muhammadanism, and that it was intended as a means of bridging the gulf which sepa rated the Hindus from the believers in the Prophet

There are five leading sects of Sikha, the names of which need only be mentioned They

- 1 The Udasis, or those who are 'indif ferent" to the world
- The Suthre, or the " pure " 3 The Diwane or ' mad " saints
- 4. The Nirmale Sadhu or "spotless saints "
- 5 The Akalus, or worshippers of the "Eternal One"

[The foregoing able review of the connection between Sikhism and the teachings of Islam has been contributed, specially for the present work, by Mr Fredoric Pincott, M.R.A.S]

The authorities upon which this article is based are -Dr Trumpp's Translation of the Ada Granth, the text of the Ada Granth, India Office MS No 2484, the Junam-Sakhi of Guru Nanak in old Panjabi, I O MS No 1728, the Janam-Patri of Guru Nanak I O MS. No. 2885, Sikhan de Rāj di Vithi ā (an Account of the Rule of the Sikhs, in Panjabi), The Travels of Guru Tegh-Bahadur and Guru Gobind Singh, translated from the origmal Gur-mukhi by Sirdar Atar Singh, Chief of Bhadaur, Jap-Ji Sāhib, the Panjabi text with commentary in Urdu, by Sirdar Atar Singh, Sri Guru Charitra Prabhakar, by Pandit Gyani Sant Singh, Sri Nanak Prakas, but Dhai Santabh Singh, Sei Cranth Gura by Bhā i Santokh Singh, Sri Granth Gur-Pratap Suraj Rāsā, by Bhā i Santokh Singh [FAQIR, MURAMMADANISM, SUFI]

SILSILAH (سلسلة) "A Lit chain" (1) The line of succession in any

religious order, traced either to some religious loader of reputation, or to the four rightly directed Khalifaha, or to the Prophet himself (2) An unbroken tradition.

SIMON PETER Arabio Sham'un (مبعري) Not mentioned by name in the Qur'an, but al-Banawi says he is the Apostle who was sent to Antioch to succour the two disciples in prison (said to be John and Jude), and who is referred to in Surah xxxv1 18 "And we strengthened them with a third "

SIMSĀR (مسار), pl samāsırak A term used m Muḥammanan law for agents or brokers

SIN Arabic samb (+13), khati'ah اثم), ssm (اثم) Heb المرة dshām,

Muhammadan doctors NOT khet divido sin into two classes Kabirah, "great," and saghnah, "little" sins. Kabirah sins are those great sins of which, if a Musalman do not repent, he will be sent to the purgatorial hell reserved for sinful Muslims, whilst saghuah are those venial sine which are inherent in our fallen nature

Muhammadan writers are not agreed as to the exact number of kabirah sins, but they are generally held to be the following seventeen -

1 Aufr or insidelity

Constantly committing little sins 2

3 Desputing of God's mercy

- 4 Considering oneself safe from the wrath of (tod
- 5 False witness 6 Qazi or falsely charging a Muslim with adultery
  - 7 Taking a false oath
  - 8 Vagre
  - 9 Drinking wine
- 10 Appropriation of the property of orphans
  - 11 Usury
  - 12 Aduliery
  - 18 Unnatural crime

  - 14 Theft 15 Murder
- 16 Pleeing in battle before the face of an infidel enemy
  - 17 Disobedience to parents

The following are sayings of Muhammad, as given in the Traditions, on the subject of sin (Mishkat, book i ch ii) -

"He is not a believer who commits adul tery, or steals, or drinks Equor, or plunders, or embezzles, when entrusted with the plunder of the infidel. Beware!

"The greatest sin is to associate another with God, or to vex your father and mother, or to murder your own species, or to commit

suicide of to swear, or to lie ' "The greatest of aims before God as that you call any other like unto the God who created you, or that you murder your child from an idea that it will eat your victuals, or

that you commit adultery with your neigh-

bour's wife "

"Abstain ye from seven ruinous destructive things, namely, (1) associating anything with God, (2) magic, (8) killing anyone without reason, (4) taking interest on money, (5) taking the property of the orphan, (6) run ning away on the day of battle, (7) and taxing an innocent woman with adultery"

<sup>2</sup> Do not associate anything with God, although they kill or burn you. Do not affront your parents, although they should order you to leave your wives, your children, and your property Do not abandon the divine prayers, for he who does so will not remain in the asylum of God Never drink wine, for it is the root of all evil. Abstain from vice, for from it descends the anger of God Refrain from running away in battle, although ye be killed. When a pestilence shall visit mankind, and you are in the midst of it, remain there Cherish your children, and chastise them in order to teach them good behaviour, and instruct them in the fear of Ged."

It is related that a Jew once said to his friend, " Take me to this Prophet." He said, "Do not call him a prophet, for if he hears it he will be pleased" And they came to the Prophet and asked him about the nine (sic) wonders (e e Ten Commandments), which appeared (from the hands of Moses) He said "Do not associate anything with God nor etesl, nor commit adultery, nor murder, nor take an moffensive person before the king to be killed, nor practise magic, nor take interest, nor accuse an innocent woman of adultery, nor turn your backs on the field of battle, and it is proper, particularly for the Jews, not to work on Saturday The Jews kissed the hands and feet of the Prophet, and said, "We bear witness that you are a Prophet" He said, "What prevented you from being my disciplee?" They replied, "David called on God to perpetuate the gift of prophecy in his family, and we fear the Jews will kill us if we become your followers

SINAI. Arabic Saina' (سياه), Heb Siner פרבר In the Qur'an Turu Saina' (طور سينيس), also Türu Sinin (طور سيناه), "Mount Sinai", and at-Tür (الطور), "the In Mushm Mount", Chaldee 7770 Tar commentarise, Jabalu Mūsā (جبل موسى), " the Mount of Moses."

It is referred to m the Qur'an as the mountain on which God gave the tables of the Law (Surah vii. 189), and as the place where God assembled the prophets and took a compact from them (Sürah ii. 75) In Sürah xov 2, Muhammad makes the Almighty swear "by Mount Sinai", and in Surah xxiii 20, we are told that, "a tree growing out of Mount Sinai produces oil and a condiment for those who est."

Al-Başawî (Fleischer's ed., vol. i. p. 848), and the author of the Mayma'n'l-Bilar (p. 57), both say that Moses received the tables of the Law on the mountain called Jebalu Zuban (بيال زاور).

SINGING. Arabio ghina' (die). Among Muslim theologians, singing is generally held to be unlawful, and the objection is founded on a tradition recorded by Jabur, who relates that Muhammad said, "Singing and hearing songs causeth hypocrisy to grow in the heart, even as rain causeth the corn to grow in the field." (Mishkat, book xxii. ch ix pt 3)

Shaikh 'Abdn 'l-Haqq, m his commentary, remarking on this tradition, says, it is not a tradition of any authority, and adds, "The traditionists all agree that there is no Hadis of any authority forbidding the practice of singing" (vol iv p 63)

The Sniis, who engage in the service of song as an act of worship, sey Muhammad only forbade songs of an objectionable character Still most divines of reputation regard the practice with disfavour

(سييارة) SIPĀRAH The Persian term for the thirty juz', or divisions of the Qur'an From si, "thirty," and parals, "a portion '

The Qur an is said to have been thus divided to erable the pious Muslim to recite the whole of the Qur'an in the month of Ramasan Muhammadans generally quote the Qur'an by the Siparah and not by the Surah [QUR'AN]

"Worthy of con-SIQAH (AB) fidence" A term used in the study of the Hadis for a traditionist worthy of confidence

SIRAT (Ly.) Let "A road" The word occurs in the Qur'an thirty-eight times, in nearly all of which it is used for the Sirātu 'l Mustayim or the "right way" of religion In Muslim traditions and other writings it is more commonly used for the bridge across the infernal fire, which is described as finer than a hair and sharper than a sword, and is beset on each side with briars and hooked thorns The righteous will pass over it with the swiftness of the lightning, but the wicked will soon miss their footing and will fall into the fire of hell. (Mulla 'Ali Qârī, p 110)

Muhammad appears to have borrowed his idea of the bridge from the Zoroastman system, according to which the spirits of the departed, both good and bad, proceed along an ap-pointed path to the "bridge of the gatherer" This was a narrow road (chinvat peretu) conducting to Heaven or Paradise, over which the souls of the pious alone could pass, whilst the wicked fell into the gulf below (Rawhnson's Seventh Oriental Monarchy,

The Jews, also, believed in the bridge of hell, which is no broader than a thread, which idolaters must pass. (Medrash, Yalkut, Reubest, sect Gehinnom.)

As-ŞIRATU 'L-MUSTAQIM (Lipa) "The right way," : e. the Muhammadan religion, e.g. Qur'an, Sürah iii. 44 "Fear God and obey me, of a truth God is my Lord and your Lord Therefore "The right way," : c. the

weeship Hun. This is the right way" It occurs in about therty other places.

SIRIUS. Arabic ash-Shi'rā(())
"The deg-star" The Almighty is called in
the Quran Surah his 50, Rabbu sh-Shi'rā,
the "Lord of the Dog-star"

The Kamalan say that before the time of Muhammad this star was worshipped by the Benu Khuzë'ah, hence the reference to it in

the Qur'en.

SITTING (جلوس) Arabic julia The traditionists are very particular in deserbing the precise position in which Muham tes of been been

Ibn Umar says "Year him sit with his kniess up and the bottom of his feet on the ground, and his arms round his logs

Jabir says "I saw nim sitting reclining upon a pillow which was put under his

Kailah says "L saw hun sitting in the prosque upon his buttocks, in the greatest humility and lowliness "

The Prophet used, after Jahir says aguin he had said morning prayer to sit with his feet drawn under h m, until sun rise" (Mish

kat book xxil eh vi Muhammadans sivers sit on the ground intheir places of putic worship. In social gatherman people of inferior position always alt lower than their superiors

## SIX FOUNDATIONS OF FAITH

Al Iman (الايمان), or "the Faith,' 18 defined as consisting of the six articles of belief ~

1 Allah, God

2 Al-Mulätkah, the Angels

3 Al-Kutub, the Books (of the Prophete)
4 Ar Rusul, the Prophets
5 Al Younu I Alber, the Last Day

8 Al Qudar the Decrees of God

These Six Articles of Faith are entitled Sifatul Iman, "the Attributes of Futh," or Arkanul Iman; "the Pillars of faith ' fau-[HAMMADANISM ]

SIYAR (سعر) pl of eirah "Going in any manner or pace" The record of a man's actions and exploits Stories of

the ancients

Knabu's Seyar is the little given to a his tory of the establishment of Islam, hence as-Seyur means an historical work in the life of Muhammad, or any of his Companions, or of his successors, do The earliest but r of the kind written in Islam is that by Imam Muhammad ibn Ishaq whe died an 51 (Kashfu '2 Zunan, Plugels edition, vol in p 684)

SLANDER, [QAZE.] SLAUGHTER OF ANIMALS

SLAVERY Arabic Ubudiyah (throw) Heb Minding abödáh

'Abd (عبد) (Surahii, 220), Heb اعبد) 'eded; Mamlük (معاولات) (Sürah zvi 77) A female slave, amah (del) (Surah ii. 220) The term generally used in the Qur'an for slaves is ma malaket amanukum,

"that which your right hands possess"

Muhammad found slavery an existing institution, both amongst the Jews and the idolaters of Arabia, and therefore it is recognised although not established in the

Qur'an.

I - The TRACHING OF THE QUR'AN on the subject of slavery is as follows

(1) Muslims are allowed to cohabit with any of their femule slaves. Surah iv 8. "Then of new jeause staves. Strain is of Then marry what seems good to you of women, by twos, or threes, or fours, and if ye fear that ye cannot be equitable, then only one, or what your right hands possess." Surah is. 29 "File of what your right hands possess of young momen" Surah xxxiii 49 "O prophet" verily We make lawful for thee wives to whom thou hast given their hire (dowry), and what thy right hand possesses ut of the booty God hath granted thee."

(2) They are allowed to take possession of married women of they are slaves Surah iv 28 "Unlawful for you are . married women save such as your right hands possess"
(On this verse at-Jalulan the commentators that is it is lawful for them to cohebit with those women whom you have made capin e, even though their husbands be alive

in the Daru 1-Harb")

(3) Muching are excused from street rules of decorum in the presence of their female slaves even as in the presence of their wives. Surah NIN 5 "Those who are strict in the rules of decorum, except for their wives, or what their right hands possess? See also Surah tx 20

'1) The helpless position of the slave as regards his master illustrates the helpless position of the false gods of Arabia in the presence of their Creator Surah xvi. 77 "God has struck out a parable, an owned alave, able to do nothing, and one provided with a good provision, and one who expends therefrom in alms secretly and openly, shall they be held equal? Praise be to God, most of them do not know" See also Surah xxx 27

(5) Muslims shall exercise kindness towards their slaves Surah iv. 40 "Serve God and do not associate anght with Him, and show

kindness to your parents and to kindred . . and to that which your right hands passess "

(6) When slaves can redoem themselves at is the duty of Muslims to grant the emancipation Sürsh xxiv. 88 "And such of these whom your right hands possess as crave a writing (i.e. a document of freedom), write it out for them if ye know any good in them, and give them of the wealth of God which He has given you And do not compel your alays-girls to prostitution if they desire to keep continent

From the teaching of the Qur'an above quoted

it will be seen that all male and female slaves taken as plunder in war are the lawful property of their master, that the master has power to take to himself any female alave, either married or single, that the position of a slave is as helpless as that of the stone idols of Arabia, but they should be treated with kindness, and be granted their freedom when they are able to sas for

and pay for it

IL-From the TRACKING OF THE TRADI-TIONS, it appears that it was the custom of Mahammad either to put to death or take captive those of the enemy who fell into his hands. If a captive embraced Islam on the field of battle he was a free man, but if he were made captive, and afterwards embraced Islam, the change of creed did not emanerpate him 'Atiyatu 'l-Qurasi relates that. after his battle with the Banu Quraizah, the Prophet ordered all those who were able to fight to be killed, and the women and children to be enslaved

Very special blessings are attached to the emancipation of a slave Abū Hurairah relates that Muhammad said, "Whosoever frees a slave who is a Muslim, God will redeem every member of his body, himb for limb, from hell fire." Abil Zarr asked which slave was the best to emancipate, and the Prophet replied, "That which is of the highest price and most liked by his master An Arab once asked the Prophot what act would take him to Paradise, and the Prophet said, "Free a slave, or assist one in radeeming a bond of slavery The following redeeming a bond of slavery The following are some of the sayings of Muhammad re garding the treatment of claves

'It is well for a slave who regularly worships God and discharges his master's work properly'

"Whoever buys a slave and does not agree about his property, then no part of it is for the purchaser of the slave

"When a slave of yours has money to redeem his bond, then you must not allow him to come into your presence afterwards

"Behaving well to slaves is a means of prosperity, and behaving ill to them is a cause of loss"

"When any one of you is about to heat his slave, and the slave asks pardon in the name of God, then withhold yourself from beating him "

It is incumbent upon the master of slaves to find them in victuals and clothes, and not order them to do what they are ust able to do "

"When a slave-girl has a child by her master she is free at his death"

"Whoever frees a stave, and the slave has property, it is for the master, unless the master shall have agreed that it was the slave's at the time of freezes bim (See Mishkatu 'l Macabih, Sakihu I Bulbars Sahitu Muslem.)
III - With regard to the Englaving of

PAPITYES, the author of the Hidryak says

"The Imam, with respect to captives has it-ir his choice to sizy them, because the Prophet put captives to death, and also because slaving them terminates wicked-ness, or, if he choose, he may make them slaves, because by enslaving them the wickedness of them is remedied, and at the same time the Musicina reap an advantage; or, if he please, he may release them so as to make them freemen and Zimmie secording to what is recorded of Umar, but it is not lawful so to release the ido-laters of Arabia, or apostates. It is not lawful for the Imam to return the coptives to their own country, as this would, be strengthening the infidels against the Mus-lims If captives become Muslims, let not the Imam put them to death, because the wickedness of them is hereby remedied without slaying them, but yet he may lawfully make them slaves, after their conversion, because the reason for making them slaves (namely, their being secured within the Muslim territory) had existence previous to their embracing the faith. It is otherwise where infidels become Muslims before their capture, because then the reason for making them slaves did not exist previous to their conversion. It is not lawful to release infidel captives in exchange for the release of Muslim captives from the infidels According to the two disciples, this is lawful (and such also is the opinion of seh-Shaff ), because this produces the emancipation of Muslims, which is preferable to slaying the infidels or making them slaves. The argument of Imam Abu Hanifah is that such an exchange is an assistance to the infidele, because those captives will again return to fight the Mushins, which is a wickedness, and the prevention of this wickedness is preterable to effecting the release of the Muslims since as they remain in the hands of the infidels, the injury only affects them, and does not extend to the other Muslims, whereas the u mrv attending the release of intidel, captives extends to the whole body of Muslima An exchange for property (that 16. 1 eleasing infidel prisoners in return for property) is also unlawful, as this is assisting the infidels, as was before observed, and the same is mentioned in the Mazhabu'l-Mashhūr In the Sairu 'l-Kabir it is asserted that an exchange of prisoners for property may be made where the Muslims are necessitous, because the Prophet released the captives taken at Badr for a ransow. If a captive become a Muslim in the hands of Muslims, it is not lawful to release and send him back to the infidels in return for their releasing a Muslim who is a captive in their hands, because no advantage can result from the t susaction It however, the converted captive consent to it, and there be no appreheneion of his apostatizing, in this case the releasing of him in exchange for a Muslim captive is a matter of discretion. It is not lawful to confer a favour upon captives by releasing them gratuitously, that is, without receiving anything in return, or their becoming Zimusis, or being made alaves. Ash-Shaff's says that showing favour to captives in this way is lawful, because the Prophet showed favour in this way to some of the captives taken at the battle of Badr. The arguments of the Hanafi doctors upon this point are two-fold. First, it is said in the Qur'an, 'Slay idolaters wherever ye find them', secondly, the right of enslaving them is established by their being conquered and captured, and hence it is not lawful to annul that right without receiving some advantage in return, in the same manner as holds with respect to all plunder, and with respect to what ash-Shāfi'i relates that the Prophet showed favour in this way to some of the captives taken at the battle of Badr. It is abrogated by the text of the Qur'an already quoted (Hamilton's Hidāyah, vol ii p 160)

IV—SLAVE TRAFFIC is not only allowed but legislated for by Muhammadan law, and is clearly sanctioned by the example of the Prophet as given in the Traditions (see Sahihu Muslim, Kitābu 'l-Buyā', vol 1 p 2) In the Law of Sale (see Raddu 'l-Muhtō' Hidayah, Hamilton's ed, vol. ii p. 458), slaves, male and female, are treated merely as articles of merchandize. In chapters on sale, and option, and wills, the illustrations are generally given as regards slaves, and the same, or very similar rules apply both to the sale of anima's and bondsmen

The following traditions (Mishkat, book zin chap. zz.) with reference to the action of the Prophet in this matter are notable —

"Imran ibn al-Husain said a man ficed six slaves at his death, and he had no other property besides, and the Prophet called them, and divided them into three sections, and then cast lots, he then ordered that two of them should be freed, and he retained four in slavery, and spoke severely of the man who had set them free"

"Jabir said we used to sell the mothers of children in the time of the Prophet, and of Abu Bakr, but Umar forbade it in his

V—The Manumission of Slaves is permitted by Muhammadan law under the following forms (1) 'Atāq ('Atq, I'tāq), (2) Kitābah, (3) Tadbir, and (4) Istilād

(1) 'Atāq, in the literal sense, means power, and in law expresses the act of the owner of a slave (either male or female) giving immediate and unconditional freedom to his slave. This act is lawful when it proceeds from a person who is free, sane, adult, and the actual owner of the slave in question if such a person say to his slave, "Thou art free," or "Thou art mu'taq," or "Thou art consecrated to God," or make use of any similar expression to his slave, the slave becomes ipso facto free, whether the owner really mean emancipation or not

(2) K:tābah, hterally "a writing," aignifies a bend of freedom granted to a slave (male or female), in return for money paid it is founded on the teaching of the Qur'an Surah xxiv 83 "And such of those as your right hands possess as crave a writing, write it out for them if ye know any good in them," which precept is held to be recommendatory,

although not injunctive. The slave thus ransomed is called mukātab, until the ransom is fully paid. During the interval between the promise of freedom and the payment of the money the mukātab enjoys a certain degree of freedom, but is nevertheless placed under certain restrictions. For example, although he is free to move from place to place, he cannot marry, or bestow aims, or become bail, or grant a loan, or make a pilgrimage, &c., without the permission of his master.

(8) Padbir signifies literally, "arrangement, disposition, plan" but in the language of the law it-means a declaration of freedom made to a slave (male or female), to take effect after the masters death. If the owner of a slave say, "Thou art free at my death," or "Thou art a mudabbir," or words to that effect the slave can claim his freedom upon the decease of his master, and any children born to him in the interval are placed in the

same position

(4) Istitud, Let 'the obspring's claim," signifies a man having a child born to him of a female slave, which he claims and acknowledges as his own, which acknowledgment becomes ipso facto the cause of the freedom of the female slave. The woman is then called ummu'l walad, "the mother of offspring," and stands in relation to her master as his wife, the child being also free

(5) In addition to the above forms of emancipation, it is also established that the manumission of slaves is the legal penalty or expiration (kafförah) for certain sins, eq for breaking the fast of Ramazan the expiation is either the release of a slave or settler great poor persons, this expiation is also made for a rash oath [OATH], as also for the rash form of divorce known as gihar [Zihar] (See Raddu 'l-Muhtar, vol. ii p 175, iii p 92, ii p 952.)

VI.—Modern Muslim Slavery The slaves

VI.—Modern Muslim Slavery The slaves of the Arabs are mostly from Abyssinia and negro countries, a few, ohiefly in the homes of wealthy individuals, are from Georgia and

Cironssia

Mr Lane says, in Egypt "Abyssinian and white female slaves are kept by many men of the middle and higher classes, and often instead of wives, as requiring less expense, and being more subservient, but they are generally indulged with the same huxaries as free ladies, their vanity is gratified by costly dresses and ornaments, and they rank high above free servants, as do also the male slaves. Those called Abyssimans appear to be a mixed race between negroes and whites, and from the territories of the Gallas. They are mostly kidnapped and sold by their own countrymen. The negro female staves, as few of them have considerable personal attractions (which is not the case with the Abyssinians, many of whom are very beautiful), are usually employed only in coeking and other menial offices

"The female slaves of the higher classes are often instructed in plain needlework and embroidery, and sometimes in music and

Formerly many of them possufficient literary accomplishments to largely from esteemed poems, or even mpose extemporary verses, which they often accompany with the lute The ion of many concubine slaves is happy, nat of many quite the contrary These, il other claves of either sex, are genetreated with kuidness, but at first they ually importuned, and not unfrequently with much harshness, to induce them ibrace the Muhammadan faith, which Their services are t all of them do only light, the usual office of the male slave, who is called (memlook) mamluk, t of a page, or a military guard

unuchs are employed as guardians of omen, but only in the houses of men in rank or of great wealth, on account important office which they fill, they encially treated in public with special leration. I used to remark, in Cairo, few persons saluted me with a more led and consequential air than these le but self-conceited beings. Most of are Abyssinians or negroes. Indeed, leves in general take too much advantation of the countenance of their masters, inly when they belong to men in power."

can Nights, vol 1 p 55)
Central Asia the great slave-trade is d on with Käfiristan. The Käfire, uch as they enslave each other in war, ier own countrymen and countrywomen lavery, and, when the slave market is the Muhammadans residing on their rs make inroads upon the Käfire and them (especially the women who are fair and pretty) into elavery Some slaves have risen to eminence in Cabul, te Sher Ali Khän's commander-in-chief,

eðz Khān, being a Kāfir slave

Hindustan British rule has abolished ry, but it nevertheless exists in noble ies, where the slaves seem willingly to

to their condition of bondage
—The TREATMENT OF SLAVES.—It has
already shown that, both according to
eaching of the Quran and also according
injunctions of Muhammad, as given in
raditions, kindness to slaves is strictly
ied, and it must be admitted that the
nent of slaves in Muhammadan countries
asts favourably with that in America,

slavery existed as an institution under

Lane (Arabian Nights, vol i p 55), ig from his personal observations of

he master is bound to afford his slaves food and clothing, or to let them for their own support, or to sell, give, or liberate them. It is, however, leved disgraceful for him to sell a slave has been long in his possession, and it is happens that a master emancipatee ale slave without marrying her to some able to support her or otherwise programs.

he Prephet strongly enjoined the duty

of kindness to slaves 'Feed your slaves,' said he, 'with food of that which ye eat, and clothe them with such clothing as ye wear, and command them not to do that which they are unable.' These precepts are generally attended to, either entirely or in a degree."

Some other sayings of the Prophet on this subject well deserve to be mentioned, as the

following -

""He who beats his slave without fault, or slaps him on the face, his atonement for this is freeing him."

"'A men who behaves ill to his slave will

not enter into Paradise '

""Whoever is the cause of separation between mother and child by selling or giving, God will separate him from his friends on the day of resurrection"

"" When a slave wishes well to his master, and worships God well, for him are double

rewards'

"It is related of Othman ('Usman), that he twisted the ear of a memlook belonging to him, on account of disobedience, and afterwards, repenting of it, ordered him to twist his ear in like manner, but he would not Othman urged him, and the slave advanced and began to wring it by little and little He said to him, 'Wring it hard, for I cannot endure the punishment of the Day of Judgment [on account of this act]' The membook answered, 'O my master, the day that thou fearest I also fear'

"It is related also of Zainu "l-Abidin, that he had a memlook who seized a sheep and broke its log, and he said to him, 'Why didst thou this?' He answered, 'To provoke thee to anger' 'And I,' said he, 'will provoke to anger him who taught thee, and he is Iblis (ie the Devil) go, and be free, for the sake of God'

"Many similar anecdotes might be added, but the general assertions of travellers in the East are far more satisfactory evidence in favour of the humane conduct of most Mnalims to their slaves"

But although this testimony of Mr Lane's will be borne out with regard to the treatment of slaves in Islām in all parts of the Muhammadan world, the power which a Muslim possesses over the persons of his bondsman or bondsmand is unlimited. For example, according to the Hidāyah (vol iv. p. 282), "A master is not slain for the murder of his slave," nor "if one of two partners in a slave kill the slave is retaliation incorred." In this the law of Muhammad departs from that of Moses. See Exodis xxi 20 "And if a man smite his servant, or his maid, with a rod, and he die under his hand, he shall be surely punished (Heb avenged.) Notwithstanding, if he continue a day or two, he shall not be punished for he is his monoy"

Slaves have no civil liberty, but are entirely under the authority of their owners, whatever may be the religion, sex, or age, of the latter, and can possess no property, unless by the owner's permission. The owner is entire master, while he pleases, of

the person and goods of his slave, and of the offspring of his female slave, which, if begetten by him or presumed to be so, he may recognise as his own legitimate child, or not the child, if recognised by him, enjoys the same privileges as the offspring of a free wife, and if not recognised by him is his slave.

He may give away or sell his slaves, excepting in some cases which have been mentioned, and may mairy them to wnom he will, but not separate them when married A slave, however, according to most of the doctors, cannot have more than two wives at the same time. Unemancipated slaves, at the death of their master, become the property of his heirs and when an emancipated slave dies loaving no male descendants or collateral relations, the former master is the heir, or, if he be dead, his heirs inherit the slave's property. As a slave enjoys less ad antages than a free person, the law, in some cases ordains that his punishment for an offence shall be half of that to which the free is hable for the same offence, or even less than half if it be a fine, or perumary compensation, it must be paid by the owner to the amount, if necessary, of the value of the slave, or the slave must be given in compensation

The owner, but not the part owner, may cohabit with any of his female slaves who is a Muhammadan, a Christian, or a Jewess, if he has not married her to another mar but not with two or more who are sisters, or who are related to each other in any of the degrees which would prevent then both heing his wives at the same time if they were free after having so lived with one, he must entirely relinquish such intercourse with her before he can do the same with another who is so related to her He cannot have intercourse with a pigar slave Christian or Jew may have slaves, but not enjoy the privilege above mentioned with one who is a Muhammadan The master must wait a certain period (generally from a month to three months) after the acquisition of a female slave before he can have such intercourse with her If he find any fault in her within three days, he is usually allowed to

return her

When a man from being the bisband, becomes the master of a slave, the marriage is dissolved, and he cannot continue to live with her but as her master, enjoying, however, all a master's privileges, unless he emancipates her, in which case he may again take her as his wife, with her consent. In like manner, when a woman, from being the wife, becomes the possessor of a slave, the marriage is dissolved, and cannot be renswed unless she emancipates him, and be consents to the reunion.

There is absolutely no limit to the number of slave-girls with whom a Muhammadan may cohabit, and it is the correctation of this illimitable includence which so popularizes the Muhammadan religion amongst uncivilized nations, and so popularize, slavery n the Muslim religion.

In the Akhlāg-t-Jilāli, which is the popular work upon practical philosophy amongst the Muhammadans, it is said that "for service a slave is preferable to a freeman, inasmuch as he must be more disposed to submrt, obey and adopt his patron's habits and pursuits"

Some Muslim writers of the present day (Syed Ameer Alt's Life of Mehammed, p 257) contend that Muhammad looked upon the custom as temporary in its nature, and held that its extinction was sure to be achieved by the progress of ideas and change of circumstances, but the slavery of Islam is interwoven with the Law of marriage, the Law of sale, and the Law of inheritance, of the system, and its abolition would strike at the very foundations of the code of Muhammadaniam

Slavery is in complete harmony with the spirit of Islam, while it is abhorrent to that of Christianity. That Muhammad ameliorated the condition of the slave, as it existed under the heathen laws of Arabia, we cannot doubt, but it is equally certain that the Arabian legislator intended it to be a perpetual institution.

Althou I slavery has existed aide by side with Christianity it is undoubtedly contrary to the spirit of the teaching of our divine Lord, who has given to the world the grand ductring of universal brotherhood

Mr Lecky believes (European Morals, vol 11 p 70) that it was the spirit of Christianity which brought about the abolition of slaver, in Europe He says, 'The services of Christianity were of three kinds It supplied a new order of relations, in which the distinction of classes was unwhich the imparted a moral dignity to the service classes. It gave an unexampled impetut to the movement of enfraichise ment"

SLEEPING Arabic naum (eg)
Helb 553 naum It is usual for Mushims to sleep with the head in the direction of Makkah

Alū Zarr relates that on one occasion he was scoping on his belly and the Prophet saw him, and, kicking him, said, "O Jundub! this way of sleeping is the way the devils sleep!"

Abbab says he saw the Prophet sleeping on his back, with one leg lying over the other, but Jabir says the Prophet forbade that way of sleeping (Mishket, book xxii ch v pt 1)

According to the Muhammadan religion it is a sacied duty to reply to a sneeze For example, if a person sneeze and sav immediately afterwards, "God be praised" (albamdu is 'lidh, all and it is incumbent upon at least one of the party to exclaim, "God have mercy on you" (Yarhamu-ka'lidh all)). This custom of replying to a sneeze existed amongst the Jaws, whose aneezing

formula was "Tobim khayim!" i.e. "Good

There are interesting chapters on saluting after eneszing in Tylor's Primitive Culture, and Isaac D'Israeli's Curiosities of Laterature

Replying to a sneeze is amongst the duties called Farz Kafā'ı (Mıshkāt, book v ch i. pt. 1)

Abū Hurairah relates that Muhammad said, "Verily God loves sneezing and hates yawning" (Mistkāt, book xxii ch vi)

SOLOMON Arabic Sulaimān (עליבור) Heb אל Shelōmūh

Both according to the Qur'an and the Muhammadan commentators, Solomon was celebrated for his skill and wisdom. The following is the account given of him in the Qur'an, with the commentators' remarks in takes, as given in Mr Lane's Selections from the Kur'an (2nd ed by Mr Stanley Lane-Poole)—

"And We subjected unto Solomon the wind, blowing strongly, and being light at his desire, which ran at his command to the land that We blessed (namely Syria), and We knew all things (knowing that what We gave him would stimulate him to be submissive to his Lord) And We subjected, of the devils, those who should dive for him in the sea and bring forth from it jewels for him, and do other work besides that, that is, building, and performing other services, and We watched over them, that they might not spoil what they executed, for they used, when they had finished a work before night, to spoil it, if they were not employed in something else." (Sürah xxi 81, 82)

"We gave unto David Solomon his son How excellent a servant was he! For he was one who earnestly turned himself unto God, glorifying and praising Him at all times Remember when, in the latter part of the day, after the commencement of the declining of the sun, the mares standing on three feet and touching the ground with the edge of the fourth foot, swift in the course, were displayed before him. They were a thousand matter, which were displayed before him after he had performed the noon-prayers, on the occurrency his desiring to make use of them

in a holy war, and when nine hundred of them had been displayed, the sun set, and he had not performed the afternoon prayers. So he was greeved, and he said, Verily I have preferred the love of earthly goods above the remembrance of my Lord, (that is, the performance of the afternoon prayers.) so that the sun is concealed by the veil. Bring them (namely the horses) back unto me. Therefore And he began to they brought them back sever with his sword the legs and the necks, slaughtering them, and cutting off their legs, as a sacrifice unto God, and gave their flesh in alms, and God gave him in compensation what was better than they were and swifter, namely the wind, which travelled by his com-mand whithersoever he desired. And We tried Solomon by deprising him of his kingdom. This was because he married a woman of whom he became enamoured, and she used to worship an idol in his palace without his knowledge His dominion was in his signet, and he pulled it off once and deposited it with his wife, who was nomed El Emeeneh (Aminah), and a name came unto her in the form of Solomon, and took it from her And We placed upon his throne a counterfeit body namely that names, who was Sakhr (Sakhr), or another He sat upon the throne of Solomon, and the birds and other creatures surrounded him, and Solomon went forth, with a changed appearance, and saw him upon his throne, and said unto the people, I am Solomon —but they denied him. Then he returned unto his kingdom, after some days, having obtained the signet and put it on, and seated himself upon his throne He said, O my Lord, forgive me, and give me a do-minion that may not be to anyone after me (or beside me), for Thou art the Laberal Giver So We subjected unto him the wind. which ran gently at his command whither-soever he desired, and the devils also, every builder of wonderful structures, and diver that brought up pearls from the sea, and others bound in chains which connected their hands to their necks And We said unto him, This is Our gift, and bestow thou thereof upon whomsoever thou wilt, or refrain from bestowing, without rendering an account And verily for him was ordained a high rank with Us, and an excellent retreat. (Sürah xxxviii 29-39)

"We bestowed on David and Sclomon knowledge in judging men and in the language of the birds and other matters, and they said, Praise be to God who hath made us to excel many of His believing servants, by the gift of prophecy and by the subjection of the juni and mankind and the davils. And Solomon inherited from David the gift of prophecy and knowledge, and he said, O men, we have been taught the language of the birds, and have had bestowed on us of everything wherewith prophets and kings are gifted. Verily this is manifest excellence. And his armies of juni and men and birds were gathered together unto Solomon, and they were led on in order, until, when they came unto the valley of ants, which was at EtTaif [at-Ta't], or in Syria the ants whereof

were small or great), an ant (the queen of the ents), having seen the troops of Solomon, said, O ants, enter your habitations, lest Solomon and his troops crush you violently, while they perceive not And Solomon smiled, afterwards laughing at her saying, which he heard from the distance of three miles, the wind conveying it to him so he withheld his forces when he came in sight of their valley, until the ents had entered their dwellings and his troops were on horses and on foot in this expedition. And he said, O my Lord, inspire me to be thankful for Thy favour which Thou hast bestowed upon me and upon my parents, and to do righteousness which Thou shalt approve, and admit me, in Thy meroy, among Thy servants, the righteous, the prophets and the saints

"And he examined the birds, that he might see the lap-wing, that saw the water heneath the earth, and directed to it by pecking the earth, whereupon the devils used to draw it forth when Solomon wanted it to perform the ablution for prayer, but he saw it not and he said, Wherefore do I not see the laphe said, Wherefore do I not see the lap-wing? Is it one of the absent? And when he was certain of the case he said, I will assuredly punish it with a severe punishment, by plucking out its feathers and its tail and casting it in the sun so that it shall not be able to guard against excessive thirst, or I will slaughter it, or it shall bring me a memfest convincing proof showing its excuse And it tarried not long before it presented ttself unto Solomon submissively, and raised its head and relaxed its tool and its wings so he forgave it, and he asked it what it had met with during its absence, and it said, I have become acquainted with that wherewith thou hast not become acquainted, and I have come unto thee from Sebs (a tribe of El Yemen) with a sure piece of nows I found a woman reigning over them, named Bilkees (Bilgu), and she hath been gifted with everything that princes require, and hath a magnificent throne (Its length was eighty cubits, and its breadth, forty cubits, and its height, thirty cubits it was composed of gold and silver set with fine pearls and with rubies and chrysolites, and its legs were of rubies and chrysolites and one alds upon it were closed seven doors to each chamber through which one passed to it was a closed door ) I found her and her people worshipping the sun instead of God, and the devil hath made their works to seem comely unto them, so that he hath hindered them from the right way, wherefore they are not rightly directed to the worship of God who produceth what is hidden (namely, the rain and regetables) in the heavens and the earth, and knoweth what they [that is, mankind and others | conceal in their hearts, and what they reveal with their tongues Ged: there is no deity but He, the Lord of the magnificent throne, between which and the

three of Bilkees is a wast difference

4 Solomon said to the lapung. We will see
whether thou hast spoken truth or whother
then art of the hars Then the lapung
of led Gem to the water, and it was drawn

forth by the devils, and they quenthirst and performed the ablution an Then Solomon wrote a letter, the for was this - From the servant of God the son of David, to Bilkees the quee In the name of God, the Compassi Merciful, Peace be on whomsoever the right direction After this sale say, Act we not proudly lawards me, unto me submitting He then seale musk, and stamped it with his signet, unto the lapwing, Go with this my l throw it down unto them (namely B her people) then turn away from stay near them, and see what reply return So the lapwing took it, unto her, and around her were her fo he threw it down into her lap, and saw it, she trembled with fear sidered what was in it, and she sak nobles of her people, O nobles, an h (scaled) letter bath been thrown d It is from Solomon, and it i In the name of God, the Compassic Merciful Act ye not proudly tow but come unto me submitting nobles, advise me in mine affair decide upon a thing unless ye bear ness - They replied, We are endo strength and endowed with great va the command belongeth to thee, see what thou wilt command us to when they erter a city, waste it, an the mighty of its ir habitants abj thus will they do who have sent . But I will send unto them with a g will see with what the messen, return, whether the gift will be acc whether it will be rejected. If he be king, he will accept it and if he be i he will not accept it And she sent female servants, a thousand in equal five hundred of each sex, and five bricks of gold, and a crown set wi and musk and ambergers and other the messenger with a letter And the hastened unto Solomon, to tell him t on hearing which, he commanded that gold and silver should be cast, an horse-course should be extended to the nine leagues from the place where he that they should build around it a battlements, of gold and silver, and hundsomest of the beasts of the land a sea should be brought with the son jinn on the right side of the horse-co on its left

"And when the messenger came gift, and with him his attendants, u mon, he (Solomon) said, Do ye aid wealth? But what God hath gi (namely, the gift of prophecy and the is better than what He hath given worldly goods, yet ye rejoice in y because ye glory in the showy thing world Return unto them with the thou hast brought, for we will sure unto them with forces with which the not power to contend, and we will

drive them out from it, (that is, from their country, Seba, which was named after the father of their tribe,) abject and contemptible, of they come not unto us submitting And when the messenger returned unto her with the gift, she placed her throne within seven doors, within her palace, and her palace was within seven palaces; and she closed the doors, and set guards to them, and prepared to go unto Solomon, that she might see what he would command her to do She departed with twelve thousand kings, each king having with him many thousands, and proceeded until she came us near to him as a league's distance; when he knew of her approach, he said, O nobles, which of you will bring unto me her throne before they come unto me submitting? An 'efreet ('Ifrit') of the jnn, answered, I will bring it unto thee before thou shalt arise from thy place wherein thou settlest to judge from morning until midday, for I am ablo to do it, and trustworthy with respect to the jewels that it comprises and other matters. Solomon said, I desire it more speedily And thereupon he with whom was knowledge of the revealed scripture (namely his Wezeer, Asaf the son of Barkhiya, who was a just person, acquainted with the most great name of God, which ensured an answer to him who invoked thereby) sa d, I will bring it unto thee before thy glance can be withdrawn from any object. And he said unto him, Look at the sky. So he looked at it, then he withdrew his glance, and found it placed before him for during his look towards. the sky, Asaf prayed, by the most great name, that God would bring it, and it so huppened, the throne passing under the ground until it came up before the throne of Solomon And when he saw it firmly placed before him, he said, This is the favour of my Lord, that He may try me, whether I shall be thankful or whether I shall be unthankful. And he who is thankful is thankful for the sake of his own soul, which will have the reward of his thankfulness, and as to him who is ungrateful, my Lord is independent and bountiful.

"Then Solomon said, Alter ye her throne so that it may not be known by her, that we may see whether she be rightly directed to the knowledge thereof, or whether she be of those who are not rightly directed to the knowledge of that which is altered. He desired thereby to try her intelligence. So they altered it, by adding to it, or taking from it, or in some other manner. And when she came, it was said unto her, Is thy throne like this? She answered, As though it were the same, (She answered them ambiguously like as they had questioned her ambiguously like as they had answered, Yes.) And when Solomon saw her knowledge, he said, And we have had knowledge bestowed on us before her, and have been Muslims. But what she worshipped instead of God hindered her from soorshapping Him, for she was of an unbelieving people. It was said unto her also, Enter the palace. (It had a floor of white, trumsparent plass, beneath which was running

water, wherein were fish. Solomon had made et on eta being sand unto him that 'her legs and fest were hairy, like the legs of an ass. And when she saw it, she imagined it to be a great water, and she uncovered her legs, that the might wade through it, and Solomon was on his throne at the upper end of the palace, and he saw that her legs and her feet were handsome. He said unto her, Verily it is a palace evenly spread with glass And he invited her to embrace El-Islam, whereupon she said, O my Lord, verily I have acted unjustly towards mine own soul, by worshipping another than Thee, and I resign myself, with Solomon, unto God, the Lord of the worlds And he desired to marry her, but he disliked the hair upon her legs, so the devils made for him the depilatory of quick-line, wherewith she removed the hair, and he married her, and he loved her, and confirmed her in her kingdom. He used to visit her every month once, and to remain with her three days; and her reign expired on the expiration of the reign of Solomon It is related that he began to reign when he was thirteen years of age, and died at the age of three and fifty years Extolled be the perfection of Him to the duration of whose dominion there is no end!" (Surah

xxvn 15-45)
We subjected unto Solomon the wind, which travelled in the morning (unto the person when the sun began to decline) the distance of a month's journey, and in the evening from the commencement of the declining of the sun into its setting) a month's journey And We made the fountain of molton brass to flow for him three days with their nights in every month, as water floweth, and the people worked until the day of its flowing, with that which had been given unto Solomon And of the jun were those who worked in his presence, by the will of his Lord, and such of them as swerved from obedience to Our command We will cause to taste of the punishment of hell in the world to come (or, as it is said by some, We cause to taste of its punishment in the present world, an angel beating them with a scourge from hell, the strips of which burneth them) They made for him whatever be pleased, of lofty halls (with steps whereby to ascend to them), and images (for they were not forbidden by his law), and large dishes, like great tanks for watering camels, around each of which assembled a thousand men, eating from it, and cooking-pots standing firmly on their legs, cut out from the mountains in El-Yemen, and to which they ascended by ladders And We said. Work, O family of David, in the service of God, with thanksgiving unto Him for what He hath given you —but few of My servants are the thankful. And when We decreed that he (namely Solomon) should die, and he died, and remained standing, and leaning upon his staff for a year, dead, the sinn meanwhile performing those difficult works as they were accustomed to do, not knowing of his death, until the worm ate his staff, whereupon he fell down, nothing showed them his death but the esting 1sptile (the worm) that ate his

staff And when he fell down, the jum plainly perceived that if they had known things unseen (of which things was the death of Solomon), they had not continued in the ignominious affilction (that is, in their difficult works), imagining that he was alive, enconsistently with their opinion that they knew things unseen And that the period was a year was known by calculating what the worm had eaten of his staff since his death in each day and night or other space of time." (Sürah xxiv 11-18)

Mr Sale, quoting from the commentators al-Jalalan and al-Bairawi, has the following remarks on the foregoing account of Solo-

mon -

"Some say the spirits made him (Solomon) two hons, which were placed at the foot of his throne, and two eagles, which were set above it, and that when he mounted it, tho hons stretched out their paws, and when ho sat down, the eagles shaded him with their wings, and that he had a carpet of green silk, on which his throno was placed, being of a prodigious length and breadth, and sufficient for all his forces to stand on, the men placing themselves on his right hand, and the spirits [or jinn] on his left, and that when all were in order, the wind at his conimand took up the carpot and transported it with all that were upon it wherever he pleased, the army of birds at the same time flying over their heads and forming a kind of canopy to shade them from the sun. The commentators tell us that David, having laid the foundations of the Templo of Joru salem, which was to be in licu of the tabernacle of Moses, when he died, left it to be finished by his son Solomon, who employed the genn in the work, that bolomon, before the edifice was quito completed, percuring his end drewnigh, begged of God that his death might be concealed from the genu till they had entirely finished it, that God there fore so ordered it that Solomon died as he stood at his prayers, leaning on his staff, which supported the body in that posture a full year, and the genu, supposing him to be alive, continued their work during that term, at the expiration whereof, the temple being perfectly completed, a worm, which had gotten into the staff, ato it through, and the corpse fell to the ground and discovered the king's death. That after the space of forty days, which was the time the image had been worshipped in his house, the devil flew away, and throw the signet into the sea the signet was immediately swallowed by a fish, which being taken and given to Solomon, he found the ring in its belle, and, having by this means recovered the kingdom, took Sakhr, and, tying a great stone to his neck, threw him into the Lake of Tiberias The Arab historians tell us that Solomon, having finished the Temple of Jerusalem, went in pilgrimage to Makkah, where having stayed as long as he pleasod, he proceeded towards al-Yaman, and leaving Makkah in the morning he arrived by noon at San'a', and being extremely delighted with the country rested

there, but wanting water to ablution, he looked among the b lapwing which found it for him that Bilqis, to try whether Soli prophet or not, drest the boys he girls like boys, and sent him a pearl not drilled and an onyx d crooked hole, and that Solomon d the boys from the girls by t mannor of their taking water, one worm to bore the pearl, and pass a thread through the onyx "

Heb ben, walad (1),
Heb wālād The
of a son in favour of his parents 1
law is not admissible A son ci
slave of his father A father c
son without punishment being in
him for the murder

According to the law of inherit. Sunni and Shi'ah, when there are they divide the property of the father equally, the eldest son bent to Shi'ah law, entitled to take phis father's eabre, Qur'an, signi robes of honour (Personal La Ameer Ah, p 74)

Ameer Ah, p 74)
For the Muslim doctrine reson-ship of Christ, refer to ar

CHRIST

# SORCERY [MAGIC]

SOUL. There are two w in the Qur'an for the soul of man Heb my ruakh, and nass (

nephesh, eq —
Sürah vvii 87 "They will ask
spirit (rüh) Say, the spirit pr
my Lord's command, but of know
httle to you is given."

Sursh ui 24 "Each soul (na, paid what it has earned"

Muslim theologians do not dis tween the rule and nafs, but the r do Nafs seems to answer the G "soul or life," human beings be guished as an-nafsu 'n-nātsqah, which speake", animals as an-nafsu 'n-nabātsyah, while presses the Greek nveuma, "sp thus forming a tripartite natur jism, "body", "als nafs, "soul rule, "spirit", an idea which de expression in the Qur'an, but w pressed in the New Testament, 23 "And I pray God your whole soul, and body be preserved blan the coming of our Lord Jesus Ch tripartite nature of man is us. Pfander, and other controversia illustration of the Trimity in Unity

SPEAKING [CONVERSA

SPIDER, The. Arabic al-'Ankabūt (المنكبوت). The title of the xxixth Surah of the Quran, m the 40th verse of which is given the parable of the spider "The likeness for those who take to themselves guardians instead of God is the likeness of the spuler who buildeth her a house But verily, frailest of all houses surely is the house of the spider Did they but know this!"

SPIRIT Arabic (23) The word rub (pl. arwäh), translated "spirit," is the Arabic form corresponding to the Habrew It occurs mneteen times in makh. the Qur'an -

1-Baqarah (ii), 81 "We 1 Süratu strengthened him (Jesus) by the Holy Spirit

(Rūhu 'l-Qudus)'

2. Süratu 1-Baqarah (il.), 254 "We strengthened him (Jesus) by the Holy Spirit

(Kūhu 'l-Qudus)"

3. Sûratu 'n-Nisa' (iv ), 169 " Tho Masih, Jesus, son of Mary, is only an apostle of God, and His Word which He conveyed into Mary and a Spirit (proceeding) from Himself (Rühun min-hu)"

4 Süratu "-Māi'dah (v), 109 "When I strengthened thee (Jesus) with the Holy Spirit (Rūhu'l-Qudus)"

5 Suratu 'n-Nahl (xvi ), 2 "He will cause the angels to descend with the spirit (Ruh) on whom He pleaseth among his servants, bidding them warn that there be no God but

6 Sûratu 'n-Nahl (xvl.), 104 "The Holy Spirit (Rûhu 'l-Qudus) hath brought it (the Qur'an) down with truth from thy Lord"

7 Suratu 'l-Mi'rāj (xvu.), 87 "They will ask thee of the spirit. Say The spirit (ur-Rub) proceedeth at my Lord s command, but of knowledge only a little to you is given.

8. Süratu 'eh-Shu'arā' (xxv.), 193 "The faithful Spirit (ar-Rūhu'? Amin) hath come down with it (the Qur'an)"
9 Süratu 'l-Mu'min (xl.), 15 "He sendeth

forth the Spirit (ar-Ruk) at His own behest

on whomsoever of His servants He pleaseth"
10 Süratu 'l-Mujädilah (lvin), 23 "On
the hearts of these (the faithful) hath God graven the Faith, and with a spirit (pro-ceeding from Himself (Ruhun mun-hu) hath He strengthened them."

11 Süratu 'l-Ma'ārij (lxx.), 4 "The angels and the Spirit (ar-Rūh) ascend to Him in a day, whose length is fifty thousand years"

12. Süratu 'l-Qadr (xcvi.), 4 "Therein descend the angels and the Spirit (ar-Rūh) by permission of their Lord for every matter"

18. Süratu 'sh-Shürü (xlu.), 52 "Thus have we sent the Spirit (ur-Rüh) to thee with a revelation, by our command

14. Süratu Maryam (xix), 17 "And we sent our spirit (Ruba-na) to her, Mary, and he took before her the form of a perfect man"

15 Süratu 'l-Ambiya' (zxi ), 91 "Into whom (Mary) we breathed of our Spirit (min Riki-nd)."

16. Săratu 't-Tahrim (lavi.), 12 "Into whose womb (se Mary's) we breathed of our Spirit (mis Ruds-na)"

17 Süratu 's-Sajdah (xxxxx), 8 "And breathed of His Spirit (min Rühs-hi) into

him (Adam)

18 Süratu 'l-Hijr (xv.), 29 "And when I shall have finished him (Adam) and breathed of my Spirit (min Ruhi) into him."

19 Süratu Şād (xxxviii), 72 "And when I have formed him (Adam) and breathed of

my Spirit (min-Ruhi) mto him

Of the above quotations, all Muslim commentators are agreed in applying Nos 1, 2, 4, 5, 6, 8, 11, 12, 14, to the angel Gabriel, Nos 3, 15, 16, are said to be Jesus, the Ruha 'llāh, or "Spirit of God", Nos 17, 16, 19, the Ruh, or "Infe," given to Adam, Nos. 9, 13, "the Spirit of Prophecy", No 10 is held to mean God's grace and strength With reference to No 7, there is some discussion The Khalifah 'Alī is related to have said that it was an angel with 7,000 mouths, in each mouth there being 7,000 tongues, which uncessingly praised God. Ibn Abbas held that it meant the angel Gabriel Mujahid, that it meant beings of another world.

The Commentators al-Kamalan say the Jews came and asked Muhammad regarding the spirit of man, and the Prophet replied, "The Spirit proceedeth at my Lord's com-mand, but of knowledge only a little to you is given, 'from which it is evident that it is impossible for the finite mind to understand

the nature of a spirit.

The philosophical bearings of the question are fully discussed, from an Oriental standpoint in the Kashshafu 'stilahati 'l-Funun, A Dictionary of Technical Terms used in the Sciences of the Mussalmans, edited by W Nassau Lees, LLD, 1862, vol 1 p 541, also

in the Sharhu'l-Mawaqıf, p 582 Muhammadan writers hold very conflicting views regarding the state of the soul or spirit after death. All agree that the Angel of Death (Malaku 'l-Maut), separates the human soul from the body at the time of death, and that he performs his office with ease and gentleness towards the good, and with force and violence towards the wicked, a view which they establish on the testimony of the Qur'an, Surah lxxix. 1, where the Prophet swears by "those who tear out violently and those who gently release." After death the spirits enter a state called al-Barzakh, or the interval between death and the Resurrection, the "Atons of the New Testament. The souls of the faithful are said to be divided into three classes (1) those of the Prophets who are admitted into Paradise immediately after death, (2) those of the martyre who, according to a tradition of Muhammad, rest in the crops of green birds, which eat the fruits and drink of the waters of Paradise, those of all other believers, con-cerning the state of whose souls before the Resurrection there is great diversity of opinion. Some say they stay near the graves, either for a period of only seven days, or, according to others, until the Day of Resur-

rection. In proof of this, they quote the example of Muhammad, who always saluted the spirits of the departed when passing a Others say, all the departed grave-yard. spirits of the faithful are in the lowest heaven with Adam, because the Prophet deolared he saw them there in his pretended ascent to heaven [MTRAJ] Whilst others say the departed spirits dwell in the forms of white birds under the throne of God (which is a Jewish tradition).

Al-Baizāwī says the souls of the wicked are carried down to a pit in hell called Sijjin [SLIJIN], and there is a tradition to the effect that Muhammad said the spirits of the wicked are termented until the Day of Resurrection, when they are produced with their bodies for judgment

The author of the Sharhu 'l-Mawaquf (p 588), says that some Muslim philosophers state that after death the spirit of man will enther be in a state of enlightenment or of ignorance Those who are in a state of ignorance will go on from worse to worse, and those who are in a state of enlightenment will only suffer so far as they have contracted qualities of an undesirable character when in the body, but they will gradually improve until they arrive at a state of perfect enjoyment. This view, however, is not one which is tenable with the views propounded by the Qur'an, in which there are very decided notions regarding the future state of heaven and hell. [sour.]

SPITTING. According to the Traditions, Muslims must spit on the left side, and cover it over with earth Spitting in mosques is forbidden. (See 'Abdu l-Haqq's Commentary on the Mishkat, vol. i. p 295)

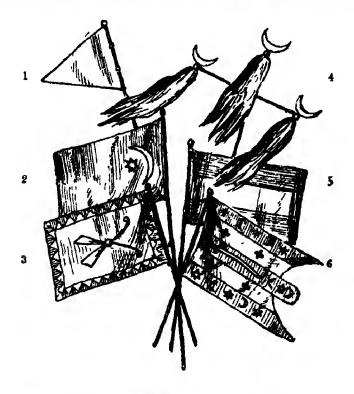
Muhammad said. "Spit not in front, for you are in God's presence Spit not on the right hand, for there standeth the angel who

recordeth your good actions"

SPOILS, The. Arabic al-Anfāl (الاسال) The title of the vriith Surah of the Qur'an, in which are given instructions regarding the division of the spoils taken at the battle of Badr, a dispute having arisen between the young men who had fought and the old men who had stayed under the ensigns, the former insisting they ought to have the whole, and the latter that they deserved a share. [PLUNDER]

STANDARDS Arabic 'alam (علم), pl a lam Regarding the standards used by Muhammad, there are the following traditions -

Jabir says "The Prophet came into Makkah with a white standard.



MUHAMMADAN STANDARDS (A. F Hole)

Muslim Standard of Central Asian Tribes
 Standard of the Turkish Empire
 Standard of the Empire of Morocco

<sup>4</sup> Horse-tail Standard of Modern Turks 5. Standard of Egypt 6 Standard of Persia.

The 'Abbas says "The Prophet had two standards, a large black one and a small white one.

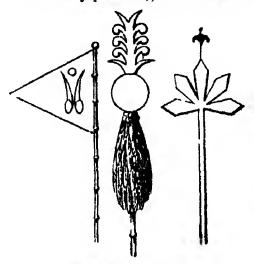
Al-Bara' ibn 'Azib says "The standard, I remember, was a square one, and black

spotred with divers colours"

In the struggle between the Shī'ahs and the Sunnīs, the Fatimides adopted green as the colour of their etandard, whilst the Banī Umsiyah assumed white for theirs

In Central Asia, the ordinary Muslim standards are either black or green, and are triangular. The sign of the crescent, as it appears on Turkish standards, was adopted after the taking of Byzantium, for, long before the conquest of Constantinople, the crescent that been used in the city for an emblem of accordingly, as may be seen from the medals etruck in honour of Augustus and Trajan [CRESCENT]

There is a standard still preserved at Constantinople amongst the ancient relics, and called as-Sinyaqu'sh-sharif, which is held to



MUHARBAM STANDARDS

be a most sacrod emblem, and is only produced on very special occasions. It is said to be the amoient standard of the Prophet

A modern writer, describing this flag, says "It is made of four lavers of silk, the topmost of which is green, those below being composed of cloth, embroidered with gold Its entire length is twelve feet, and from it is suspended the figure of a human usud, which clasps a copy of the Qur'an, transcribed by the Khalifah Usmān. In times of peace, the banner of the Prophet is kept in a chamber appropriated to the purpose, along with the clothes, teeth, the venerable locks, the stirrups, and the bow of the Prophet."

In the Muharram, when the martyrdom of al-Hasan and al-Husain is celebrated, numerous standards are carried about in the procession.

The origin of the horse-tail atandard borne by modern Turks, appears to have been from the people bearing the horse-tail as a distinction of rank, the two ranks of pashas being distinguished respectively by two and three tails, and a further distinction of rank being marked by the elevation of one of the tails above the others



MUHARRAM STANDARD

According to the Traditions, the Mahdi, in the Last Days will appear from the direction of Khorosan with black ousigns, and there seems to be every reason to regard the black standard as the primitive ensign of Islam, although the Wahhābīs have generally carried green standards

# STATUES [SCULPTURE]

STONING TO DEATH Arabic In Muslim law, the razm (14) punishment of lapidation is only inflicted for adultery (Under the Jewish law idolaters and bearers of false witness were also stoned ) It is founded, not upon the Qur'an, where the only punishment awarded is one hundred strapes (Surah xxiv 2), but upon the Traditions (Mishlat, book xv ch 1), where Muhammad is related to have said, "Verily God hath ordained for a man or woman not married one hundred lashes and expulsion from their town one year, and for s man or woman having been married one hundred lashes and stoning " 'Abdn 'l-Haqq says the hundred lashes, in addition to the stoming, is sbrogated by the express example of the Prophet, who ordered stoning only, for 'Abdu 'llah ibn 'Umai relates the following tradition -

"A Jew came to the Prophet and said,
'A man and woman of ours have committed
adultery And the Prophet said, 'What do
you meet with in the Book of Moses in the

matter of stoning?' The Jew said, 'We do not find stoning in the Bible, but we disgrace adulterers and whip them' Then 'Abdu Tläh ibn Saläm, who was a learned man of the Jews, and had embraced Islām, said, 'Yeu lie, O Jewish tribel verily the order for stoning is in the Book of Mosea' Then the book was brought, and opened, and a Jew put his hand upon the revelation for stoning, and read the one above and below it, and 'Abdu 'lläh said, 'Lift up your hand' And he did so, and behold the revolution for stoning was produced in the book, and the Jews said, 'Abdu 'lläh spoke true, O Muhammad! the stoning revelation is in the Book of Moses' Then the Prophet ordered both the man and woman to be stoned' (Mishkāt, book xv ch 1)

The author of the Hidayah (vol 11 p 9) gives the following instructions as to the correct way of carrying out the sentouce

"It is necessary, when a whoremonger is to be stoned to death, that he should be carried to some barren place void of houses or cultivation, and it is requisite that the atoning be executed—first by the witnesses, and after them by the Imam or Qazi, and after those by the rest of the bystanders, because it is so recorded from 'Ali, and also because in the circumstance of the execution being begun by the witnesses there is a precaution, since a person may be very bold in delivering his evidence against a criminal, but afterwards, when directed himself to commence the infliction of that punishment which is a consequence of it, may from compunction retract his testimony, thus, causing the witnesses to begin the punishment may be a moans of ontiroly preventing it Ash-Shiff's has said that the witnesses beginning the punishment is not a requisite, in a case of lapidation, any more than in a case of scourging. To this our doctors reply that reasoning upon a case of lapidation from a case of soourging is supposing an analogy between things which are essentially different, because all persons are not acquainted with the proper method of inflicting flagellation, and hence, if a witness thus ignorant were to attempt, it might prove fital to the sufferer, and he would die where death is not his due, contrary to a case of lapidation, as that is of a destructive nature, and what every person is equally capable of executing, wherefore if the witnesses shrink back from the commencement of lapidation the punish ment drops, because their reluctance argues their retraction.

"In the same manner punishment is remitted when the witnesses happen to die, or to disappsar, as in this case the condition, namely, the commencement of it by the witnesses, is defeated. This is when the whoredom is established upon the testimony of witnesses but when it is established upon the confession of the offender, it is then requisite that the lapidation be executed, first by the Imam or the Qazī, and after them by the rest of the multitude, because it is so recorded from "Ah Moreover, the

Prophet threw a small stone like a bean at Ghamdiyah who had confessed whoredom. When a woman is to be stoned, a hole or excavation should be dug to receive her, as deep as her waist, because the Prophet ordered such a hole to be dug for Chamdiyah before mentioned, and 'Ali also ordered a hole to be dug for Shuraha Hamdiani is, however, immaterial whether a hole be dug or not, because the Prophet did not issue any particular ordinance respecting this, and the nakedness of a woman is sufficiently covered by her garments, but yet it is laudable to dig a hole for her, as decency is thus most effectually preserved There is no manner of nooessity to dig a hole for a man, because the prophet did not so in the case of Ma'ız. And observe, it is not lawful to bind a person in order to execute punishment upon him in this case, unless it appears that it cannot otherwise be inflicted.

"The corpse of a person executed by lapidation for whoredom is entitled to the usual ablutions, and to all other funeral cere momes, because of the declaration of the Prophet with respect to Ma'ız 'Do by the body as ye do by those of other believers', and also, because the offender thus put to death is slain in vindication of the laws of God, wherefore ablution is not refused, as in the case of one put to death by a sentence of retaliation, moreove the Prophet allowed the prayers for the dead to Ghamdiyah, after lapidation." (Hudayah, book ii. p 3)

This punishment of lapidation for adultery has become almost obsolete in modern times, even in Bukharah, where the institutes of Minhammad are supposed to be most strictly

observed, it is not inflicted.

SUBHAH ( The resary of ninety-nine beads [BOSARY]

SUBHAN ( TABBIH ]

SUBHĀNA 'LLĀHI (All) ("Holmess be to God!" An ejaculation which is called the Tusbìh It occurs in the lithrigical prayer, and is used as an ejaculation of surprise or fear [Tasbih.]

SUEAH (حولة) Banū Sūfah An ancient tribe of Arabia The descendants of Tābikha and Elyās (Mur, vol 1. p excix)

SUFI (حولى), more correctly با آيين (The Persian form of the plural being عوليان). A man of the people called عوليان Sufiyah, who profess the mystic principles of عوليا Tarawwuf There is considerable discussion as to the origin of this word It is said to be derived (1) from the Arabic Sūf, 'wool,' on account of the woollen dress worn by Eastern ascetios, (2) or from the Arabic Safū, "purity," with reference to the effort to attain to metaphysical purity (which is scarcely probable), (3) or from the Greek cochia, 'wisdom", (4) or, according to the Ghyāgu 'l-Luyhāt, it is derived from the Sūfah, the name of a tribe of Arabs who in

the "time of ignorance," separated themselves from the world, and engaged themselves exclusively in the service of the Makkah

Temple.

It might at first eight appear almost an impossibility for mysticism to engraft itself upon the legal system of the Qur'an, and the Ahadin, with the detailed ritual and cold formality, which are so strikingly exemplified in Islam, but it would appear that from the very days of Muhammad, there have been always those who, whilst they salled themselves Muslims, set aside the literal meaning of the words of Muhammad for a supposed mystic or spiritual interpretation, and it is generally admitted by Sufis that one of the great founders of their system, as found in Islam, was the adopted son and son-in-law of the Prophet, 'Ali ibn Abī Tālib The Şūfis themselves admit that their religious system has always existed in the world, prior to the mission of Muhammad, and the unprejudiced student of their system will observe that Tasawwuf, or Su iism, is But a Muslim adaptation of the Vedanta school of Hindu philosophers, and which also we find in the writings of the old academics of Greece, and Sir William Jones thought Plato learned from the sages of the East

The Sufis are divided into innumerable sects, which find expression in the numerous religious orders of Darweshas or Faqira [FAQIR], but although they differ in name and in some of their customs, as diess, meditations and recitations, they are ell agreed in their principal tenets, particularly those which inculoate the absolute necessity of blind submission to a murshid, or inspired guide. It is generally admitted that, quite irrespective of minor sects, the Sulis are divided into those who claim to be only the Ithamiyah, or inspired of God, and those who assert that they are Ittihadiyah, or unionist

with God

### I The Doctrine of the Suf is

The following is a succinct account of the doctrines of the Sufis -

1 God only exists He in all things, and

all things in Him.

2 All visible and invisible beings are an emanation from Him, and are not really distinct from Him

3. Religious are matters of indifference they however serve as leading to realities Some for this purpose are more advantageous than others, among which is al Islam, of which Safiism is the true philosophy

4. There does not really exist any difference between good and evil, for all 18 reduced to Unity, and God 15 the real Author of the acts of mankind

5 It is God who fixes the will of man man therefore is not free in his actions

6 The soul existed before the body, and is confined within the latter as in a cage Death, therefore, should be the object of the wishes of the Suff, for it is then that he returns to the bosom of Divinity.

7. It is by this metempsychosis that souls

which have not fulfilled their destination here below are purified and become worthy of reumon with God.

8 Without the grace of God, which the Şafis call Fayazānu 'llāh, or Fazlu 'llāh, no one can attain to this spiritual union, but this, they assort, can be obtained by fervently

asking for it

9 The principal occupation of the Saff, whilst in the body, is meditation on the wahdaniyah or Unity of God, the remambrance of God's names [ZIKE], and the progressive advancement in the Turiquit, or journey of life, so as to attain unification with God.

### II The Sufi Journey

Human life is likened to a journey (safar). and the seeker after God to a traveller

(salik)
The great business of the traveller is to knowledge (mainfah) of God which is diffused through all things, for the Soul of man is an exile from its Oreator, and human existence is its period of banishment. The sels object of Sufusm is to lead the wandering soul onward, stags by stage, until it reaches the desired goal -perfect union with the Divine Being

The natural state of every human being is humanity (nāsūt), in which state the disciple must observe the Law (sherriah), but as this is the lowest form of spiritual existence, the performance of the journey is enjoined upon every searcher after true knowledge.

The various stages (manazil) are differently described by Sufi writers, but amongst those of India (and, according to Malcolm, of Persia also,) the following is the usual journey

The first stage, as we have already remarked, is humanity (nasūt), in which the disciple must live according to the Law (sharī'ah), and observe all the rites, customs, and precepts of his religion. The second is the nature of angels (malakut), for which there is the pethway of purity (tariqua). The third is the possession of power (jubrut), for which there is knowledge (mairifah), and the fourth is extinction (fand) (is absorp-tion into the Deity), for which there is Truth (haqıqah)

The following more extended journey is marked out for the traveller by a Sufi writer, 'Aziz ibn Muhammad Nafasi, in a book called al-Maqsadu 'l-Aqsa, or the " Remotest Aim," which has been rendered into English by the lamented Professor Palmer (Oriental Mysticism, Cambridge, 1867)

When a man possessing the necessary requirements of fully-developed reasoning powers turns to them for a resolution of his doubts and uncertainties concerning the real nature of the Godhead, he is called a fant, "a searcher after God"

If he manifest a further inclination to prosecute his inquiry according to their system, he is called a murid, or "one who molines "

Placing himself then under the spiritual

instruction of some eminent leader of the sect, he is fairly started upon his journey and becomes a salik, or "traveller," whose whole business in life is devotion, to the end that he may ultimately arrive at the knowledge of God

1 Here he is exhorted to serve God, as the first step towards a knowledge of Him This is the first stage of his jorrney, and is called "sbudiyah ( ( ), ), or "service"

2 When in answer to his prayers the

Divine influence or attraction has developed his inclination into the love of God, he is said to have reached the stage called 'Ishq or " love " (عشق)

8. This Divine Love, expelling all worldly desires from his heart, leads him to the next

stage, which is zund ( ), or "seclusion"
4. Occupying himself henceforward with contemplations and investigations of metaphysical theories concerning the nature, attributes, and works of God, he reaches ma'rıfah (معرفة), or "knowledge"

5 This assiduous contemplation of start-ling metaphysical theories is exceedingly attractive to an oriental mind, and not unfrequently produces a state of mental excitement Such ecstatic state is conexcitement sidered a sure prognostication of direct illumination of the heart by God, and constitutes the next stage, called ward (344). or " eastary "

6 During this stage he is supposed to receive a revelation of the true nature of the Godhead, and to have reached the stage

called haqiqah (dan), or "truth"

7 He then proceeds to the stage of . asl

رطر), or "umon with God" 8 Further than this he cannot go, but pursues his habit of self-denial and contemplation until his death, which is looked upon as fand (all), "total absorption into

the Deity, extinction."

To develop this quasi "spiritual life" the Sufi leaders have invented various forms of devotion called gikr (نكر), or "recitations" These eccentric exercises have generally attracted the notice of travellers in the East. and have been described by Lane, Vambéry, Burton, and other Orientalists For an account of these ceremonies of Zikr the reader is referred to the article under that head [ETER.]

### III The Perfect Man in Suf & Spiritualism

The late Professor E H. Palmer of Cambridge has in his Orsental Mysticism, compiled from nat.ve sources, given a very expect idea of what may be considered the spiritual side of Muhammadanism, as expressed in the teaching of Muslim Sufis

"The perfect man is he who has fully comprehended the Law, the Doctrine, and the Truth, or, in other words, he who is endued with four things in perfection, viz. 1 Good words, 2 Good deeds, 3 Good principles, 4 The sciences It is the business of the Traveller to provide himself with these things in perfection, and by so doing he will provide himself with perfection.

"The Perfect Man has had various other names assigned to him, all equally applicable, viz. Elder, Leader, Guide, Inspired Teacher, Wise, Virtuous, Perfect, Perfecter, Beacon and Mirror of the world, Powerful Autidote, Mighty Elizir, Isa (Jesus) the Raiser of the Dead, Khizar the Discoverer of the Water of Lafe, and Solomon who knew the language of Birde

"The Universe has been likened to a single person, of whom the Perfect Man is the Soul, and again, to a tree, of which mankind is the fruit, and the Perfect Man the pith and essence. Nothing is hidden from the Perfect Man; for after arriving at the knowledge of God, he has attained to that of the nature and properties of material objects, and can henceforth find no better employment than acting mercifully towards mankind Now there is no mercy better than to devote cneself to the perfection and improvement of others, both by precept and example. Thus the Prophet is called in the Coran 'a mercy to the Universe' (Cor cap 21, v 107) But with all his perfection the Perfect Man cannot compass his desires, but passes his life in consistent and unavoidable self-denial he is perfect in knowledge and principle, but im-

perfect in faculty and power,

"There have indeed been Perfect Men possessed of power, such power as that which resides in kings and rulers, yet a careful consideration of the poor extent of man's capacities will show that his weakness is preferable to his power, his want of faculty pioferable to his possession of it. Prophets and saints, kings and sultans, have desired many things, and failed to obtain them, they have wished to avoid many things, and have had them forced upon them Mankind is made up of the Perfect and the Imperfect, of the Wise and the Foolish, of Kings and Subjects, but all are alike weak and helpless, all pass their lives in a manner contrary to their desires, this the Perfect Man recognises and acts upon, shd, knowing that nothing is better for man than renunciation, forsakes all and becomes free and at leisure. As before he renounced wealth and digmity, so now he foregoes eldership and teachership, esteeming freedom and rest above everything the fact is, that though the motive alleged for education and care of others is a feeling of compassion and a regard for discipline, yet the real instigation is the love of dignity as the Prophet says, The last thing that is removed from the chiefs of the righteous is love of dignity' I have said that the Perfect Man should be endued with four things in perfection now the Perfectly Free Man should have four additional characteristics, viz renunciation, retirement, contentment, and leisure He who has the first four is virtuous, but not free he who has the whole eight is perfect, liberal, virtuous, and free Furthermore, there are two grades of the Perfectly Free-those who have renounced

weak and dignity only, and those who have further renounced eldership and teachership, thus becoming free and at leisure. These againare subdivided into two classes, those who, after renunciation, retirement and coutentment make choice of obscurity, and those who, after renunciation, make choice of submission contemplation, and resignation, but the object of both is the same Some writers assert, that freedom and lessure consists in the former course, while others maintain that

it is only to be found in the latter

"Those who make choice of obscurity are actuated by the knowledge that annoyance and distraction of thought are the invariable concomitants of society, they therefore avoid receiving visus and presents, and fear them as they would venomous beasts The other class, who adopt submission, resignation and contemplation, do so because they perceive that mankind for the most part are ignorant of what is good for them, being dissatisfied with what is baneficial, and delighted with circumstances that are harmful to them, as the Coran says, 'Perchance ye may dislike what is good for you, and like what is hurtful to you.' (Cor cap 2, v 218) For this reason they retire from society equally with the other class, caring little what the world may think of them

"Fellowship has many qualities and effects both of good and evil. The fellowship of the wise is the only thing that can conduct the Traveller eafely to the Goal, therefore all the aubmission, earnestness, and discipline that have been hitherto inculcated are merely in order to render him worthy of such fellowship. Provided he have the capacity, a single day, nay, a single hour, in the society of the wise, tends more to his improvement than years of self-discipline without it 'Verily one day with the Lord is better than a thousand years' (Cor cap. 22, v 46)
"It is, however, possible to frequent the

society of the wise without receiving any benefit therefrom, but this must proceed either from want of capacity or want of will. In order then to avoid such a result tha Sufis have laid down the following rules for the conduct of the disciple when in the presence of his teachers

"Hear, attend, but speak little

- "Never answer a question not addressed to you, but if asked, answer promptly and concisely, never feeling ashamed to say, 'I know not.
  - "Do not dispute for disputation's sake

"Never boast before your elders

"Never seek the highest place, nor even

accept it if it be offered to you.

"Do not be over-ceremonious, for this will compel your elders to act in the same manner towards you, and give them needless annoyance

"Observe in all cases the etiquette appropriate to the time, place, and persons

present

"In indifferent matters, that 18, matters involving no breach of duty by their omission or commission, conform to the practice

and wishes of those with whom you are associating

"Do not make a practice of anything which is not either a duty or calculated to increase the comfort of your associates, otherwise it will become an idel to you; and it is incumbent on every one to break his idols and renounce his habits."

### IV Renunciation.

"This leads us to the subject of Renunciation, which is of two kinds, external and internal. The former is the renunciation of worldly wealth, the latter, the renunciation of worldly desires. Everything that hinders or veils the Traveller's path must be re-nounced, whether it relate to this world or the next Wealth and dignuty are great him-Wealth and dignity are great himdrances, but too much praying and fasting are often hindrances too. The one is a shroud of darkness, the other a veil of light. Traveller must renounce idolatry, if he desire to reach the Goal, and everything that have his progress is an idol. All men have some idol, which they worship, with one it is wealth and dignity, with another overmuch prayer and fasting. If a man sit always upon his prayer-carpet, his prayer-carpet becomes his idol. And so on with a great number of instances

"Renunciation must not be performed without the advice and permission of an It should be the renunciation of trifles, not of necessaries, such as food, clothing, and dwelling-place, which are indispensable to man, for without them he would be obliged to rely on the aid of others, and this would beget avarioe, which is the mother of vice 'The renunciation of necessaries produces as corrupting an influence upon the mind as the possession of too much wealth. The greatest of blessings is to have a sufficiency, but to over-step this limit is to gain nought but additional trouble

"Renunciation is the practice of those who know God, and the characteristic mark of the wise Every individual isnoies that he alone possesses this knowledge, but know-ledge is an attribute of the mind, and there is no approach from unaided sense to the attributes of the mind, by which we can discover who is, or who is not, possessed of this knowledge. Qualities however are the sources of action, therefore a man's practice is an infallible indication of the qualities he possesses, if, for instance, a man asserts that he is a baker, a carpenter, or a blacksmith, we can judge at once if he possesses skill in these crafts by the perfection of his handi-work In a word, theory is internal, and practice external, the presence of the practice therefore, is a proof that the theory too as there

"Renunciation is necessary to the real confession of faith, for the formula 'There is no God but God, involves two things, negation and proof Negation is the renunciation of other Gods, and proof is the knowledge of Wealth and dignity have led many God from the right path, they are the gods the

people worship, if then you see that one has renounced these, you may be sure that he has expelled the love of this world from his heart, and completed the negation, and whosoever has attained to the knowledge of God has completed the proofs This is really confessing that 'there is no God but God', and he who has not attained to the knowledge of God, has never really repeated the confession of faith. Early prejudices are a great stumbling-blook to many people, for the first principles of Monotheam are contained in the words of the Hadís, 'Every one is born with a disposition [for the true faith], but his parents make him a Jew, a Christian, or a Magian.' The Unitarians also say, that the real confession of faith consists in negation and proof, but they explain negation by renunciation of self, and proof by acknowledgment of God

"Thus, according to the Sufis, confession of faith, prayer and fasting contain two distinot features, namely, form and truth, the former being entirely insflicacious without the latter Rennneiation and the knowledge of God are like a tree, the knowledge of God is the root, renunciation the branches, and all good principles and qualities are the fruit To sum up, the lesson to be learnt is that in repeating the formula the Traveller must acknowledge in his heart that God only always was, God only always will be This world and the next, nay, the very existence of the Traveller, may vanish, but God alone remains This is the true confession of faith, and although the Traveller before was blind, the moment he is assured of this his eyes are opened, and he seeth.

### V Helps to Devotion

"The Suils hold that there are three ands necessary to conduct the Traveller on his

"1 Attraction (سيدة بالمجدل), 2 Devotion ('ibādah عادة 3 Llevation ('uruŋ

(Attraction is the act of God, who draws wards this world, and is entangled in the love of wealth and dignity, until the grace of God steps in and turns his heart towards God The tendency proceeding from God is called Attraction, that which proceeds from man is called Inclination, Desire and Love As the inclination increases, its name changes, and it causes the Traveller to renounce everything else becoming a Kiblah, to set his face towards God, when it has become his Kiblah, and made him forget everything but God, it is developed into Love. [QIBLAST]

"Most men when they have attained this stago are content to pass their lives therein, and leave the world without making further progress Such a person Attracted ( majawa) Such a person the Sufis call

"Others, however, proceed from this to self-examination, and pass the rest of their lives in devotion. They are then called Devently Attracted (all majzüb-i-

Satuk). If devotion be first practised, and the attraction of God then step in, such a person is called an Attracted Devotee ( Sālik-s-majzūb) If he practise and complete devotion, but is not influenced by the attraction of God, he is called a Devotee (alli-Sālık)

"Sheikh Shehab-uddin, in his work entitled 'Awarf al Madrif, says that an elder or teacher should be selected from the second class alone for although many may be estimable and righteons, it is but few who are fit for such offices, or for the education of

disciples.

"Devotion is the prosecution of the journey, and that in two ways, to God and in God The first, the Sufis say, has a limit, the second is boundless, the journey to God 18 completed when the Traveller has attained to the knowledge of God, and then com-mences the journey in God, which has for its object the knowledge of the Nature and Attributes of God, a task which they confess is not to be accomplished in so short a space as the lifetime of man

The knowledge wisest men have shared Of Thy great power and Thee Is less, when with Thyself compared, Than one drop in a sea.

"The Unitarians maintain that the journey to God is completed when the Traveller has acknowledged that there is no existence save that of God, the journey in God they explain to be a subsequent inquiry into the mysteries of nature

"The term Elevation or ascent (Enc 'uru) is almost synonymous with Progress

### VI The Intellectual and Spiritual Development of Man

"Every animal possesses a vegetative spirit, a living opirit, and an instinctive spirit; but man has an additional inheritance, Now this namely the Spirit of Humanity. was breathed by God into man directly from Himself, and is therefore of the same character as the Primal Element 'And when I have fashioned him and breathed My spirit into him' (Cor cap, 15 v 29) The Sufis do not interpret this of the Lafe, but of the Spirit of Humanity, and say that it is frequently not attained until a late period of life, thirty or even eighty years Before man can receive this Spirit of Humanity, he must be formshed with capacity, which is only to be acquired by purifying oneself from all evil and immoral qualities and dispositions, and adorning oneself with the opposite ones Sheikh Muhiy-uddin ibn ul 'Arabi, in his 'Investigations' (فهوص), says that the words and when I have fashioned him,' refer to this preparation, and the rest of the sentence, 'and breathed My spirit into him,' refere to the accession of the Spirit of Humanity.

"Two conditions are therefore imposed upon the Traveller, first, to attain Huma-

nity, second, to acquire capacity.

"There are three developments of character that must be suppressed before man can attain to Humanity, the animal, the brutal and the fiendish. He who only ests and sleeps, and gives way to lust, is mere snimal, if besides these he gives way to anger and cruelty, he is brutal, and if in addition to all these he is crafty lying, and

decentful, he is flendish.

"If the Traveller is moderate in his food, rest, and desires, and strives to attain a knowledge of himself and of God, then is the time for acquiring capacity by freeing himself from all that is evil and base, and adorning himself with the opposite qualities; after that by prayer he may obtain the Spirit of Humanity Some one has truly said that there is none of the perfection, essence, or immortality of man, save only among such as are 'created with a godly disposition.' When the Traveller has once been revivified by the Spirit of Humanity he becomes immortal, and inherits everlasting life. This is why it has been said that 'man has a beginning but no end.'

"If when he has attained this Spirit of Humanity, he is earnest, and does not waste his life in triffing, he soon arrives at the Divine Light itself. For 'God guideth whom He pleaseth unto His Light'. The attainment of this light is the completion of Man's upward progress, but no one can attain to it but those who are pure in spirit and in their lives. Mohammed asserted that he himself had attained it, 'To the light have I reached and in the light X live,' now this light is the Nature of God; wherefore he said, 'who seeth me seeth God' [NUR-I-MUMANIANAD.]

"The germ that contains the Primal Element of Man is the lowest of the low, and the Divine Light is the highest of the high, it is between these extremes that the stages of man's upward or downward progress he 'We have created man in the fairest of proportions, and then have thrown him back to be the lowest of the low, save only such a believe and act with righter usness, and verily these shall have thom reward' (Cor cap 95, v 4) This reward is said by the Sufis to be defined by the word aprat, 'reward,' itself This word contains three radical letters | g and , | stands for \$alc|' return,'

g for Lie, 'paradise,' and , for Lie, that is 'those who have handed down the faith' Their acting righteensly is their return to the Nature of God, for when they have innshed their upward progress and reached this they are in Paradise, and in the presence of their God. He therefore is a man, in the true sense of the word, who being sent down upon earth strives upward towards Heaven. These aspirations are indispensable to man, he might by the Almighty Power of God exist without all beside, even had the Heavens and the elements themselves never been, but these things are the aim and want of all "It has been said that the Primal Ele-

"It has been said that the Primal Element or constructive spirit as well as the Spirit of Humanity proceed direct from God. They are therefore identical, and are both mcluded by the Sufis in the one term Concomitant Spirit. Now this Spirit, although distinct and individual, comprehends and governs the entire Universe. The Simple Natures are its administrators and exponents; of these the Seven Sires beget, and the Four Mothers conceive from the incarnation of this spirit in them, and their offspring is the triple kingdom, Mineral, Vegetable, and Animal. And so it is with the Lesser World of Man.

"Now this Spirit hath two functions, external and internal, the external is revealed in the material generation just alluded to, the internal abides in the heart of man. Whosoever purifies his heart from worldly impressions and desires, reveals this internal function of the Spirit within him, and illumines and revivities his soul

"Thus the Spirit at once comprehends the Universe and dwells in the heart of man,

# VII Of the Upward Progress or Ascent of

"When Man has become assured of the truth of Revelation, he has reached the stage of Belief, and has the name of Mainin, Believer When he further acts in obedience to the will of God, and apportune the night and day for earnest prayer, he has reached the stage of worship, and is called an 'A'bid, or 'Worshipper' When he has an 'A'bid, or 'Worshipper' When he has expelled the love of this world from his heart, and occupies himself with a contemplation of the mighty Whole, he reaches the next stage, and becomes a Zdkid, or 'Recluse' When in addition to all this he knows God, and subsequently learns the mysterms of nature, he reaches the stage of Acquaintance, and is called 'A'ref, ' One who knows' The next stage is that in which he attains to the love of God, and is called a Welf, or 'Saint.' When he is moreover gifted with inspiration and the power of working miracles, he becomes a Nebi, 'Prophet'; and when entrusted next with the delivery of God's own message, he is called an 'Apostle,' Rusul. When he is appointed to abrogate a previous dispensation and preach a new one, he is called *Ulu 'PAxm*, 'One who has a mission' When this mission is final, he has arrived at the stage called *Khatm*, or 'the beal' This is the Upward Progress of Man. The first stage is the 'Believer,' the last the 'Seal'

"After separation from the body, the soul of Man returns to that Heaven which corresponds to the stage which he has attained, thus the Believer at last dwells in the hist or lowest Heaven, and the Seal in the Heaven of Heavens, for it will be noticed that the stages of upward progress correspond to the number of degrees in the Heavenly Spheres, namely, seven inferior and two superior

"The metaphysicians saythat these stages and degrees do not in reality exist, but that the Heavanly Intelligence which corresponds to the degree of intelligence attained by Man, attracts and absorbs his soul into itself after separation from the hody. Thus every one who has attained intelligence corresponding to that of the highest sphere, his soul returns

thereto; and he who has attained intelligence corresponding to the lowest sphere, his soul in like manner returns to that, those who have not attained intelligence corresponding to any of these will be placed in Hell, which is situate below the lowest sphere.

"As each of the Heavenly Spheres is furnished with knowledge and purity in proportion to its position, the rank of Man's soul in the future state will, according to this last account, be in proportion to his degree of knowledge and purity of life while upon the earth.

"The Unitarians say that man's Upward Progress has no end, for if he strive for a thousand years, each day will teach him something that he knew not before, masmuch as the knowledge of God has no limit So Mohammed says, 'He who progresses daily is yet of feeble mind.'

"The religious account says that the soul of every man returns to an individual place after separation from the body This the metaphysicians deny, for how, say they, oan the soul of a man return to a certain place when it has not originally come from a cer tain place? The soul of man is the Primal Spirit, and if a thousand persons live, it is the same spirit that animates them all, and in like manner if a thousand dis, the same spirit returns to itself, and is not lessened or dimi-If a myriad persons build houses and make windows thorain, the same sun illumines them all, and though every one of them should be destroyed, the sun would not be lessened or diminished The sun is the lord of the sensible world, and the exponent of the attri-butes of the Primal Spirit. The Primal Spirit is the lord of the invisible world and the exponent of the Nature of God.

"When the heart of man has been reviviled and illumined by the Primal Spirit, he has arrived at Intelligence, for Intelligence is a light in the heart, distinguishing between truth and vanity. Until he has been so reviviled and illumined, it is impossible for him to attain to intelligence at all. But having attained to intelligence, then, and not till then, is the time for the attainment of knowledge, for becoming Wise. Intelligence is a Primal Element, and knowledge the attribute thereof. When from knowledge he has successively proceeded to the attainment of the Divine Light, and acquaintance with the mysteries of nature, his last step will be Perfection, with which his Upward Progress con-

"But dive he ever so deeply into the treasury of mysteries and knowledge, unless he examine himself and confess that after all he knows naught, all that he has acquired will slip through his hands, and leave him far poorer than before. His treasure of to-day should as much exceed the treasure of yesterday as an ocean exceeds a drop, but this can never be, unless he, leaving all else for contemplation and self-examination, have freedom and leisure to learn how poor he really is, and how much he needs the saving help of God.

"One class of Unitarians expi ward Progress of Man thus. The every stom of existent beings is light,

Arise and look around, for that has birth

Shines forth a lustrous bee mine all the earth.

but that man walks abroad is blinded by the lusts of life, and want of light that would, were he of it, involve him in the glorior brightest day

"Twere well to eatch the about our senses play,
For all the world is full of bl

the sweets away
What they mean is this, that
beings are compounded of two the second light, which are indistiblended together. The light bel
Invisible, and the darkness to second the former exercises a partiuence upon the latter. The objection of them, is to separate from the darkness, that its naturabutes may be understood, and in this Upward Progress.

"Although the light and the d never be entirely separated, for the it were the veil of the other, the l made to prevail, so that its attr

become manifest.

"Now it is possible to separathe light from the darkness in cei in the bodies of men and animistance, there are certain organismork, whose sols object is this Thus, when food is introduced in much, the liver receives the creasence of it and transmits it to the heart, in like manner, extracts the this, which is the life, and transmits in the this, which is the life, and transmits in the this, and transforms it into the life, the real light of all.

"The clixir evolved by the b instinctive spirit, and is, as it will a lantern, but it gives forth aftifickering and cloudy light, and no should therefore be to strengthen it by Renunciation and Contempit give forth the true light which if Humanity When man has this he necessarily becomes free from the evil, and is adorned instead

good and noble quality.

"The body of man is like a lyegetative Spirit is the lamp, the Spirit is the lamp, the Spirit is the lamp, the Spirit is the wick, the Instinctive oil, and the Spirit of Humanity the kindles all. 'Verily its off wo shine even though no fire kindles cap 24, v 35.) In other words, the Spirit should feed and supply of Humanity, as the oil feeds at the flame in a lamp. The Travaim at completing this lamp, the heart may be illumined, and he

things as they really are. When the Spirit of Humanity a 'light upon light' (Cor cap 24, v. 85) has thus kindled the Instinctive Spirit, God 'guideth whom He pleaseth to His own light' (idenr), that is, to the divine light of His own nature, reaching which the Traveller's Upward Progress is complete, for 'from Him they spring, and unto Him return.'"

### VIII Suficem adapted to Muhammadanism

A clear and intelligible exposition of the principles of Süfilem, or Oriental Spiritualism, is given by Muhammad al-Misrī, a Süfi of the Ilhāmiyah school of thought, in the following categorical form (translated by Mr J P Brown, in the Journal of the American Oriental Society) It represents more particularly the way in which this form of mystionem is adapted to the stern and dogmatic teaching of Islām

Question -What is the beginning of at-

Tasawwui?

Answer—Iman, or faith, of which there are six pillars, namely, (1) Belief in God, (2) in His Angels, (8) in His Books, (4) and in His Prophets, (5) in the Last Day, and (6) in His decree of good and evil

Q - What is the result of at-Tasawwuf?

A—It is not only the reciting with the tongue these pillars of faith, but also establishing them in the heart. This was the reply made by the Murchid Junaidu T-Baghdādī, m answer to the same question.

Q.—What is the distinction between a Suff

and an ordinary person?

A.—The knowledge of an ordinary person is but Imanu-i-Taqlidi, or "a counterfeit faith," whereas that of the Şūfi is Iman-i-Taqqiqi, or "true faith"

Q-What do you mean by counterfeit

faith?

A -It is that which an ordinary person hae derived from his forefathers, or from the teachers and preachers of his own day, without knowing why it is essential that a man should believe in these six articles for his soul's salvation. For example, a person may be walking in the public streets and find a precious jewel which, perhaps, kings had cought for in vain, and rulers who had conquered the whole world had sought for and yet had not found. But in this precious jewel he has found that which is more effugent than the sun, when it is so bright that it obscures the lesser light of the moon, or even he has found an alchemy which can convert copper into gold And yet, perhaps, the finder knows not the value of the precious jewel, but thinks it a counter-feit jewel, and one which he would give away even for a drink of water if he were thirsty

Q.—What is the establishment of faith?

A.—The establishment of faith consists in a search being made for the true origin of each of these six pillars of faith, until the enquirer arrives at al-Maqigah, "the Truth" Many persons pursue the journey for ten, or

twenty, or thirty, or even forty years, and, wandering away from the true path, enter upon the path of error, and hence there are known to be seventy-three ways, only one of which is the way of Salvation. [SECTA.] At last, by a perfect subjection to the teaching of the Murshid, or guide, they find out the value of the lost jewel which they have found, and their faith becomes manifest, and you might say that, with the light of a lamp, they have reached the sun. They then find out that the Tariqah, or journey of the Suff, is consistent with the Sharrah, or law of Islām

Q-in matters of faith and worship, to

what sect are the Sufis attached?

A—(To this reply the author says, speaking, of course, of his own people, that they are chiefly of the Sunui sect. But he does not notice that mystic doctrines are more prevalent amongst the Shī'ahs.)

Q.—When Bāyasīd al-Bieţāmī was asked of what sect he was, he replied, "I am of the sect of Aliāh" What did he mean?

A —The sects of Allah are the four orthodox sects of Islam. [Here our author departs

from true Sufi teaching ]

Q.—Most of the Sufis, in their poems, use certain words which we hear and understand as showing that they were of the Metempsychosians. They say, "I am sometimes Lot, sometimes a vegetable, sometimes an animal, at other times a man." What

does this mean? A -Brother! the prophet has said . " My people, in the future life, will rise up in companies "-that is, some as monkeys, others as hoge, or in other forms—as is written in a verse of the Qur'an, Sürah kazviii 16 "Ye shall come in troops," which has been commented on by al-Bazawi, who cites a tradition to the effect that at the resurrection, men will rise up in the form of those animals whose chief obstacteristics resemble their own ruling passions in life the greedy, avaricious man as a hog, the angry, pas-sionate man as a camel, the tale-bearer or mischief-maker as a monkey For though these men, while m this life, bore the human form externally, they were internally no-thing different from the animals whose characters are in common with their own. The resemblance is not manifest during the life, but becomes so in the other existence, after the resurrection. Let us avoid such traits, repentance before death will free us from these evils The Prophet said with regard to this "Sleep is the brother of death. The tying man sees himself in his true character, and so knews whether or not he 18, by repentance, freed from his ruling passion of hie. In like manner, he will see himself during his clumbers, still following in the path of his passions" For instance, the money-calculator, in sleep, eees himself engaged in his all-absorbing occupation, and this fact is a warning from God not to allow himself to be absorbed in any enimal passion or degrading occupation. It is only by prayerful repentance that anyone can hope

to see himself, in his sleep, delivered from his ruling earnal passion, and restored to his proper human, intellectual form If in your slumbers you see a monkey, consider it as a warning to abandon or abstain from the passion of mischief, if a hog, coase to selfo upon the goods of others, and so on Go and give yourself up to an upright Murshid, or spiritual guide, who will, through his prayers, show you in your slumbers the evil parts of your character, until one by one they have passed away, and have been replaced by good ones—all through the power of the name of God, whom he will nest you to invoke [ZIKR] at length you will only see in your slumbers the forms of hely and pious men, in testimony of that degree of piety to which you will have attained. This is what is meant by that expression of certain poets, referring to one's condition previous to the act of repentance, when the writer says, "I am sometimes an animal, sometimes a vegetable, semetimes a man", and the same may be said by the Sufis, in application to themselves, as of any other part of creation, for man is called the athiru '-maujudat, or "the climax of beings" for in him are com-prised all the characteristics of creation Many mystical books have been written on this subject, all showing that man is the larger part, and the world the smaller part, of God's creation The human frame is said to comprise all the other parts of creation and the heart of man is supposed to be even more comprehensive than the rainbow, because, when the eyes are closed the mental capacity can take in the whole of a vast city, though not seen by the eyes, it is seen by the capacious nature of the mind. Among such books is the Hauzu 'l Hayat, or the "Well of Lafe," which says that, if a man closes his eyes, ears, and nostrils, he cannot take cold, that the right nostral is called the sun, and the left the meen, that from the former he breathes heat, and from the latter cold air

Q.—Explain the distinctive opinions of the Sufis in at-Tanasukh, or the Transmigration of Souls

A—O Brother I our teaching regarding al-Barzakh (Qur'an xxiii 102) has nothing whatever to do with at-Tanānskh Of all the erring sects in the world, those who believs in Metempsychosis, or Transmigration of Souls, is the very worst

Q.—The Safis regard certain things as lawful which are forbidden. For instance, they enjoin the use of wine, wine-shops, the wine-cup, sweethearts, they speak of the curls of their mistresses, and the moles on their faces, cheeks, &c, and compare the farrows on their brows to verses of the Quran. What does this mean?

A—The Sufis often exchange the external features of all things for the internal, the corporeal for the spiritual, and thins give an imaginary signification to outward forms. They behold objects of a premous nature in their natural character—and for this reason.

the greater part of their words have a spuritual and figurative meaning. For instance, when, like Haffs, they mention wine, they mean a knowledge of God, which, figuratively considered, is the love of God. Wine, viewed figuratively, is also love love and affection are here the same thing. wine-shop, with them, means the murshedu 'lkāmul, or spiritual director, for his heart is said to be the depository of the love of God; the wine-cup is the Taloin, or the pronunci-ation of the name of God in a declaration of faith, as "There is no God but Allahl" or it signifies the words which flow from the Murshed's mouth respecting divine know-ledge, and which, when heard by the Sātik, or "one who pureues the true path," intoxicatee his soul, and divests his heart of passions, giving him pure spiritual delights. The sweetheart means the excellent preceptor, because, when anyone sees his beloved, he admires her perfect proportions, with a heart full of love; the Salik beholds the secret knowledge of God which fills the heart of his spiritual preceptor, or Murshid, and through it receives a similar inspiration, and acquires a full perception of all that he possesses, just as the pupil learns from his master As the lover delights in the presence of his sweetheart, so the Salik rejoices in the company of his beloved Murshid, or preceptor The sweetheart is the object of a worldly affection, but the preceptor of a spiritual attachment. The ourls or ringlets of the beloved are the grateful praises of the preceptor, tending to bind the affections of the disciple, the moles on her face signify that when the pupil, at times, beholds the total absence of all worldly wants on the part of the preceptor, he also abandons all the desires of both worlds-he perhaps even goes so far as to desire nothing else in life than his preceptor, the furrows on the brow of the beloved one, which they compare to verses of the Qur'an, mean the light of the heart of the Murshid, they are compared to verses of the Qur'an, because the attributes of God, in accordance with the injunction of the Prophet "Be ye endued with divine qualities," are possessed by the Murshid
Q.—The Murshids and their disciples often

Q.—The Mursheds and their disciples often say "We see God" Is it possible for anyone to see God?

A—It is not possible What they mean by this assertion is that they know God, that they see His power, for it is forbidden to mortal eyes to behold Him, as as declared in the Qur'an, Sürsh vi 103 "No sight reaches Him, He reaches the sight—the subtle, the knowing" The Prophet commanded us to "adors God, as thou wouldst didst thou see Him, for, if thou dost not see Him, He sees thee." This permission to adore Him is a divine favour, and they say that they are God's servants by divine favour "Ali said" Should the veil fall from my eyes, how would God visit me in truth?" This saying proves that no one really sees God, and that even the sainted 'Ali never saw Him.

Q—Can it possibly be erroneous to say

that, by seeing the traces of anyone he may be beheld?

Men any person sees the brightness of the sun, he may safely say that he has seen the sun, twongh, undeed, he has not really seen it. There is another example, namely Should you hold a murror in your hand, you see a figure in it, and you may, therefore, say that you see your own face, which is really an impossibility, for no one has ever seen his own face, and you have asserted what is not strictly correct

Q.—Since everyone sees the traces of God, as everyone is able to do, how is it that the Sufis declare that they only see

Him?

A.—Those who make this statement do not know what they see, for they have never really seen Him. A person who has eaten of a sweet and savoury dish given to him, but of which he knews not the name, seeks for it agam with a longing deems after it, and thus wanders about in search of what has given him so much delight, even though he be ignorant of what it really was. So are these who seek after God, without knowing Him, or what He is

Q—Some Shiis declare "We are neither airaid of Hell, nor do we desire Heaven"—a saying which must be blasphemous. How is

this?

A -They do not really mean that they do not fear Hell, and that they do not wish for Heaven. If they really meant this, it would be blasphemous Their meaning is not as they express themselves, probably they wish to say "O Lord, Thou who crestedst us, and madest us what we are, Thou hast not made us because we assist Thy workings We are in duty bound to serve Thee all the mere devotedly, wholly in obedience to Thy holy will. We have no bargaining with holy will Thee, and we do not adore Thee with the view of gaining thereby either Heaven or Hell ' As It is written in the Qur'an, Surah 1x 112 "Verily, God hath bought of the believers their persons and their wealth, for the Paradise they are to have," which means that His bounty has no bounds, His mercy no end; and thus it is that He benefits His farthful servants. They would say "Thou hast no bargaining with anyone, our devotion is from the sineerity of our hearts, and is for love of Thee only Were there ne Heaven, nor any Hell, it would still be our duty to adore Thes. To Thee belongs the perfect right to put us either in Heaven or in Hell, and may Thy commands be exccuted agreeably to Thy blessed will! If Then puttest us in Heaven, it is through Thine excellence, net on account of our devotien, if Thou puttest us in Hell, it is from out of Thy great justice, and not from any arbitrary decision on Thy part, so be it for ever and for ever!" This is the true meaning of the Sufis when they say they do not desire Heaven or feer Hell

Q.—Thou saidst that there is no conflict between the Sharrah, "law," and the Harigah, "truth," and nething in the latter inconsistent with the former, and yet these two are distinguished from one another by "a something" which the Ahlu 'l-Hagiguk, " believers in the truth," conceal. Were there nothing conflicting, why should it be thus hidden?

A—If it be concealed, it is not because there is a contrariety to the law, but only because the thing hidden is contrary to the human mind, no definition is subtle, and not understood by everyons, for which reason the Prophet said "Speak to men according to their mental capacities, for if your speak all things to all men, some cannot understand you, and so fall into error." The Suffit therefore, hide some things conformably with this precept

Q—Should anyone not know the science which is known to the Sūfis, and still de what the law plainly commands, and he satisfied therewith, would his faith and Islām be less than that of the Sūfis?

A—No. He would not be inferior to the Sūfis, his faith and Islām would be equal even to that of the prophets, because Imān and Islām are a jewel which admits of no division or separation into parts, and can neither be increased nor diminished, just as the portion of the sun enjoyed by a king and by a jaqur is the same, or as the limbs of the poor and the rich are equal in number; just as the members of the body of the king and the subject are precisely alike, so is the faith of the Mushim the same in all and common to all, neither greater nor less in any case.

Q.—Some men are prophets, saints, pure ones, and others Fasigs (who knew God, but perform none of His commands), what dif-

ference is there among them?

A—The difference lies in their mairifah, or "knowledge of spiritual things", but in the matter of faith they are all equal, just as, in the case of the ruler and the subject, their limbs are all equal, while they differ in their dress, power and office

### IX Suf : Poetry

The very essence of Sufusm is poetry, and the Eastern Mystics are never tired of expatisting on the 'Ishq, or "love to God," which is the one distinguishing feature of Suff mys-The Masnawi, which teaches in the sweetest strains that all nature abounds with love divine, that causes even the lowest plant to seek the sublime object of its desire, works of the celebrated Jami, so full of ecstatic rapture, the moral lessons of the eloquent Sa'di, and the lyric edes of Hafis. may be termed the Scriptures of the Safi sect, and yet each of these authors contains passages which are unfit for publication in an English dress, and advocate morals at variance with what Christianity teaches us to be the true reflection of God's Hely Will. Whilst propriety demands the suppression of verses of the character alluded to, we give a few odes as specimens of the higher order of Sali poetry

Jalkin 'd-die ar-Rümi, the author of the Magnasoi (A.K. 670), thus writes

I am the Gospel, the Psalter, the Qur'an ,-I am Essa and Lat—(Arabic delues)—Bell and the Dragon

Into three and seventy sects is the world divided,

Yet only one God, the faithful who believe m Him am I

Thou knowest what are fire, water, air and earth.

Fire, water, air, and earth, all am I

Lies and truth, good, bad, hard and soft, Knowledge, solitude, virtue, faith, The deepest ground of hell, the highest torment of the flames,

The highest paradise, The earth and what is therein,

The angels and the devils, Spirit and man. am I.

What is the goal of speech, Otell it Shams Tabrizi?

The goal of sense? This --- The world Soul am I "

### And again ---

"Are we fools? We are God's captivity
Are we wise? We are His promenade. Are we sleeping? We are drunk with God.

Then we are His Are we waking? beralda.

Then His clouds of Are we weeping? wrath.

Are we laughing? Flashes of His love."

Every night God frees the host of spirits. Frees them every night from fleshly prison Then the soul is neither slave nor master, Nothing knowe the bondsman of his bond-

Nothing knows the lord of all his lordship Gone from such a night, is eating sorrow, Gone, the thoughts that question good or 6711.

Then without distraction, or division, In this One the spirit sinks and slumbers"

The following is from the mystic poet Mahmad -

All sects but multiply the I and Thou, This I and Thou belong to partial being When I and Thou, and several being vanish,

Then mosque and church shall find Thee nevermore.

Our individual life is but a phantom, Make clear thine eye, and see reality "

The following verses are by Faridu 'd-din Shakrgunj (A.W. 662) -

"Man, what thou art is hidden from thyself.

Knew'st not that morning, mid-day, and the ere

Are all within Thee? The ninth heaven art Thou;

And from the spheres into the roar of time

Didet fall ere-while, Thote art the brush that painted

The hues of all the world—the light of hfe

That ranged its glory in the nothingness" Joy! joy! I triumph now, no more I know

Myself as simply me I burn with leve The centre is within me, and its wonder Lies as a circle everywhere about me.

Joy! joy! No mortal thought can fathom

me

I am the merchant and the pearl at once. Lel time and space he crouching at my feet

Joy! joy! When I would revel in a rapture.

I plunge into myself, and all things know "

Mr Lane, in his Modern Egyptians, gives a translation of a Sufi poem recited by an Egyptian Darwesh -

"With my love my heart is troubled, And mine eye-lid hind'reth sleep My vitals are dissever'd, While with streaming tears I weep. My union seems far distant Will my love e er meet mine eye? Alas | Did not estrangement Draw my tears, I would not sigh

By dreary mghts I'm wasted Absence makes my hope expire My tears, like pearls, are dropping, And my heart is wrapt in fire Whose is like my condition? Scarcely know I remedy Alas' Did not estrangement Draw my tears, I would not sigh.

O turtle-dove! acquaint me Wherefore thus dost thon lament? Art thou so stung by absence? Of thy wings depriv'd and pent? He saith, 'Our griefs are equal Worn away with love, I he Alas! Did not estrangement Draw my tears, I would not sigh

O First, and sole Eternal ! Show thy favour yet to me Thy slave, Ahmad El-Bekree, Hath no Lord excepting Thee. By Tá-há, the Great Prophet! Do thou not has wish deny. Alas | Did not estrangement Draw my tears, I would not aigh "

Dr Tholuck quotes this verse from a Darweeh Breviary

"Yesterday I heat the kettle-drum of dominion,

I pitched my tent on the highest throne; I drank, crowned by the Beloved,

The wine of unity from the cup of the Almighty"

One of the most characteristic Suff poems is the Persian poem by the poet Jami, en titled Salaman and Absal. The whole narrative is supposed to represent the joys of Love Divine as compared with the delusive fascinations of a Lafe of Sense. The story is

that of a certain King of Ionia, who had a son named Salāmān, who in his infancy was nursed by a young maiden named Absal, who, as he grew up, fell desperately in love with the youth, and in time ensuared him. Balaman and Absal rejoiced together in a life of sense for a full year, and thought their pleasures would never end A certain sage is then sent by the king to reason with the erring couple. Salaman confesses that the sage is right, but pleads the weakness of his own will. Salāmān leaves his native land in company with Absal, and they find themselves on an island of wonderful heauty Salaman, unsatusfied with himself and his love, returns once more to his native country, where he and Absal resolve to destroy themselves. They go to a desert and kindle a pile, and both walk into the fire Absāl is consumed, but Salāmān is preserved in the fire, and lives to lament the fate of his heloved one. In course of time he is introduced by the sage to a celestral beauty called Zuhrah, with whom he becomes completely enamoured, and Absal is forgotten.

Gelestial beauty seen,
He left the earthly, and once come to
know

Eternal love, he let the mortal go"

In the epilogne to the poem, the author explains the mystic meaning of the whols story in the following language —

"Under the outward form of any story
An inner meaning lies—this story now
Completed, do thou of its mystery
(Whereto the wise hath found himself a
way)

Have thy desire—no tale of I and Thou, Though I and Thou be its interpreters What signifies the King? and what the Sage?

And what Salaman not of woman born? And what Absal who drew him to desire?

And what the Kingdom that awaited

When he had drawn his garment from her hand?

What means that Fiery Pile? and what the Sea?

And what that heavenly Zuhrah who at

last Clear'd Absal from the murror of his eoul?

Learn part by part the mystery from

All sar from head to foot and understanding be.

The moomparable Creator, when this world

world

He did create, created first of all

The first intelligence—first of a chain
Of ten intelligence, of which the last
Sole Agent is this our Universe,
Active intelligence so call'd, the one
Distributor of evil and of good,
Of joy and sorrow. Himself apart from
matter,
In essence and in energy—His treasure

Subject to no such talisman—He yet 'Eath fashion'd all that is—material form,

And spiritual sprung from Him-by

Directed all, and in His bounty drown'd. Therefore is He that Firman-issuing King

To whom the world was subject. But because

What he distributes to the Universe Humself from still higher power receives, The wise, and all who comprehend aright.

Will recognise that higher in the Sage

His the Prime Spirit that, spontaneously Projected by the tenth intelligence, Was from no womb of matter reproduced A special easence called the Soul—a Child

Fresh sprung from heaven in raiment undefiled

Of sensual taint, and therefore call'd Salāmān.

And who Absal?—The lust-adoring body.

Slave to the blood and sense—through whom the Soul,

Although the body's very life it be, Does yet imbibe the knowledge and desire

Of things of sense, and these united

By such a tie God only can unloose, Body and soul are lovers such of other

What is the Sea on which they sail'd ?—
the Sea

Of anumal desire—the sensual abyse, Under whose waters lies a world of being

Swept far from God in that submersion.

And wherefore was Absil in that Isle Deceived in her delight, and that Saliman

Fell short of his desire?—that was to show

How passion tires, and how with time begins

The folding of the carpet of desire.

And what the turning of Salaman's heart

Back to the King, and looking to the throne

Of pomp and glory? What but the return

Of the lost soul to its true parentage, And back from carnal error looking up Repentant to its intellectual throne.

What is the Fire?—Assetic discipline,
That burns away the animal alloy,
Till all the dross of matter be consumed,
And the essential Soul, its raiment
clean

Of mortal taint, be left. But foras-

As, any life-long habit so consumed, May well recur a pang for what is lost, Therefore the Sage set in Salāmān's

A soothing fantom of the past, but still Told of a better Venus, till his soul She fill'd, and blotted out his mortal leve

For what is Zuhrah?—That divine perfection,

Wherewith the soul inspir'd and all array'd

Its intellectual light is royal blest, And mounts the throne, and wears the crown, and reigns

Lord of the empire of humanity

This is the meaning of this mystery, Which to know wholly ponder in thy heart.

Till all its ancient secret be onlarged Enough—the written summary I close, And set my seal

THE TRUTH GOD ONLY KNOWS"

### X The True Character of Suffirm

It will be seen that the great object of the Sūfī Mystic is to lose his own identity Having effected this, perfection is attained. This ideal conception of the Sūfī is thus expressed by Jalain 'd dinn'r-Rumī in his book, the Magnawī (p. 78). It represents Human Love seeking admission into the Sanctuary of Divinity—

"One knocked at the door of the Beloved, and a voice from within inquired, 'Who is there?' Then he answered, 'It is I' And the voice said, 'This house will not hold me and thee' So the door remained shut Then the Lover sped away into the wilderness, and fasted and prayed in solitude And after a year he returned, and knocked again at the door, and the voice again demanded, 'Who is there?' And the Lover said, 'It is Thou' Then the door was opened"

The Süfi doctrines are undoubtedly pantheistic, and are almost identical with those of the Biahmans and Buldhists, the Neo-Platonists, the Boghards and Beguins There is the same muon of man with God, the same emanation of all things from God, and the same final absorption of all things into the Divine Essence. And these doctrines are held in harmony with a Muhammadan view of predestination, which makes all a necessary evolution of the Divins Essence. The oreation of the oreation of the oreation of those who have departed from God, and their final return, are all events pre-ordained by an absolute necessity.

Bāyazīdu ?-Bieţāmī, a mystac of the ninth century, said he was a sea without a bottom, without beginning and without end Being asked, "What is the throne of God?" he answared, "I am the throne of God "What is the table on which the divine decrees are written?" "I am that table" "What is the pen of God—the word by which God orested all things?" "I am the pen. "What is Abraham, Moses, and Jesus?" "I am Abraham, Moses, and Jesus?" "What

are the angels Gabriel, Michael, Israfil?"
"I am Gabriel, Michael, Israfil, for whatever comes to true being is absorbed into
God, and this is God." Again, in another
place, al-Bistami cries, "Praise to me, I am
iruth I am the true God. Praise to me, I
must be celebrated by divine praise."

The chief school of Arabian philosophy, that of al-Ghauzali (A.E. 505), passed over to Suffism by the same reasoning which led Plotinus to his mystical theology After long inquiree for some ground on which to haso the certainty of our knowledge, al-Ghaszali was led to reject entirely all belief in the senses. He then found it equally difficult to be certified of the accuracy of the conclusions of reason, for there may be, be thought, some faculty higher than reason, which, if we possessed, would show the uncertainty of reason, as reason now shows the uncertainty of the senses. He was left in sceptionem, and saw no escape but in the Sufi union with Deity There alone can man know what is true by becoming the truth itself "I was forced," he said, " to return to the admission of intellectual notions as the bases of all certitude. This, however, was not by systematic reasoning and accumulation of proofs, but by a flash of light which God sent into my soul! For whoever imagines that truth can only be rendered evident by proofs, places narrow limits to the wide compassion of the Orestor"

Suffirm (says Mr Cowell) has arisen from the bosom of Muhammadanism as a vague protest of the human seul, in its intense longing after a purer creed. On certain tenets of the Qur'an the Sufis have erected their own system, prefessing, indeed, to reverence its authority as a divine revolution, but in reality substituting for it the oral voice of the teacher, or the secret dreams of the Mystic Dissatisfied with the barren letter of the Qur'an, Suffism appeals to human consciousess, and from our nature's felt wante, seeke to set before us nobler hopes than a gross Muhammadan

Paradise can fulfil

Whilst there are doubtless many amongst the Süfis who are earnest seekers after truth, it is well known that some of them make thoir mystical oreed a clock for gross sensual gratification. A sect of Süfis called the Muhābiyah, or "Revered," maintain the doctrine of community of property and women, and the sect known as the Mald matiyah, or "reproached," maintain the doctrine of necessity, and compound all virtus with vice. Many such do not hold themselves in the least responsible for sins committed by the body, which they regard only as the miserable robe of humanity which enourcles the pure spirit.

Some of the Sūfi poetry is most objectionable MacGuckin de Siane. in his Introduction to Ibn Khaliikin's Biographical Dictionary, says—— It often happens that a poet describes his mistress under the attributes of the other sax, lest he should oftend that excessive prudery of Oriental feelings which, since

the fourth century of Islamism, scarcely allows an allusion to women, and more particularly in poetry; and this rigidness is still carried so far, that Cairo public singers dare not amuse their auditors with a cong in which the beloved is indicated as a female. It cannot, however, be demed that the feelings which inspired poetry of this kind were not always pure, and that polygamy and jealousy have invested the morals of some Eastern nations with the foulest corruption

The story of the Rev Dr 'Imadu 'd-din (the emment native clargyman, a convert from Islam, now residing at Amritsar) is a remarkable testimony to the unsatisfying nature of Suffictic exercises to most the spiritual need of anxious soul. The following extract from the printed autobiography of his life will show this -

"I cought for union with God from tra-vellers and fagirs, and even from the insane people of the city, according to the tenets of the Sufl mystics The thought of utterly renouncing the world then came into my mind with so much power, that I left everybody, and want out into the desert, and became a faqir, putting on clothes covered with red cehre, and wandered here and there, from city to city and from village to village, step by step, alone, for about 2,000, or (2,500 miles) without plan or baggage Farth in the Muhammadan religion will never, indeed, allow true sincerity to be produced in the nature of man; yet I was then, although with many worldly motives, in search only of God. In this state I entered the city of Karuli, where a stream called Obolide flows beneath a mountam, and there I stayed to perform the Hisbu 'l-bahār I had a book with me on the doctrines of mysticism and the practice of devotion, which I had received from my religious guide, and held more dear even than the Quran In my journeys I slept with it at my side at nights, and took comfort in clasping it to my heart whenever my mind was perplexed religious guide had forbidden me to show this book, or to speak of its secrets to any-one, for it contained the sum of everlasting happiness, and so thus priceless book as even now lying useless on a shelf in my house I took up the book, and sat dewn on the bank of the stream, te perform the ceremonies as they were enjoined according to the following rules -The celebrant must first perform his ablutions on the bank of the flowing stream, and, wearing an unsewn dress, must sit in a particular manner on ons knee for twelve days, and repeat the prayer called Jugopar thirty times every day with a loud voice. He must not eat any food with sait, or anything at all, except some barley bread of flour lawfully carned, which he has made with his own hands, and baked with wood that he has brought himself from the During the day he must fast entirely, after performing his ablutions in the river before daylight and he must remain barefooted, wearing no shees; nor must be tench any man, nor, except at an

appointed time, even speak to anyone object of all this is, that he may meet with God, and from the longing desire to obtain this, I underwent all this pain. In addition to the above, I wrote the name of God on paper 125,000 times, performing a certain portion every day, and I cut out each word separately with scassors, and wrapped them up each in a ball of flour, and fed the fishes of the myer with them, in the way the book My days were spent in this prescribed manner, and during balf the night I slept, and the remaining half I set up, and wrote the name of Ged mentally on my heart, and saw Him with the eve of thought. When all this toil was over, and I went thence, I had no strength left in my body, my face was wan and pale, and I could not even hold myself up against the wind."

Major Durie Osborn, in his Islam under the Khalifs of Baghdad (p. 112), says "The spread of this Panthesatio spirit has been and is the source of incalculable evil throughout the Muhammadan world. The true function of religion is to vivify and illuminate all the ordinary relations of life with light from a higher world The weakness to which reli gious minds are pecuharly prone is to suppose that this world of working life is an atmosphere too gross and impure for them to live in They crave for better bread than They attempt to can be made from wheat inshion a world for themselves, where nothing shall soil the purity of the soul or disturb the serenity of their thoughts The divorce thus effected between the religious life and the worldry life, is disastrous to both ordinary relations of men become empired of They are considered all divine significance as the symbols of bondage to the world or to an evil deity. The religious spirit dwindles down to a selfish desire to soquire a felicity from which the children of this world are hopelessly excluded Pre-emmently has this been the result of Mnhammadan mysticism It has dug a deep gulf between those who can know God and those who must wander in darkness, feeding upon the hoaks of rites and ceremonies. It has affirmed with emphasis, that only by a complete renunciation of the world is it possible to attain the true end of man's existence Thus all the best and purest natures—the men who might have put a soul in the decaying Church of Islam—have been drawn of from their proper task to wander about in deserts and solitary places, or expend their lives in idle and profitiess passivity disguised under the title of 'apiritual centemplation' [ZIER] But this has only been part of the evil The logical result of Pantheism is the destruction of a moral law If God be all in all, and man's apparent individuality a delusion of the perceptive faculty, there exists no will which can act, no conscience which can reprove or appland. The individual is but a momentary seeming, he comes and goes like the snow-lake on the river a moment seen, then gone for ever' To reproach such an ephomeral creature for being the slaves of its passions, is to chide the thistledewn for yielding to the violence of the wind. Muhammadans have not been slow to discover these consequences. Thousands of reckless and profligate spirits have entered the orders of the derweshes to enjoy the liesnee thereby obtained. Their affectation of piety is simply a cloak for the practice of sensuality, their emancipation from the ritual of Islam involves a liberation also from its moral restraints. And thus a movement, animated at its outset by a high and lofty purpose, has degenerated into a fruitful source of ill. The stream which ought to have expanded into a fertilising river, has become a vast swamp, exhaling vapours charged with disease and death" [FAQIR]

(For further information on the subject of Eastern Mysticism the English reader is referred to the following works Hunt's Pantheism., Tholuck's Sufismus, Malcolm's History of Persia, Brown's Darweshes, Oxford Essays for 1855, by E B Cowell, Palmer's Oriental Mysticism, De Slane's Introduction to Ibn Khallikan, Bicknell's Translation of Hāfiz of Shirāz, Onseley's Persian Poets, Vaughan's Hours with the Mystics Persian and Arabic books on the subject are too numerous to mention 'Abdu'r-Razzāg's Dictionary of the Technical Terms of the Sūfis was published in Arabic by Dr Sprenger in Calcutta in 1845) [Faqir,

ZIER.

SUFTAJAH (هنگ The delivery of property by way of loan, and not by way of trust It is forbidden by the Sunni law (Hamilton's Hidayah, vol. 11. p 244)

SUHA LIBN 'AMR () One of the most noble of the Quraish, and one of their leaders on the day of the action of Badr. He was taken prisoner on that occasion. He embraced Islam after the taking of Makkah. He is said to have died a.H. 18.

SUICIDE Arabic Quttu nafsi-hi (i...ii j.i) Suicide is not once referred to in the Qur'an, but it is forbidden in the Tradiuons, where Muhammad is related to have said "Whoseever shall kill himself shall suffer in the fire of hell" (al-Bukhārī, Arabic ed., p 984), and "shall be excluded from heaven for ever" (ibid p 182) It is also related that the Prophet refused the funeral rites to a suicide (Abū Dā'ūd, Arabic ed., vol. li p 98), but it is usual in Muhammadan countries to perform the funeral service, although forbidden by the custom of the Prophet himself

SUKR (كر) [DRUNKENNESS]

SULAIM (مليم). Banū Sularm One of the powerful tribes of ancient Arabia, descended from the Banū 'Adwän.

SULAIMAN (chalm) [SOLOMON]

SULH (ملح) "Concord, reconciliation, peace." It occurs in the Qur'an, as follows.—

Sürah iv 127 "And if a waman fears

from her husband perverseness or aversion.
It is no crime in them both that they should be reconciled to each other, for reconcileation is best"

SULS (ثلث). "Three-quarters" of a Siparah of the Qur'an or of the Qur'an itself [QUE'AN]

SULTAN (CLL) A word in modern times used for a ruler or king, as the Sultan of Turkey Its literal meaning is "strength" or "might," and in this sense it occurs in the Qur'an —

Sürah xvii. 35 "We have given his next of kin authority"

Surah lxix 29 "My authority has perushed from me"

Sursh h. 38 "We sent him (Moses) to Pharach with a manifest power (miracle, or authority)"

SUNNAH (&...) Let "A path or way, a manner of life" A term used in the religion of the Muslim to express the custom or manner of life. Hence the tradition which records either the sayings or doings of Muhammad. Consequently all traditional law is divided into (1) Sunnatu 'I-Fi'l, or what Muhammad enjoined, (2) Sunnatu 'I-Qaul, or what Muhammad enjoined, (3) Sunnatu 'I-Taqrir, or that which was done or said in the presence of Muhammad, and which was not forbidden by him,

Those things which the rophet emphatically enjoined on his fellowers are called Sunnatu 'l-Hudā, "Sunna of Guidanos," or as-Sunnatu 'l-Mu'akkadah as, for example, the sounding of the agan before prayers Those things which have not been emphatically enjoined, are called as-Sunnatu 'l-Za'sdah, or "Superc-

gatory Sunnah "

The Honourable Syed Ahmed Khan, C S.L. says in his Essay on the Traditions, that "upon examining the sayings (or the Abadis), and the deeds (or the Sunnah) of the Pro-phet, we find (1) some of them relating to religion, (2) others connected with the peculiar circumstances of his life, (8) some bearing upon society in general, and (4) others concerning the art of Government." When Muhammad spoke on the subject of religion, he is held to have been inspired, and also when he performed a religious act he is beheved to have been guided by inspiration, but with regard to other matters, the degree to which he was inspired as held to be a subject for investigation as well as for discrimination. In support of this view, the following tradition is related by Riff' ibn Khadij: "The Prophet came to al-Madinah when the people were grafting the male bud of a date tree into the female in order to produce greater abundance of fruit, and he said, 'Why do you do this?' They replied, 'It is an ancient custom.' The Prophet said, 'Perhaps it would be better if you did not do it.' And then they left off the sustem, and the trees yielded but little fruit. The people complained to the Prophet, and he said, 'I am no more than a man. When I order anything respecting religion, receive at | but when Forder you about the affairs of the world, then I speak only as a man." (Mishkät,

book i ch vi pt 1)
'Abdu 'llab ibu Mas'ad says "The Prophet drew a straight line for us, and said, This is the path of God.' Then he drew several other lines on the right and left of it, and said. There are the paths of those who follow the devil. Verily my path (sunnah) is straight and you must follow it."

It is upon the sayings and customs of Muhammad that that traditional law is founded which is handed down in the Hadig, and which is treated of under the article TRADI-

SUNNI (124). Let. "One of the path" A Traditionist A term generally applied to the large sect of Muslims who acknowledge the first four Khalitahs to h ve been the rightful successors of Muhammad, and who receive the Kutabu 's-Sittuh, or ' six authentic" books of tradition, and who belong to one of the four schools of jurisprudence founded by Imam Abu Hamfah, Imam ash-Shafi'i, Imam Malik, or Imam Ahmad ibn Hambal.

The word Sunni is really a Persian form, with its plural Sunnigan, and stands for that which is expressed by the Arabic Allu's-Sumah, "the People of the Path" The word summen meaning a "path," but being applied to the example of Muhammad

A Summi is held to be a traditionist, not that any section of Islam rejects the traditions, but merely that the hunn's have arro gated to themselves this title and the rest of the Muslim world has acquiesced in the assumption, hence it comes to pass that although the Shi ahs, even to a greater degree than the Sunnis, rost their claims upon traditional evidence, they have allowed their opponents to claim the title of traditionists, and consequently Mr Sale and many European writers have stated that the Shi'shs reject the traditions

The Sunnis embrace by far the greater portion of the Muhammadan world According to Mr Wilfrid Blant's census, they are 145 millions, whilst the Shi'ahs are but some

15 millions.

The principal differences between the Sunnis and the Shi'ahs are treated of in the article sur'AH.

Supererogation, acts of. [HAPL.]

SURAH (%)-) Let "A row or series." A term used exclusively for the chapters of the Quran, of which there are one hundred and fourteen in number These chapters are called after some word which. occurs in the text, e.g. Suratu 'l-Hadid, the "Chapter of Iron" The ancient Jews divided the whole law of Moses into fifty-four siderim, or "sections," which were named after the same manner as the Surahs of the Qur'an. QUR'AN

(سترة) Let "That SUTRAH wherewith anything is concealed or covered " Something put up befero one engaged in prayer facing Makkah, to prevent others from intruding upon his devotions. It may be a stick, or anything a cubit in height and an meh in thickness (Mishkat, book iv. ch. x ) [PRAYER.]

SUWĀ' (٤١) An idol mentioned in Sürah lxxi. 22 Professor Palmer saya it was an idol in the form of a woman, and believed to be a relic of antediluvian times (Introduction to the Qur'an, p. xii)

SWEARING OATH.

Arabic khinzir (عنوير), SWINE pl khanāzīr Hob און khazīr fiesh as strictly forbidden to Muslims in four different places in the Qur'an, namely, Suraha u 168, v 4, vi 146, xvi 116, in which places rts use is prohibited with that which dieth of itself and blood

In the Traditions, it is related that Mn-hammad said that " when Jesus the Son of Mary shall descend from the heavens upon your people as a just king, and he will break the cross and will kill all the steme (Mishkat, book xxiii ch vi)

SYNAGOGUES [CHURCHES] SYRIA [SHAM]

T.

TA'AH (Lell) Lat. "Obedience." A word which occurs once in the Qur'an, Surah iv 88 "They say 'Obedience!'" It is an old Arabic word used for the worship and service of God.

Let. "That TA'ALLUQ (الحاد) Int. "That which is suspended" A division or district. A term applied in India to a district including

a number of villages, for which a fixed amount of revenue is paid, and the possession of which is hereditary as long as the revenue is paid. These to allugs, or, as they are commonly called, taluks, are of two kinds (1)

Huzur (from , "the State"), of which
the revenue is paid direct to Government, and (2) Mazkurs (from ,. "specified"), of which the revenue is paid through a chief. who thus farms the revenue. The term was introduced to India by the Muslim con-

TA'AM (plat). [FOOD]

TA'AWWUZ (Jaw) The ejaculation "I seek refuge from God from the cursed Satan," which forms part of the Mu-hammadan daily prayer It is called also hammadan daily prayer 'augun bi-'llah [PRATBE.]

TABARRUK (قىرك ) The commutation for an offering incumbent upon a reli gious medicant helding some endowment (waqf)

TABA'U 'T-TABI'IN (نبع النابعين) Let "The followers of the followers." Those who conversed with the Tā'bi'un (which term is used for those who conversed with Companious of Muhammad) Traditions related by them are received, but are of less authority than those related by persons who had seen the Prophet. [TRADITIONS]

A doctor of me-(طبيب) TABIB diems One who practises at-tibb, the "science of medicine." Hakim (lit "a philosopher") is also used to express a medical practitioner

TABI'UN (() pl of Tubi'
Those who conversed with the Associates or companions of Muhammad The traditions which they related are of high authority and form part of the Sunnah or traditional law [TRADITIONS]

TABLES OF THE LAW Arabic Alwah (c1,11), pl of Lauh The giving of the Law to Moses on tables is mentioned in the Qur'an, Surah vii 142 "We wrote for him (Moses) upon tables (alwah) a monition concorning every matter. But Muslim doctors are not agreed as to the number of the tables. The commentators al-Jalalan say that there were either seven or ten. [TEN COMMANDMENTS]

TABÜK (قوك). A valley in Arabia, celebrated as the scene of one of Muhammad's military expeditions, and as the place where he made a treaty with John the Christian prince of Allah. [TREATY]

(تابوت) TĀBŪT (1) The Ark of the Covenant, mentioned in the Qur'an, Sürah il 249 "Verily the sign of his (Saul's) kingship shall be that the Ark (Tabut) shall come to you and in it Sakinah from your Lord, and the relies left by Moses and Aaron, the angels shall bear it."

Tubut is the Hebrow Tebah used for Noah's Ark, and the Ark of bulrushes, Ex. il 8, and not 1778 Aton, the word in the Bible for the Ark of the Covenant

The commontator, al-Baixawi, says the Sakman was either the Taurat, or Books of Moses, or an idel of emeralds or rubies, the head and tail of which was like that of a gost, and the wings of feathers, and utlared a feeble ery, and when the a some say it was a representation of th phets

Al-Jalalan say the relies left in th were the fragments of the two tables Law, and the rod and robes and sh Moses, the mitre of Aaron, and the v manna. [ARK OF THE COVENANT, SAK

(2) A coffin or beer for the burnsl dead

(3) The representation of the funeral

Husain [MUHATRAM.]
(4) The box or ark in which the box the child Moses was placed by his moti fear of Pharach. See Qur'an, Sarah : "When we spake unto thy mother wha spoken . Cast him into the ark the him on the sea [the river], and the sea throw him on the shore and an enemy and an enemy to him shall take him And I myself have made thee an obj love, That thou mightest be reared in eye

TADBIR (تدبير) Post obit n mission of slaves In its primitive se means looking forward to the event of a ness In the language of the law, it m declaration of a freedom to be estat after the master's death. As whe master says to his slave, "Thou ar after my death". The slave so freed is (Hamilton's Historyak, a mudabber p 475) [SLAVERY]

TAFAKKUR ( ) Lit, "
templation or thought." According
Kitâbu 't-Tu'rifāt, it is the lamp c heart whereby a man sees his own e VITTUES

TAFSIR (المسير) Lit "Ex ing' A term used for a commentary book, but especially for a commentary Qur'an. [COMMENTARIES]

ar-TAGHABUN (التماني) "
tual decest" The title of the 64th St the Qur'an, the 1xth verse of which

"The day when He shall gather y gether for the day of the assembly v the day of Mutual Decest"

That is, when the blessed will dece disappoint the damned by taking the which they would have had in Paradi they been true behavers, and vice vered

TAGHLIB (-let) An Ar tribe who, on the first eproad of Islam occupying a province in Mesopotami professing the Christian faith. The Taghlib sent an embasey to Muha formed of sixteen men, some Muching some Christians The latter wore cro gold The Prophet made terms wit Christians, stipulating that they should selves continue in the prefession of religion, but should not baptize their al

Kätibu 'l- Waqedi, p 61

AT-TAGHTIS (التعليس) A term which coonrs in the Kashju 'z-Zunun for "baptism." [INJIL, SIGHBAH]

TĀGĦŪT (عاهوس). An idol mentioned in the Qur'an

Surah iv 54 "They believe in Jibt and

Ţaghūt "

Strah if 257 "Whose distelleres in Taghüt and believes in God, he has got a firm handle, in which is no breaking off"
Sürah ii 259 'But these who misbelieve

their patrons are Taghūt, these bring them lorth to darkness"

Jalalu 'd-din cays Taghat was an idol of the Quraish, whom certain renegade Jews honoured in order to please the tribe

Mr Lane observes that in the Arabian Nights the name is used to express the devil as well as an idol.

TA HA (山) The title of the exth Surah of the Qur'an, which begins with hese Arabic lettere Their meaning is unertain Some fancy the first letter stands or tuba, "beatstude," and the second for Hawiyah, the name of the lowest pit of hell Tak is also, like sah, and the English "hush," in interjection commanding silonce and might se here employed to enjoin a silent and reve ential listening to the revelation to follow

TAHALUF (WW) The swearng of botu plaintiff and defendant In a ivil suit of both seller and purchaser. In a lisagreement, if both should take ar cath, he Qazi must dissolve the sale, or contract Hamilton's Hedayah, vol u p 85)

TAHANNUS (حنث) Avoiding and abstaining from sin Worshipping God or a certain period in seclusion. The word s used in the latter sense for the seclusion of Suhammad on Mount Hira', when he is supsoeed to have received his first revelation Mishkat, book xxiv c. v) [INSPIRATION, MA'AU

TAHĀRAH (طهارة) "Purificaion, Including uuzu tayammum, masah, hust, and miswok, accounts of which are iven under their respective articles [PURI-ICATION ]

TÄHIR (الحاجر) A woman in a [PUBLIFICATION ] tate of purity

(تهلیل) TAHLIL The ejaculation, Lā rlāha rllā 'llāh ''' (لا الله الا الله), There is no delty but God'" (Mishkat, ook x. ch. ii }

Abū Hurairah relates that the Prophet aid, "That person who recites 'There is no eity but God,' one hundred times, shall resive rewards equal to the emancipating of an slaves, and shall have one hundred good eeds recorded to his account, and one hun-red of his sins small be blotted out, and the

words shall be a protection from the devil." ZIKR ]

TAHMID (نحميد) The ejaculation, "al-Hamdu h-'llah'" (المعد المال), "God be praised!" (Michkat, book x. chu)

'Umar ibn Shu'aib relates from his forefathers that the Prophet said, "He who recites 'God be praised,' a hundred times in the morning and again a hundred times in the evening, shall be like a person who has pro-vided one hundred horsemen for a phād, or religious war '"

TAHRIF (تحريف) The word used by Muhammadan writers for the supposed corruption of the Jewish and Christian scrip-[CORRUPTION OF THE SCRIPTURES]

AT-TAHRIM (التحريم) "The Pro-Qur'an, which begins with the words "Why O Prophet! dost thou forbid that which God hath made lawful to thee, from a deere to please thy wives" The object of this chapter was to free Muhammad from his obligation to his wife Hafsah, to whom he had recently eworn to separate entirely from the Coptio slave girl Mariyah

TAHZIB (تهديب) A book of traditions received by the Shi'shs, compiled by Shaikh Abū Ja far Muhammad, AH 466

AT-TÄ'IF (LUMI) The name of a town, the capital of a district of the same name in Arabia, which Muhammad besieged AH 8, but the city was surrounded by strong battlements and was provisioned for some months The siege was, therefore, raised by Muhammad, after he had out down and burned its celebrated vineyards (Mur's Life of Mahomet, new ed p 432)

TAIRAH (day8) 'Lightness. levity of mind." Condemned in the Hadis

TAIY (طی) An Arabian tribe who emigrated from al-Yaman to the Najd about the third century Some of them embraced Judaism and some Christianity, while a portion remained pagans and erected a temple to embraced Islam, A D 632, when 'Ali was sent

to destroy the temple of Fuls

Hatim at Tally, a Ohnstian Bedouin Arab, celebrated for his hospitality, is the subject of Eastern poetry He lived in the "time of ignorance," viz before Muhammad, but his eon 'Adi became a Muslim, and is num-bered among the "Companione" Hatim at-Tā 17 8 most famous act of liberality was that which he showed to an ambassador of the Greek Emperor, sent to demand of him as a present for his master, a horse of very great price The generous Arab, before he knew the object of this person's mission, slaughtered his horse to regale him, having nothing at the time in his nouse to serve in its stead. It is also said that he often caused as many as forty camels to be slaughtered for the

entertainment of his guests and the poor Arabs of the desert.

TAJ (gb) "A crown, a diadem."

The Mushm Khalifshs never wore a crown, the word is therefore not used in Muslim theology, but it is used by the Sufr faqire for the cap worn by a leader of a religious order, which is generally of a conical shape [EULAH]

AT-TAKASUR (ALSI). "Multiplying" The title of the cund Surah of the Qur'an, the opening verses of which are

"The desire of increasing riches occupieth you

Till you come to the grave "

TAKBIR (تكبير) The expression, "Allāhu akbar'" (אולה אליע), "God 18 very great!" (Mishkāt book x ch u)

The ejaculation frequently occurs in the daily liturey and in the numeral office.

[FRATER]

TAKBIRU 'T-TAHRIMAH ()

Linguis | The first takbir in the liturgical prayer, said standing, after the recital of which the worshipper must give himself up entirely to wiship [PRAYER, TAKBIR.]



TAKHARUJ (E) An arrangement entered into by some herrs at-law with ethers for their share of the inheritance, in consideration of some specific thing which excludes them from inheritance (Hamilton's Hidayah, vol. ii p 201)

AT-TAKWIR ( "The Folding up" The title of the LEERISt Surah of the Quran, which opens a solemn announcement of the Judgment Day by the words "When the sun shall be folded up"

TAKYAH ( LS) Lit. "A pillow; a place of repose" Used in all Muhammadan countries for—

(1) A place in which some celebrated saint has stayed. In Central Asia, these places are often merely marked by a few stones and a figs. but they are held sacred.

a flag, but they are held sacred.

(2) A monastery, or religious house, in which faqirs and ascetics reside, as the Tak-

yahe at Constantinople and Cairo

(8) A hostel or rest-house, as the Takyah at Damascus, which is a hostel for pilgrims Dr. Robinson describes it as a large quadrangular enclosure, divided into two courts, in the southern court of which there is a large mosque. Around the wall of the court runs a row of cells, with a portice or gallery of columns in front. This takyah was founded by Sultan Salim, AD 1516 (Researches, vol. in. p. 459)

TALAQ (3%) (I) The sentence of divorce [Divorce] (2) The title of the Layth Sürah of the Qur'an which treats of the subject of divorce

TALBİYAH (L.15) Let "Warting or standing for orders" The recitation of the following words during the pilgrimage to Makkah "Labbaika! Allahummah! Labbaika! Labbaika! Labbaika! Labbaika! Labbaika! Labbaika! Labbaika! Ma'lmuila' La Sharika-laka!" "I stand up for Thy service, O God! I stand up! I stand up! There is no partner with Thee! I stand up for Thy service; Verily Thine is the praise, the beneficence, and the kingdom! There is no partner with Thee!"

From the Mishkät (book xi. ch. 11 pt. 1), it appears that this hymn was in use amongst the idolaters of Arabia before Muhammad's

time [HAJJ]

TALHAH (& ), son of 'Ubaidu' lluh, the Quraish, was a grand-nephew of Abū Bak: He was a distinguished Companion and was honoured with the position of one of the 'Askarah Mubashsharah, or "ten patriarchs of the Muslim faith." He saved the life of Muhammad at the battle of Uhud He was slain in the fight of the Cappel, a. 8 36. aged 64, and was buried at al-Basrah

TALIB (-JL). Let "One who seeks' An inquirer A term generally used for a student of divinity, is Talibu 'I'm"

TALISMAN. Arabic (all) feleam, pl talesm. The English word is a corruption of the Arabic. A term applied to mystical characters, and also to seals and atomes upon which such characters are engraved or inscribed. The characters are engraved or of some other magical kind. Taksmans are used as charms against evil, for the preserving from enchantment or from accident, they are also sometimes buried with a hidden treasure to protect it. [AMULET, EXORCISM.]

## TALKING [CONVERSATION.]

of the Jews From Heb hand, "to learn" The learning of the Rabbia. Mr Emanuel Dentsch says

"It seems as if Muhammad had breathed from his childhood almost the air of contemporary Judaiam, as is found by us crystallized in the Talmud, the Targum and the Midrash.

"It is not merely parallelisms, reminiscences, allusions, technical terms, and the like of Judaism, its law and dogma and ceremony, its Halacha and its Haggadah (its law and legend), which we find in the Koran, but we think Islam neither more nor less than Judaism as adapted to Arabia—plus the Apostleship of Jesus and Muhammad."

(Literary Remains, p 64)

How much Muhammad was indebted to the Jewish Talmud for his doctrines, ethics, and ceremonial, is shown in an essay by the Jewish Rabbi, Abraham Geiger, in answer to the question put by the University at Bonn "Inquirator in fontes Alcorani sen legis Mohammedices cos, qui ex Judesismo derivandi sunt," of which a German translation has appeared, Was hat Mohammed aus dem Juden thume aufgenomment (Bonn, 1833), and is treated of in the present work in the article on JUDAISM

The Talmud consists of two parts The Mishna, or the text (what is called in Arabic the Matn), and the Gemara, or Commentary (Arabic Sharh). These two form the Tai-

mud.)

The Mishna (from Shanah, to "repeat') or the oral law of the Jews, was not committed to writing until about the year A.D 190, by Rabbi Judah, although it is said it was first commenced by Rabbi Akibah, A.D 180

The Gemara (at "that which is perfect") are two commentaries on the Mishna The one compiled by Rabbi Jochonam at Jerusalem about the middle of the third century, and the other by Rabbi Ashe at Babylon,

about the middle of the sixth

Canon Farrar (Lefs of Christ, vol is p 848), says "Anything more utterly unhistorical than the Talmad, cannot be conceived It is probable that no human writings ever confounded names, dates, and facts, with more absolute indifference."

And doubtless it is this unsatisfactory feature in the Talmud of the Jews which, to a great extent, accounts for the equally

unhistorical character of the Qur'an.

For information on the Talmud, the English reader can consult the following works: The Tulmud, by Joseph Bakklay, IA.D., Bishop of Jerusalem, 1878, A Talmude Mescellany, by Paul Isaac Hershon, 1880, Selections from the Talmud, by H. Polono, The Talmud, an article in the Quarterly Review, October, 1867, by Emanuel Deutsch, The Talmud, a chapter in The Home and Synagogus of the Modern Jew (Religious Tract Society). A complete translation of the Talmud is being

undertaken by Mr. P L Hershon, See Dr Farrar's Preface to the Talmudic Muscellany

TALQIN (cods) Lit. "Instructing" An exhortstion or instruction imparted by a religious teacher. It is specially used for the instruction given at the grave of a departed Muslim, at the close of the burnal service, when one of the mourners draws near the middle of the grave, addresses the deceased, and says—

"O servant of God and child of a female

servant of God.

"O son of such an one, remember the faith you professed en earth to the very last, this is your witness that there is no deity but God, and that derianly Muhammad is His Apostle, and that Paradise and Hell and the Resurrection from the dead are real, that there will be a Day of Judgment, and say "I confess that God is my Lord, Islam my religion, Muhammad (on whom be themercy and peace of God) my Prophet, the Qur'an my guide, the Ka'bah my Qiblah, and that Mus lims are my brethren' O God, keep him (the deceased) firm in his faith, and widen his grave, and make his examination (by Munkir and Nakir) easy, and exalt him and have mercy on him, O Thou most Mercuful!"

TALUT (طالوت) [SAUL ]

TAMATTU' (2245) Let "Reaping advantage" The act of performing the 'Umrah until its completion, and then performing the Hajj as a separate ceremony, thus resping the advantages of both [HAJJ, UMRAH]

TAMIM (خميم) An independent Arab tube of Makkan origin who occupied the north-eastern desert of Najd They fought by the side of Muhammad at Makkah and Hunsin

TAMJID (تمجيد) The expression.

"La haula wa lā quwwata ellā bi-'llāhi 'l
'aliyi 'l-'azīm'" (العليم المالي), "There is no power and strength
but in God, the High one, the Great" (Mesh-kāt, book x. ch 11.)

Abu Hurarah relates that the Prophet said, "Recite very frequently, 'There is no power and strength but in God,' for these words are one of the treasures of Paradisa. For there is no escape from God but with God And God will open for the reciter thereof eeventy doors of escape from evil, the least of which is poverty"

TANÂSUKH (اللحي). (1) In Muhammadan law, the death of one heir after another before the partition of an inheritance.

(2) At-Tinasukh The metempsychosis or Pythagorean system of the transmigration of souls, a doctrine held by the Hindus and Buddhists, but forming no part of the Muhammadan system

TANFIL (الميل). "Plundoring in religious warfare." Commended in the Qur'an,

Surah vini. 1 "They will question thee about the spoils Say. The spoils are God's and the Apostle's

TAQARRUB (-, Let "Seeking admittance or striving to draw near" A term used to express the desire of propitisting the Deity by prayer almsgiving, or sacrifice

TAQDIR ( Lat "To measure" The doctrine of Fate or Predestina-Lat "To meation, al-Qadr [PREDESTINATION]

Let "Guarding TAQİYAH (اللهة) A Shi ah doctrine. A pious fraud oneself " whereby the Shi'ah Muslim believes he is justified in either smoothing down or in denying the peculiarities of his religious belief, in order to save himself from religious persecution A Shi'ah can, therefore, pass himself off as a Sunni to escape persecution

The Shi'sh traditionists relate that certain persons inquired of the Imam Sadiq if the Prophet had ever practised taqiyah, or "religious dissimulation," and the Imam replied, "Not after this verse was sent down to the Prophet, namely, Surah v 71 O thou Apostle! publish the whole of what has been O thou revealed to thee from thy Lord, if thou do it not, thou hast not presched His message, and God will not defend thee from wicked men, fer God guides not the unbelieving people When the Most High became surety for the Prophet against harm, then he no longer dissimulated, although before this revelation appeared he had occasionally done so" (The Hayatu 'l-Qulub, Merrick's ed, p 96) [BHI AH]

TAQLID (تعليد) round" (1) Putting a v Let "Winding (1) Putting a wreath round a victim destined to be slam at Makkah (2) Girding with a sword, as a sign of investiture of a high dignitary (2) A term used in Muham-madau law for the following of a religious leader without due inquiry

TAQWĀ (تقوى) [ABSTINENCE]

TARAWIH (زارنج) The plural of runk, "Rest" The prayers, of usually tarmh, "Rest" tarwit, "Rest" The prayers, of usually twenty rak'ahs, recited at night during the month of Ramazan, so called because the congregation sit down and rest after every fourth rak'ah and every second " Salam. [BAMAZAK]

(تکة) TARIKAH A legacy, a bequest, an inheritance

AT-TARIQ (الطارق) "The night-comer" The title of the LXXXVIIh Surah of the Qur'an, beginning thus

" By the heaven, and by the night-comer ! But what shall teach thee

What the night-comer is?

"Tie the star of piorcing radiance"

According to al Wahidi, these words were revealed when Abu Talib, at the time of the evening meal, was startled by a shooting star. Noldeke, however, observes that the three verses seem rather to apply to a planet or a fixed star of particular brightness

TARIQAH (La.) "A path." A term used by the Sufis for the religious life. SUFIT

TARWIYAH (1955) Let "Satisfying thirst," or, according to come, "giving attention" The eighth day of the pilgrimage, so called either because the pilgrims give their camels water on this day, or because Abraham gave attention (rawwa) to the vision wherein he was instructed to sacrifice his son Ishmael (?) on this day

TASAWWUF (تموف) A word used to express the doctrines of the Sufis or The word Muhammadan mystics Suffism does not occur in the celebrated Arabic Diotionary, the Qamue, which was compiled A.H. 817, nor in the Schah, A.H 893 [SUFI ]

TASBĪH (سبعان) (1) The ejacula-tion, "Subhāna 'llāh!" (السبعان), "I extol the holiness of God!" or "O Holy God!" A most menturious ejaculation which, if recited one hundred times, night and morning, is said by the Prophet to atone for man's sins, however many or great (Mishkat, book E. ch. 11) (2) A Rosary

[ROSARY, ZIKR ] (تفهد) TASHAHHUD Lat "Testimony" A declaration of the Muslim faith recited during the stated prayers, immediately after the Tahiyah, in the same attitude, but with the first finger of the right hand extended, as a witness to the Unity of God. It 18 an follows "I testify that there is no deity but God, and I testify that Muhammad is the Messenger of God" It is also used as an expression of fath upon a person becoming a Muhammada i (Mishkāt, book iv ch xvi) [PRAYERS]



TASHRIQ (تشريق). Let. "Drying flesh in the sun." A name given to three days after the sacrifice at Makkah during the Pilgrimage, either because the flesh of the victim is then dried, or because they are net slain until sunrise. [HAJJ]

TASLIM (نسليم) The benediction at the close of the usual form of prayer, "As-salemu 'alaskum wa rahmetu ileh!" الله ورحمة الله (عليكم ورحمة), "The peace and mercy of God be with you." [PRATES.]

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The following (تسبيع) 'TASMI' ejaculation which is recited by the Imam in the daily prayers "God hears him who praises Him." [PRAYERS]

TASMIYAH (نسمية) Let "Giving a name" (1) A title given to the Basmallah, or the initial sentence, "In the name of God, the Compassionate, the Merofful." This occurs at the commencement of each chapter or Surah of the Quran, with the exception of the 1xth Surah [QUE AN] (2) Also used at the commoncement of any religious act (except sacrifice), such as prayer, ablutions, ec (3) The usual "grace before meat," amongst Muslims. [BISMILLAH]

TASNIM (منيم) Let "Anything convex and shelving at both sides" The name of a fountain in Paradise mentioned in the Qur'an, Sarah Ixxxiii. 28 "Mingled therewith shall be the waters of Tasnim"

TASWIB (حربت) Repeating the phrase, "As-salātu khairun mina 'n-naum" (i.e. "Prayer is better than sleep"), in the Agan for the early morning prayer [ARAN, PRAYER ]

(خرع) 'UWWAŢAT An act of supererogation. A term which includes both the sunnah and saff actions of the Muslim

Surah of the Qur'an, beginning with the

"Wee to those who start the measure Who when they take by measure from others, exact the full,

But when they mete to them or weigh to them, minish-

Have they no thought that they shall be raised again For a great day "

We learn from the Itaan that some commentators see in this passage allusions to Madinah circumstances, and consequently think that the Surah, or at least part of it, was revealed in that town. But in connection with such obviously Makkan verses, as 30 and following, where it is said

"The miners, indeed, laugh the faithful to

And when they pass by them, they wing at one another,

And when they return to their own people, they return jesting,

And when thet see them, they say, 'Verily these are the erring ones'

it appears evident, that the pride and arregance of the Makkans, founded on their illgotten wealth, is contrasted with the humble and precarious condition of the followers of Muhammad, to convey at the same tune a solemn warning, that the positions will be reversed on the Great Dav of Reckoning

TATHIR (poles) A purifying or cleansing of anything which is ceremonially unclean For example, if a dog drinks from a vessel, it becomes name, or "impure," but it can be purified (tathir) by washing it seven times. A mosque which has been defiled can be cleansed with dry earth or water, and by recitals from the Quran If the boots on the feet have been defiled, they can be purified by rubbing them on dry earth

Bera' ibn 'Azib says that Muhammad taught that the micturation of an animal lawful for food does not render clothes coremousally unclean (Mishkat, book 111 ch 1x) [PURIFICATION]

TATTOOING Muhammad forbade the custom of the idolaters of Arabia to prick the hands of their women and to rub the punctures over with wood, indigo, and (Meshkat, book xii. ch. i. other colours pt. 1)

TAUBAH (قبة) (1) Repentance (2) 4t-Taubah, a title of the 1xth Surah of the Qur'an. [PARDON, REPENTANCE.]

AT-TAUBATU 'N-NASUH (العبدة) Let "Sincere repentance" A term used by divines for true repentance of the heart, as distinguished from that only of the lips

(نوحيد) TAUHID A term used to express the unity of the Godhead, which is the great fundamental basis of the religion of Muhammad. [GOD]

TAUJIH (قومية) Any plous eja-culation recited by the pious before or after the Takbir (Missket, book iv ch zii) PHAYER.

TAURĀT (和) The title given in the Qur'an (Surah in. 2), and in all Mubammadan works, for the Books of Moses It is the Hebrew Torak," the Law"

The author of the Kachfu z-Zunun (the

bibliographical dictionary of Haji Khalifab),

The Taurat is the inspired book which God gave to Moses, and of which there are three well-known editions (1) The Tauratu 's-Sabaian, 'the Turah of the Seventy,' which was translated from the Hebrew into Greek by seventy-two learned Jews. (It is admitted by Christian writers that the Linw, e.e. the Pentatench, alone was translated first) It has since been translated into Syrjac and Arabic. (2) The Tauratu 'l-Qarra'm wa Rabbanis, 'the Taurat of the learned doctors and rabbins (3) The Tauratu 's-Sāmīruh, 'The Samaritan Pentatench'"

The same writer says the learned who have examined these editions of the Taurāt, found that although they agreed with each other and taught the unity of God, they do not contain an account of the stated prayers, the fast, the pilgrimage to Jerusalem, and althoughing, nor anything regarding heavon or hell, which is, he adds, a proof of the Taurāt having been altered by the Jews (Kashju 'g-Zunün, Flugel's edition, vol 11

p 459)

Although Muhammad professed to establish the Taurat of Moses (see Qur'an, Surahs in 180. in 78 iv 135), it would appear from the Traditions that he did not view with favour the reading of it in his presence.

It is related that 'Umar once brought a copy of the Taurat to the Prophet, and said, "This is a copy of the Taurat" Muhammad was silent, and 'Umar was about to read some portions of it Then Abu Bakr said, "Your mother weeps for you. Don't you see the Prophet's face look angry" Then 'Umar looked and he saw the Prophet was argry, and he said, "God protect me from the anger of God and of His Apostle I am satisfied with God as my Lord, Islam as my creed, and Muhammad as my Prophet' Then Muhammad said, "If Moses were alive and found my prophecy, he would follow me" [OLD TESTAMENT]

at-TAUWAB (حائيا). Literally "One who turns frequently, hence," the Relenting "One of the amety-nine names or attributes of God Freeded by the article, as a name of God, it occurs four times in the Süratu 'l-Baqarah (ii. 85, 51, 122, 165) and twice in the Süratu 't-Taubah (ix. 105, 119) In three of these passages, God's relenting mercy is illustrated by siriking instances taken from ancient and contemporaneous history, vis. in the case of Adam, of the Jews after their worshipping the golden calf, and of the three men who did not accompany Muhammad in the expedition to Tabük, and who, put under interdiction after his return, were not released from it till after fifty days of pengage

of penance
Surah h 85 "And words of prayer learned
Adam from his Lord and God releated to
wards him verily. He is the Releating, the

Mercuiul"

Surah u. 51 "And remember when Moses said to his people 'O my people verily ye

have sinned to your own hurt, by your taking to yourself the calf to worship it. Be turned then to your Creator, and slay the guilty among you, this will be best for you with your Creator.' So he relented towards you. verily He is the Relenting, the Merciful."

Sursh iv 119. "He has also turned in Mercy unto the the who were left behind, so that the earth, spacious as it is, became too straitened within them, that there was no straitened within them, that there was no was He turned to them that they might turn to Him Verily. God is He that turneth, the Merciful."

In the other places, mentioned above, and in two more (Sürahs xxiv 10 and xlix. 12), where the word is used as an adjective without the article, it describes God as ever ready to turn in forgiveness to man in general and to the Muslim in particular, if they turn in repentance unto him.

TAWAF ( ) The ceremony of circumambulating the Kabah seven times, three times in a quick step and four at the ordinary page. It is enjoined in the Quran, Sarah xxii 27 Shaikh 'Abdu 'I-Haqq says it was the custom of the Arabian idolaters to perform the tawaf naked. [HASJ]

TA'WIZ (Apsi). Let "To flee for refuge" An amulet or charm. A gold or silver case, inclosing quotations from the Qur'an or Hadis, and worn upon the breast, arm, neck, or we [AMULET]

TAXATION There are three words used for taxatiou in Muslim books of law (1) "Ushr (, de,), "the tenth", (2) Kharāj (el,4), "land revenue", (3) Jisyah (āya), "capitation tax"

(1) Lands, the preprietors of which become Muslims, or which the Imam divides among the troops, are 'Ushri, or subject to tithe, because it is necessary that something should be imposed and deducted from the subsistence of Muslims, and a tenth is the proportion most suitable to them, as that admits the construction of an oblation of act of piety, and also, because this is the most equitable method, since in this way the amount of what is levied depends upon the actual product of the lands

, (2) Lands, on the other hand, which the Imain subdues by force of arms and then restores to the people of the conquered territory, are Kharaji, or subject to tribute, because it is necessary that something be imposed and deducted from the subsistence of infidels, and tribute is the most suitable to their situation, as that bears the construction of a punishment, since it is a sort of hardship, the tax upop tribute land being due from the proprietor, although he should not have cultivated it. It is to be remarked, however that Makkah is excepted from this rule, as Muhammad conquered that territory by force of arms, and then restored it to the lahabitants without imposing tribute

It is written in the Janetu's-Saghir that all land subdued by force of arms, if watered by causis cut by the Gentiles, is subject to tribute, whether the Imam have divided it among the troops, or restored it to the original inhabitants, and if there he no eausis, but the land be watered by springs, which rise within, it is subject to tithe, in either case, because tithe is peculiar to productive land, that is, land capable of cultivation, and which yields increase, and the increase produced from it is occasioned by water The standard, therefore, by which tribute is due is the land being watered by tribute water, namely rivers, and the standard by which tithe is due is the land being watered by tithe water, namely, springs

If a person cultivate waste lands, the imposition of tithe or tribute upon it (according to Abu Yusuf) is determined by the neighbouring soils, in other words, if the neighbouring lands be subject to tithe, a tithe is to be imposed upon it, or tribute if they be subject to tribute, because the rule respecting anything is determined by what is nearest to it, as in the case of a house, for metance, the rule with respect to it extends to its court-yard, although it be not the owner's immediate property. The tribute established and imposed by 'Umar upon the lands of al-Iraq was adjusted as follows —Upon every parib of land through which water runs (that is to say, which is capable of cultivation) one sa and one dirham, and upon every jarib of pasture-land five dirhams, and upon every jarib of gardens and ore ards ten dirhams, provided they contain vines and date-trees

This rule for tribute upon arable and pasture lands, gardens, and orchards, 18 taken from 'Umar, who fixed it at the lates above-mentioned, none contradicting him, wherefore it is considered as agreed to by all the Compamons Upon all land of any other description (such as pleasure-grounds, saffron-fields, and so forth) is imposed a tribute according to ability, since, although 'Umar has not laid down any particular rule with respect to them, yet as he has made ability the standard of tribute upon atable land, so in the same manner, ability is to be regarded in lands of any other description The learned in the law allege that the utmost extent of tribute is one half of the actual product, nor is it allowable to exact more, but the taking of a half is no more than strict justice, and is not tyranmical, because, as it is lawful to take the whole of the persons and property of infidels, and to dutribute them among the Muslims, it follows that taking half their incomes is lawful a

(8) Jiegal, ercapitation-tax, is of two kinds. The first species is that which is established teluntarily, and by composition, the rate of which is such as may be agreed upon by both parties. The second is that which the liman himself imposes, where he conquers infidels, and then confirms them in their possessions, the common rate of which is fixed by his imposing upon every avowedly

rich person a tax of forty-eight dirhams per annum, or four dirhams per month, and upon every person in midding circumstances twenty-four dirhams per annum, or two dirhams per month, and upon the labouring poor twelve dirhams per annum, or one dirham per month.

(For further information see Raidu 'l-Muhtar, vol. 11 7, Fatau a-1-'Alamgiri 11 860;

Hidayah, vol. 1 102.)

TAYAMMUM ("Intending or proposing to do a thing" The ceremony of ablution performed with sand instead of water, as in the case of wazî. The permission to use sand for this purpose, when water cannot be obtained is granted in the Qur'an, Sûrah v 9—

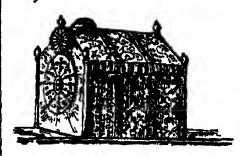
"He cannot find water, then take fine surface sand and wipe your faces and your hands therewith. God does not wish to make

any hindrance for you."

It is related in the Traditions that Muhammad said. "God has made me greater than all preceeding prophets, inasmuch as my ranks in worship are like the ranks of angels, and the whole earth is fit for my people to worship on, and the very dast of the earth is fit for purification when water cannot be obtained. (Mishkāt, book in the X.)

Tayammum, or 'purification by sand," is allowable under the following circumstances (1) When water cannot be procured except at a distance of about two miles. (2) in case of sickness whon the use of water might be injurious. (3) when water cannot be obtained without incurring danger from an enemy, a beast, or a reptile, and (4) when on the occasion of the prayers of a Feast day or at a funeral, the worshipper is late and has ne tuno to perform the waru. On ordinary days this substitution of tayammum for wazu is not allowable [wazu]

TA'ZIAH (Lys) Let "A consolation" A representation or model of the tomb of Hasan and Husain at Karbalā', carried in procession at the Muharram by the Shī'ahs It is usually made of a light frame of wood-work, covered with paper, painted and ornamented, and illuminated within and without. It is sometimes of considerable size and of elaborate execution according to the wealth of the owner [MUHAR-HAM]



A TATIABL (A F Hole)

TA'ZIR (325) From 'asr, "to consure or repel" That discretionary correction which is administered for offences, for which Hadd, or "fixed punishment," has not been appointed

According to the Sunni law the following

are the leading principles of Ta'zīr —

Ta'zir, in its primitive sense, means "prohibition," and also "instruction", in Law it signifies an infliction undetermined in its degree by the law, on account of the right syther of God, or of the individual, and the occasion of it is any offence for which hadd, or "stated punishment," has not been appointed, whether that offence consist in word

or deed

(1) Chastisement is ordained by the law, the institution of it being established on the authority of the Qur'an, which enjoins men to chastise their wives, for the purpose of correction and amendment, and the same also occurs in the Traditions It is, moreover, recorded that the Prophet chastised a person who had called another perjured, and all the Companions agree concerning this Reason and analogy, moreover, both evince that chastisement ought to be inflicted for acts of an offensive nature, in such a manner that men may not become habituated to the commission of such acts, for if they were, they might by degrees be led into the perpetration of others more atrocious also written in the Fatawa-1-Timur Tashi of Imem Sirukhsh that in ta'zir, or "ohastisement," nothing is fixed or determined but that the degree of it is left to the discrotion of the Qazī, because the design of it is cor-lection, and the dispositions of mon with respect to it are different, some being aufficiently corrected by reprimands, whilst others, more obstinate, require confinement, and even blows

(2) In the Fatawa-1-Shafi's it is said that there are four orders or degrees of chastisement -First, the chastisement proper to the most noble of the noble (or, m other words, princes and men of learning), which consists merely in admonition, as if the Qazi were to say to one of them, "I understand that you have done hus, or thus,' so as to make him ashamed Secondly, the chastisement proper to the noble (namely, commanders of armies, and chiefs of districts), which may be performed in two ways, either by admonition (as above), or by jarr, that is, by dragging the offender to the door and exposing hum to Thirdly, the chastisement proper to the middle order (consisting of merchants and shopkeepers), which may be performed by jurr (as above), and also by imprisonment, and Fourthly, the chastisement proper to the lowest order in the community which may be performed by jarr, or by unprison-

ment, and also by blows

(3) It is recorded from Abu Yûsuf that the ruler of a country may inflict chastisement by means of property, that is, by the exaction of a small sum in the manner of a fine, proportioned to the offence, but this doctrine is rejected by many of the learned

- (4) Imam Timur Tashi says that chastisement, where it is incurred purely as the right of God, may be inflicted by any person whatever, for Abu Ja far Hinduani, being asked whether a man, finding another in the act of adultery with his wife, might slay him, re-plied, "If the husband know that expostulation and beating will be sufficient to deter the adulterer from a future repetition of his offence, he must not slay him, but if he sees reason to suppose that nothing but death will prevent a repetition of the offence, in such case it is allowed to the husband to slay that man and if the woman were consenting to his act, it is allowed to her husband to slay her also " from which it appears that any man is empowered to chastise another by blows, even though there be no magnetrate present He has demonstrated this fully in the Muntafi and the reason of it is that the chastisement in question is of the class of the removal of evil with the hand, and the Prophet has authorized every person to re-move evil with the hand, as he has said "Whosoever among ye see the evil, let him remedy it with his own hands but if he be unable so to do, let him forbid it with his tongue " Chastisement, therefore, is evidently contrary to punishment, since authority to infliot the latter does not appertain to any but a magistrate or a judge This species of chastisement is also contrary to the chastisement which is meurred on account of the right of the individual (such as in cases of slander, and so forth), since that depends upon the complaint of the injured party, whence no person can inflict it but the magistrate, even under a private arbitration, where the plaintiff and defendant may have referred the decision of the matter to any third person
- (5) Chastisoment, in any instance in which it is authorized by the law, is to be inflicted where the Imam sees it advisable
- (6) If a person accuse of whoredom a male or female slave, an ummu 'l-walad, or an infidel. he is to be chastised, because this accusation is an offensive accusation, and punishment for slander is not incurred by it, as the condition, namely, Ihsan (or marriage in the sense which induces punishment for slander), is not attached to the accused chastisement, therefore, is to be inflicted. And in the same manner, if any person accuse a Muslim of any other thing than who redom (that is, abuse him, by calling him a reprobate, or a villain, or an infidel, or a thief), chastisement is incurred, because he injures a Muslim and defames him, and punishment (hadd) cannot be considered as due from analogy, since analogy has no concern with the necessity of punishment chastisement, therefole, is to be inflicted. Where the aggrieved party is a slave, or so forth, the chastisement must be indicted to the extremity of it but in the case of abuse of a Muslim, the measure of the chastmement is left to the discretion of the magistrate be it more or less, and whatever he sees proper let him

1 }

(7) If a person abuse a Muslim, by calling him an ass, or a hog, in this case ohastisement is not incurred, because these expressions are in no respect defamatory of the person towards whom they are used, it being evident that he is neither an ass nor a hog Some allege that, in our time, chastisement is indicted, since, in the modern scooptation, calling a man an ass or a hog is held to be abuse Others, again, allege that it is esteemed such only where the person towards whom such expressions are used happens to be of dignified rank (such as a prince, or a man of letters), in which case chastisement must be inflicted upon the abuser, as by so speaking he exposes that person of rank to contempt, but if he be only a common person, chastisement is not incurred and this is the most approved doctrine

(8) The greatest number of stripes in chastisement is thirty-nine (see 2 Cor 2: 24), and the smallest number is three. This is according to Abu Hausfah and Imam Muhammad Abu Yusuf says that the greatest number of stripes in chastisement is seventy-The restriction to thirty-nine stripes is founded on a saying of the Prophet "The man who shall inflict accourging to the amount of punishment, in a case where punishment is not established, shall be accounted an aggravator" (meaning a wanton aggravator of punishment), from which saying it is to be inferred that the infliction of a number of stripes in chastisement, to the same smount as in pumshment, is anlawful, and this being admitted, Abu Hanifab and Imam Muhammad, in order to determine the utmost extent of chastisement, consider what is the smallest punishment and this is punishment for Alander with respect to a slave, which is forty stripes, they therefore deduct there-from one stripe, and establish thurty-nine as the greatest number to be inflicted in chus-Abu Yusuf, on the other band, tisement has regard to the smallest punishment with respect to freezen (as freedom is the original state of man), which is eighty stripes, he therefore deducts five, and establishes seventyfive as the greatest number to be inflicted in chastisement as aforesaid, because the same is recorded of 'Ali, whose example Abu Yusuf follows in this instance It is in one place recorded of Abū I usuf that he deducted only one stripe, and declared the utmost number of stripes in chasti-ement to be seventy-nine Such, also, is the opinion of Zafr, and this is agreeable to analogy. Imam Muhammad, in his book, has determined the smallest number of stripes in chastisement to be three, because in fewer there is no chastisement. The more modern doctors assert that the smallest degree of chastisement must be left to the judgment of the Imani or Quai, who is to inflict whatever he may deem sufficient for chastisement, which is different with respect to different men. It is recorded of Abu Ythanf that he has alleged that the degree thereof is in proportion to the degree of the offence, and it is also recorded from him

that the chastisement for petty offences should be inflicted to a degree approaching to the punishment allotted for offences of a similar nature, thus the chastisement for libidinous acts (such as kissing and touching), is to be inflicted to a degree approaching to punishment for whoredom; and the chastisement for abusive language to a degree approaching to punishment for slander

(9) If the Qazi deem it fit in chastisement to unite impresonment with accorrging, it is, lawful for him to do both, since imprison-ment is of itself capable of constituting chastisement, and has been so employed, for the Prophet once imprisoned a person by way of chastising him. But as imprisonment is thus capable of constituting chastisement, in offences where chaspsoment is incurred by their being established imprisonment is not lawful before the offence be proved, murely upon suspicion, since imprisonment is in itself a chastisement contrary to offences which induce punishment, for there the accused may be lawfully imprisoned upon auspicion, as chastisement is short of pameh ment (whence the sufficiency of imprisonment alone in chastisement), and such being the case, it is lawful to unite imprisonment with hlowe

(10) The severest blows or stripes may be used in chastissment, because, as regard is had to lenty with respect to the number of the stripes, lenity is not to be regarded with respect to the nature of them, for otherwise the design would be defeated, and hence, lenity is not shown in chastisement by inflating the blows or stripes upon different parts of members of the body And next to chastisement, the severest blows or strapes sie to be inflicted in punishment for whoredom, as that is instituted in the Qur'ac. Whoredom moreover, is a deadly sin, insomuch that lapidation for it has been ordained by the law And next to pumshment for whoredom, the severest blows or stripes are to be inflicted in punishment for wine-drinking, as the occasion of punishment 18 there fully certified And next to punishment for wine-drinking, the severity of the blows or stripes is to be attended to in punishment for slander, because there is a doubt in respect to the occasion of the punishment (namely, the accusation), as an accusation may be either false or true, and also, because severity is here observed, in disqualifying the slanderer from appearing as an evidence wherefore severity is not also to be observed in the nature of the blows or stripes

(11) If the magnitrate infliot either punishment or chastisement upon a person, and the sufferer should die in consequence of such punishment or chastisement, his blood is Nadar, that is to say, nothing whatever is due upon it, because the magnitrate is sutherized therein, and what he does is done by decree of the law, and an act which is decreed is not restricted to the condition of safety. This is tualog us to a case of phishotomy, that is to say, if any person deafter

o be let blood, and should die, the operator is in no respect responsible for his death, and so here also It is contrary, however, to the case of a husband inflicting chastisement upon his wife, for his act is restricted to safety, as it is only allowed to a husband to chastise his wife; and an act which is only allowed is restricted to the condition of safety, like walking upon the highway Ash-Shāfi'i maintains that, in this case, the fine of blood is due from the public treasury, because, although where chastisement or punishment prove destructive, it is homicide by misadventure (as the intention is not the destruction, but the amendment of the sufferer), yet a fine is due from the public treasury, since the advantage of the act of the magnifrate extends to the public at large, wherefore the atonement is due from their property, namely, from the public treasury. The Hanafi doctors, on the other hand, say that whenever the magistrate inflicts a punishment ordained of God upon any person, and that person dies, it is the same as if he had died by the visitation of God, without any visible cause, wherefore there is no responsibility for it (See the Hidayah, the Durru 'l-Mukhtar, the Fatawa i-'Alamgiri, in loco) PUNISHMENT ]

TAZKTYAH (تركية) Lit "Purify-

ing" (1) Giving the legal alms, or zakāt
(2) The purgation of witnesses (
Hamilton's Hidayah, vol 11 p 674) (See institution of inquiry into the character of

" Let "Joining (ترويع) Lat "Joining A term used for a marriage contract [MAR-

TEMPLE AT MAKKAH, The [MABJIDU 'L-HARAM ]

[AZAB] TERAH THEFT. LARCENY

THEOLOGY Arabic al-'Ilmu'l-العلم الألوى The Science of God" In the Traditions, the term 'Ilm, "knowledge," is specially applied to the knowledge of the Qur'an

Shaikh 'Abdu 'l-Haqq, in his remarks on the term 'Ilm, says religious knowledge consists in an acquaintance with the Qur'an and

the Traditions of Muhammad

Muhammadan theology may be divided

(1) 'Ilmu 't-Tafsir, a knowledge of the Qur'an and the commentaries thereon.

(2) 'Ilmu 'l-Hadus, a knowledge of the Traditions

(8) 'Ilmu 'l-Usul, a knowledge of the roots, or of the four principles of the foundations of Muslim law, being expositions of the exegosis of the Qur'an and the Hadis, and the principles of Ima and Quas (4) 'Imu 'l-Fegh, Muslim law, wnether

moral, civil, or ceremonial.

(5) 'Ilmu 'l-'Aqa'id, scholastic theology, tounded on the six articles of the Muslim creed, the Unity of God, the Angels, the Books, the Prophets, the Resurrection, and Predestination. ['ILM.]

THUNDER Arabic Ra'd (44). In the Quran, Surah xin. 18, 14, it is said "He (God) it is who shows you the lightning for fear and hope (of ram), and He brings up heavy clouds, and the thunder celebrates His praise, and the angels, too, fear him, and He sends the thunder-olap and overtakes therewith whom He will, yet they wrangle about God! But He is strong in might"

AT-TIBBU 'R-RUHANI **(لطب** الرجاني) Let 'The science (medical) of the heart" A term used by the Sulis for a knowledge of the heart and of remedies for its health (See Krtabu 't-Ta'rifat )

TILAWAH (8,33) Let "Reading"
The reading of the Qur'an [QUR'AN]

"The Fig" (التين) TIN-TA title of the xcvth Surah of the Qur'an, the opening words of which are "I swear by the fig and by the clive"

TINATU 'L-KHABAL (diagonal) الحال) Let "The clay of putrid matter" The sweat of the people of hell An expression used in the Traditions (Mishkāt, book xv ch. vn pt. 1)

AT-TIRMIZI (الترمذي) The Jāmi'u 't-Tirmizi, or the "Collection of Tirmizi" One of the six correct books of Sunni traditions collected by Abū 'Isā Muḥammad ibn 'Isā ibn Saurah at-Tirmigī, who was born at Tirmig on the banks of the Jahun, AH 209 Died AH 279 [TRADITIONS.]

#### TITHE TAXATION ]

TOBACCO Arabic dukhān (المال) (smoke) In some parts of Syria tabagh ( ) and tutun (تحن), in India and Central Asia, tumaku, corruption of the Persian tambākū (تنباكو) Tobacoo was introduced into Turkey, Arabia, and other parts of Asia soon after the beginning of the seventeeth century of the Christian era, and very soon after it had begun to be regularly imported from America into western Europe. Its lawfulness to the Muslim is warmly disputed Wahhabis have always maintained its unlawfulness, and even other Muslims hardly contend for its lawfulness, but it has become generally used in Muslim countries In India, smoking is allowed in mesques, but in Afghanistan and Contral Asia, it is generally forbidden. The celebrated Muslim leader, the Akhund of Swat, although an opponent of the Wahhabis, condemned the use of tobacco on account of its exhibitating effects

TOLERATION, RELIGIOUS Muhammadan writers are unanimous in assering that no religious toleration was extended to the idolaters of Arabia in the time of the Prophet The only choice given them was death or the reception of Islam

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But they are not agreed as to how far idolatry should be tolerated amongst peoples not of Arabia. Still, as a matter of fact, Hindus professing idolatry are telerated in all Muelim countries Jews, Christians, and Majusis are telerated upon the payment of a capitation tax [JIZYAH, TREATY] Persons paying this tax are called Zimmis, and enjoy a certain teleration. (Fatāwā-1-'Alamgirī, vol. i. p 807) [ZDML]

According to the Hansfis, the following restrictions are ordained regarding those who do not profess Islam, but enjoy protection on

payment of the tax

It behoves the Imam to make a distinction between Muslims and Zimmis, in point both of dress and of equipage. It is, therefore, not allowable for Zummis to ride upon horses, or to use armour, or to use the same saddles and wear the same garments or headdresses as Muslims, and it is written in the Jāmi'u 's-Saghir, that Zimmi's must be directed to wear the kistij openly on the outside of their clothes (the kistij is a woollen cord or belt which Zimmis wear round their waists on the outside of their garments), and also that they must be directed, if they ride upon any animal, to provide themselves a saddle like the panniers of Bri SAR

The reason for this distinction in point of clothing and so forth, and the direction to wear the kistly openly, is that Muslims are to be held in honour (whence it is they are not saluted first, it being the duty of the highest in rank to salute first [SALUTATION]), and if there were no outward signs to distinguish Muslims from Zimmis, these might be treated with the same respect, which is not allowed. It is to be observed that the insignia incumbent upon them to wear is a woollen rope or cord tied round the waist, and not a silken belt.

It is requisite that the wives of Zimmis be kept separate from the wives of Muslims, both in the public roads, and also in the baths, and it is also requisite that a mark be set upon their dwellings, in order that beggars who come to their doors may not pray for them The learned have also remarked that it is fit that Zimmis be not permitted to ride at all, except in cases of absolute necessity, and if a Zimmi be thus, of necessity, allowed to ride, he must alight wherever he sees any Muslims assembled, and, as mentioned before, if there be a necessity for him to use a saddle, it must be made in the manner of the panners of an ass Zmmis of the higher orders must also be prohibited from wearing rich garments

The construction of churches or synagogues in the Muslim territory is unlawful, this being forbidden in the Traditions, but if places of worship originally belonging to Jews or Christians be destroyed, or fall to decay, they are at liberty to repair them, because buildings cannot endure for ever, and as the imam has left these people to the exercise of their own religion, it is a necessary inference that he has engaged not to

prevent them from rebuilding or repairing their churches and synagogues. If, however, they attempt to remove these, and to build them in a place different from their former situation, the Imam must prevent them, since this is an actual construction, and the places which they use as hermitages are held in the same light as their churches, wherefore the construction of those also is unlawful

It is otherwise with respect to such places of prayer as are within their dwellings, which they are not prohibited from constructing, because these are an appurtenance to the What is here said is the rule habitation with respect to caties, but not with respect to villages or hamlets, because, as the tokens of Islam (such as public prayer, festivals, and so forth) appear in cities, Zimmis should not be permitted to celebrate the tokens of infidebty there in the face of them, but is the tokens of Islam do not appear in villages or hamlets, there is no occasion to prevent the construction of synagogues or churches

Some allege that Zummis are to be prohibited from constructing churches or synagogues, not only in cities but also in villages and hamlets, because in the villages various tokens of Islam appear, and what is recorded from Abū Hanifah (that the prohibition against building churches and synagogues is confined to cities, and dues not extend to villages and hamlets) relates solely to the villages of al-Kūfah, because the greater part of the inhabitants of villages are Z minis, there being few Muslims among them, wherefore the tokens of Islam did not there appear, moreover, in the territory of Arabia Zimmis are prohibited from constructing churches or synagogues, either in cities or villages, because the Prophet has said "Two religions cannot be possessed together in the peninsula of Arabia" (See Fatawa-1-'Alamgiri, Durru 'l Mukhtar, Hidayah, in loco ) [ZIMMI]

TOMBS. The erection of tombs and monuments over the graves of Muslims is forbidden by the strict laws of Islam the teaching of the Traditions on the subject is unmistakable, as will be seen by the follewing Ahadis (Mishkat, Look v ch. vi. pt. 1)

Jabir says "The Prophet prohibited

building with morter on graves"

Abū "l-Haiyāj al-Asadī relates that the Khalifab 'Ali said to him "Shall I not give you the orders which the Prophet gave me, namely, to destroy all pictures and images, and not to leave a single lofty temb without lowering it within a span from the ground "

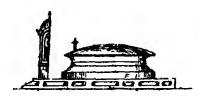
Sa'd ibn Abi Waqqas said, when he was "Make me a grave towards Makkah, and put unburnt bricks upon it, as was done upon

the Prophet's "
The Wahhabis consequently forbid the erection of monuments, and when they took possession of al-Madinah, they intended to destroy the handsome building which covers the grave of the Prophet, but were prevented by accident. (See Burton a Prigrimage, vol. 1.

p. 854.) [WAHHARI ]
But notwithstanding the general consensus of orthodox opinion, that the erection of such buildings is unlawful, domed tombs of anbstantial structure, similar to the illustration given en this page, are common to all Mu-hammadan countries, and masonry tembs are always erected over the graves of persons of respectability.

Some have a head-stone, in which there are recesses for small oil lamps, which are lighted every Thursday evening Persons of distinction are generally honoured with tombs constincted with domes The specimens given in the illustrations are common to all parts of

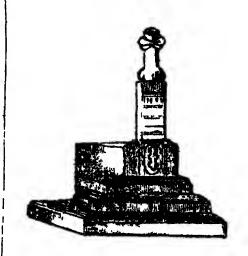
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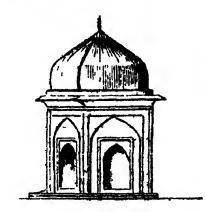
The most common form of structure is not dissimilar to that which is erected in Christian cemeteries but it is usual to put a head stone to the grave of a male on which is a figure representing the turban as a sign of authority Sometimes there is a cavity in the top of the grave-stone filled with mould, in which flowers are planted



Writing of the grave vards of Damascus, Mr Wellsted says "I know of nothing which displays the Moslem character to more ad vanings than the care they bestow on their burns grounds On Friday the Moslom Sun-day, those of Damescus afford at once a touching and animated scene. The ste selected for the remains of those most cherished in life is generally picturesqualy situated, in some lower spot, beneath the lofty cypress or quivering poplar Here a headstone of marble, covered with macriptions and of a male, surmounted with a turban, mingles with costher buildings, of an oblong form, very tastefully and elaborately inscribed with sentences from the Koran The greatest care is observed in preserving those sepul-chral monuments. A small aperture is left in some portions, which is filled with earth, and in them the females plant myrtle and other flowers, and not infrequently water them with their tears On the day I have named, they may be perceived in groups, hastening to perform the sad but pleasing office of mourning for the departed '(Tracele to the City of the Calipha, vol 1 p 848)



Mr Lane (Arabian Nights, vol 1 p 488) says the tomb "1s a hollow, oblong vault, one side of which faces Mekkeh, generally large enough to contain four or more bodies, and having an oblong monument of stone or brick constructed over it with a stella at the head Upon the former of these two and foot stel (which is often inscribed with a text from the Kur-un, and the name of the deceased, with the date of his death), a turban, or other head-dress, as sometimes carved, shewing the rank or class of the person or persons burned beneath, and m many cases, a cupola, supported by four walls, or by columns, &c , 13 constructed over the smaller monument. The body is laid on its right side, or inclined by means of a few crude bricks, so that the face is turned towards Mekkeb, and a person is generally employed to dictate to the deceased the answers which he should give when he is examined by the two angels Munkir and Nekoor" [TALQIN]



The tombs of the imperial family of Turkey are amongst the most interesting sights of the city of Constantinople. They are prisicipally eracted in the outer courts of mosques and behind the mibrab One of the finest of these mausoleums is that of Sultan Sulaiman I., who died a.D 1566 It is an estagonal building of divers coloured marbles, with support the dome, which is elaborately painted in red and discate arabesque It contains the remains of three Sultans, Sulaiman I, Sulaiman II, and Ahmad II, besides some female members of the family. The biers are decorated with rich embroideries and costly shawls, and with turbans and aigrettes; and that of Sulaiman I is surrounded by a railing initial with mother-of-

pearl. The mansoleum of the Emperor Jahangur at Shahdarrah, near Lahore, is one of the finest Muhamwidan tombs in the world It is situated in a garden 1,600 feet square There is, first, a fine corridor 238 feet long, from which to the central dome is 108 feet The passage to the tomb is paved with beau tifully streaked marble from Japur and other places. The earcophagus stands on a white marble platform, 18 feet 5 mches long from north to south, and 8 feet 9 inches broad The sarcophagus itself is of white marble, and is 7 feet long On the cast and west hides of it are the minoty-mine names of God [GOD, NAMES OF] most beautifully carved, and on the south side is inscribed "The glorious tomb of His High Majesty, the Asylum of Protectors, Nuru 'd-din Muhanimad, the Emperor Jihangir, A.H 1037 (A D 1627) On the north end of the tomb is in Arabic, "Allah the Laving God. There is no derty but God over the invisible world and all things. He is the Merciful and the Compassionate." On the top is a short passage from the Qur'an, written in beautiful Tughra The central dome of the building is 27 feet square, and on the four sides there are tine screens of trells work Just inside the entrance, and to the right of it, is a staircase with twenty-five steps, which loads up to a magnificent tesselated pavement, at each corner of which is a minaret 95 feet high from the platform. This platform is 211 feet 5 mohes square, and is truly beautiful marble wall ran round the payoment, butait was taken away by the Sikhs, and it has been replaced by a poor substitute of masonry. The minerets are tour storeys high, and are built of magnificent blocks of stone & feet by 61 feet, and in them are stops leading to the top of the building, from which there is s fine view of Labore

The tomb of Ahmad Shah Abdali st Kandahar, is an ectagonal structure, overlaid with coloured porcelain bricks, and is surmounted with a gilded dome, surrounded by small minarets. The pavement inside is covered with a carpet, and the sarcophagus of the Afghan king is covered with a shaw. The tomb reself is made of Kandahar stone, mailed with wreaths of flowers in coloured marble. The interior walls are prettily painted and the windows are of fine trellis wefi.

The sepulchre of the Taimur, who died A.D. 1405, is at Samarkand in Bukharah, and is described by M Vambery as a neat little chapel crowned with a splendid dome, and encircled by a wall in which there is an arched gate On both sides are two small domes, minature representations of the large one in the centre. The court-yard between the wall and the chapel is filled with trees; the garden being much neglected. entering the dome, there is a vestibule which leads to the chapel itself This is octagonal, and about ten short pages in diameter the middle, under the dome, that is to say, in the place of honour, there are two tombs, placed lengthways, with the head in the direction of Makkah. One of these tombs is covered with a very fine stone of a dark groun colour, two and a half spans broad and ten long, and about the thickness of and fingers. It is laid flat in two pieces over the grave of Taimar. The other grave is covered with a black stone. It is the temb of Mir Synd Bakar, the teacher and spiritual guide of Taimur, and beside whose grave the great Ameer gratefully desired to be buried Round about he other tembstones great and The inscriptions are simple, and are small in Arabic and Perman

It has often been the case that Muhammadan kings have erected their mansoleums during their lifetime, although such acts are strictly contrary to the teachings of their Prophet. A remarkable matance of this is to be seen at Bujapur in India, where the unfinished tomb of 'Ah 'Adl Shab (A.D. 1557) 18 still to be seen, having never been completed after his burnal His successor, Ibrahim (A.D. 1579), warned by the fate of his predecessor's tomb, commenced his own on so small a plan -116 feet square—that, as he was blessed with a long and prosperous reign, it was only by ornament that he could render the place worthy of humself This he accomplished by governing overly part with the most exquisite and elaborate carvings. The ornamental carvings on this tomb are so numerous, that it is said the whole Qur'an is engraven on its walls The principal apartment in the tomb is a square of forty feet, covered by a stone roof perfectly flat in the centre, and supported by a cove projecting ten feet from the wall on every side Mr Fergusson says "How the roof is supported is a mystery, which can only be understood by those who are familiar with the use the Indians make of masses of concrete which, with good mortar, seems capable of infinite applications unknown in Europe." (Architecture, vol m p 562.) The tumb of Mahmud, Ibrahim's successor (A D 1626), was also built in his lifetime, and remarkable for its simple grandeur and constructive boldness. It is internally 185 feet each way, and its area is consequently 18,225 square feet, while the Pantheon at Rome has only an area of 15 888 feet.

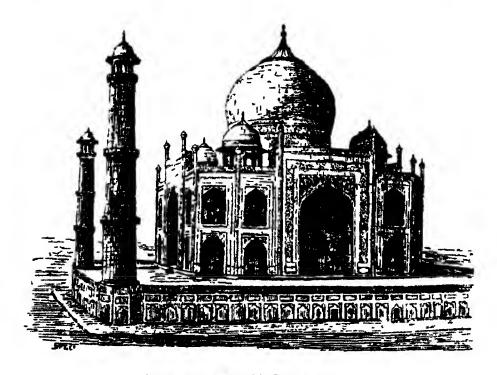
The tomb of linem ash-Shaffi, the founder of one of the four orthodox scots of the Sunnis, and who died a H 204, is still to be seen near the city of Caire. It is surmented h

a large dome, with a weathercock in the form of a boat. It is said to have been erected by Yūsuf Ṣalāhu 'd-Dīn (Ṣaladın). The interior is cased to a height of eight feet with marble, above which the whole building is coloured in recent and unartistic style. The windows contain coloured glass. There are three niches, with a fourth in the form of a mārāb, marking the direction of Makkah. The covering of the tomb of the celebrated Muslim doctor is of simple brocade, embroidered with gold. It is enclosed with a wooden railing, inlaid with mother-of-pearl, the corners being clasped with silver fittings. At the head of the tomb is a large surban, partly covered with a Cashmere shawl Near the head of the tomb is a marble pillar, with sculptured miscriptions, coloured red and gold. From the roof are suspended a few porcelain lamps, and lamps of glass, as well as estrich eggs, hang in profusion from the canopy of the tomb and from light wooden beams. The walls and tomb-enclosure are adorned with scrolls. Close to the building are four other tombs of the Imām's family.

The tomb of Zubaidah, the beloved wife of the celebrated Khalifah Hārūnu 'r-Rashid, the hero of the tales of The Thousand and One Nights, is a simple edifice standing on a aloping eminence, within an extensive cemetery outside the city of Baghdad It is a building of an octagonal shape, thirty feet in diameter, and surmounted by a spito In the upper part of the building are two ranges of windows,

the upper of which presents the flattened and the lower the pointed arch. The spire is a mere sharpened cone, ornamented without with convex divisions corresponding to concave arches within. The interior is occupied by three oblong buildings of masonry, coated with lime. A modern Pacha and his wife have now the honour of reposing beside the remains of the fair Persian, and an inscription over the porch testifies that their remains were deposited nine centuries after the favourite wife of the renowned Khalifah

A very interesting specimen of tomb architecture is found at Sultaniah in Persia. It is the sepuchre of one Muhammad Khuda-Texter ascribes the building to bandıa Khudabandish, of the Sufi dynasty, A.D 1577-85, but Fergusson says its style shows that the monument must be two or three hundred years older than that king Ker Porter says it is the work of the Tartar Mu-hammad Khudabandia, who was the suocossor of Ghazan Khan, the builder of the celebrated mosque at Tabriz, who, being seized with as much zeal for his Shi ite faith as his predecessor had been for the Sunnite, his intention was to lodge in this mansoleum the remains of 'Ali and his son al-Husain. This intention, however, was not carried into effect, and consequently the bones of the founder repose alone in this splended shrine, and not under the central dome, but in a side chamber The general plan of this building is an octagon, with a small chapel opposite the entrance, in



THE TAJ AT AGRA. (A. F Hole.)

which the body lies. Internally, the dome is 81 feet in diameter by 150 feet in height, the octagon being worked (Mr Fergusson says) into a circle by as elegant a series of brackets as, perhaps, ever were employed for this pur pose The form of the dome is singularly graceful and elegant, and superior to anything of the kind in Persia. The whole is oovered with glazed tiles, rivalling in richness those of the celebrated mosque at Tabriz, and with its general beauty of cutline, it affords one of the finest specimens of this style of architecture found in any country

The grave of the Persian poet Hāfiz, at Shiras in Persia, is a single block of beautiful murble from Yezd, of which shout eighteen inches appear above the ground It is a fine slab, is perfectly flat, and is nine feet long by two feet nine inches in width. Raised in low relief, in the centre of the top of the slab, is one of the poet's odes in the beau-tiful letters of the Porsian alphabet, and round the edges, in a band about five inches deep, is another ode. The temb which is probably about two hundred years old, is utuated in a square enclosure or garden, and the ground around is thickly beset with tombs, mostly flat like that of the poet.

The finest specimen of monumental architecture is the celebrated Tay at Agra, erected over the grave of Urjammad Banu Begum, called Muntaz-1-Muhall, or the "Exalted One of the Palace," the favourite wife of the Emperor Shah Jahan, who died about A.D 1629 The designs and estimates for the building are said to have been prepared by a Venetian named Geronimo Verrouso, but the architect died at Labore before its completion, and the work is supposed to have been handed over to a Byzantine Turk. Mr Keene says that it is certain Austin the French artist, was consulted Mr Fergusson gives the following particulars of this re-

markable building

"The enclosure, including garden and outer court, is a parallelogram of 1,860 feet by more than 1,000 feet The outer court, surrounded by arcades and adorned by four gateways, is an oblong, occupying in length the wholo breadth of the enclosure, and is about 450 The principal gateway leads from feet deep this court to the garden, where the tomb is seen framed in an avenue of dark cypross trees The plinth of white marble is 18 feet high, and is an exact square of 313 fest each way At the four corners stand four columns or towers, each 137 feet high, and crowrod with a little pavilien. The mausoleum itself occupies a space of 186 feet square, in the centre of this larger square, and each of the four corners is cut off opposite each of the The central dome is 50 feet in diameter by 80 feet in height. On the platform in front of the jumeb, or false mosque, is a tracing of the topmost spine, a gilded spike crowning the central dome to the height of 30 feet. The interior is lighted from marble trellised-screen lights above and below "--- Fergusson's History of Archi-tecture, vol li p 693) [EIYARAH]

TRADITION. It is the belief of all Muhammadans, whether Sunni, Shi'ah, or Wahhabi, that in addition to the revelation contained in the Qur'an, the Prophet received the Wahy ghair Matlu (let. " an unread revelation"), whereby he was enabled to give authoritative declarations on religious questions, either moral, ceremonial, or doctrinal. Muhammad traditions are therefore supposed to be the unmapired record of mapired sayings, and consequently occupy a totally difditions in the Christian Church The Arabic words used for these traditions are Hadig (مديمه), pl Ahādu, "a saymg", and Sunnah (فد), pl Sunan "a custom" The word Hadis, in its singular form, is now generally used by both Minhammadan and Christian writers for the collections of traditions. They are records of what Mnhammad did (Sunnatu 'l-fi'l), what Muhammad enjoined (Sunnatu'l quul), and that which was done in the presence of Muhammad and which he did not forbid (Sunnatu 't-tagrir') They also include the authoritative sayings and doings of the Companions of the Prophet

The following quotations from the Traditions as to the sayings of Muhammad on the subject of this oral law, will explain the position which he intended to assign to it.

"That which the Prophet of God hath made unlawful is like that which God him-

self hath made so."

"I am no more than a man, but when I enjoin anything respecting religion receive it, and when I order anything about the affairs of the world, then I am nothing more than

"Verily the best word is the word of God, and the best rule of life is that delivered by

Muhammad'

"I have left you two things, and you will not stray as long as you hold them fast The one is the book of God, and the other the law (sunnah) of His Prophet"

" My sayings do not abrogate the word of God, but the word of God can abrogate my

sayings

" Some of my injunctions abrogate others" (Mishkat, book 1 ch. vl.)

Muhammad gave very special injunctions respecting the faithful transmission of his sayings, for, according to at-Tirmizi, Ibn 'Abbas relates that Muhammad said "Convey to other persons none of my words, ex-bept those ye know of a surety Verily he who represents my words wrongly shall find a place for himself in the fire."

But notwithstanding the severe warning even by their Prophet, it is admitted by all Muslim scholars that very many spurious traditions have been handed down Abū Da'ūd received only four thousand eight hundred traditions out of five hundred thousand, and even in this careful selection, he states, that he has given "those which seem to be authentic and those which are nearly so" (Vide Ibn Khalikan, vol 1 p 590)
Out of forty thousand persons who have

been instrumental us handing down traditions, al Bukhārī only acknowledges two

In consequence of the unrobable character of the Traditions, the following canons have been framed for the reception or rejection (wide Nukhbatu 'l-Fuyr, by Shaith Shihabu 'd-Din Ahmad, ed by Captain N Lucs)

I With reference to the character of those who have handed down the tradition -

(1) Hadigu 's-Sahih, a genume tradition, is one which has been handed down by truly pious persons who have been distinguished for their integrity

(2) Harligu !- Hasan, a mediocre tradition, 18 one the narrators of which do not approach in moral excellence to those of the Sahih

class

(3) Hadiga 's-Za'if, a weak tradition, is one whose narrators are or questionable authority

The disputed claims of narrature to the e three classes have proved a fruitful source of learned discussion, and very numerous are the works written upon the subject.

II With reference to the original relators

of the Hadis

(1) Hadigu 'l-Marfit, an exalted tradition is a saying, or an act, related or performed by the Prophet himself and handed down in a tradition

(2) Hadigu 'l-Mauguf, a restricted tradition, is a saying of an act related or performed by one of the ashab, or Companious of the

Prophet

(3) Hadisu 'l-Maqtu', an intersected tradition, is a saying or an act rolated or per formed by one of the Tabi'un, or those who conversed with the Companions of the Pro-

phet

III With reference to the links in the chain of the narrators of the tradition, a Hadis is either Muttagel, connected, or Munquit', disconnected If the chain of parrators is complete from the time of the first utter ance of the saying or performance of the act recorded to the time that it was written down by the collector of tradit one, it is Muttagil, but it the chain of narrators is incomplete, it is Mungati'

IV With reference to the manner in which the tradition has been nurrated, and trans

mitted down from the first -

(1) Hadigu 'l-Mutawiter, an undoubted tradition, is one which is banded down by very many distinct chams of parrators, and which has been always accepted as authentic and genuine, no doubt even having been raised against it. The learned doctors say there are only five such traditions, but the exact num ber 14 disputed

(2) Hudin 'l-Mashhu, i well-known tradition 14 one which has been landed lown by at least three distinct lines of part iters It is called also Mustafiz, dufused Ir in also used for a tradition which was at first rocorded by one person, or a few advidual, and afterwards became a popular tradition

(8) Hadigu 'l-'Azīz, a rere tradition, is one related by only two lines of narrators,

(4) Hadigu l-Gharib, a poor tradition, is one related by only one line of narrators.

(5) Khabaru'l-Währd, a single saying, is a term also used for a tradition related by one person and handed down by one line of narrators. It is a disputed point whether a Khibar Wahid can form the basis of Muslim dectrine

(6) Hadieu 'l Mursal (lit. " a tradition let loose"), is a tradition which any collector of traditions, such as al-Bukhari and others, records with the assertion, "the Apostle of

God said."

(7) Rwaynh, is a Hadis which commences with the words "it is "slated," without the authority being given.
(8) Hadigu V-Mauzu, an excented tradition,

is one the untruth of which is beyond dispute.

The following is a specimen of a hadis, as given in the collection of at-Tirmizi, which will exemplify the way in which a tradition

is recorded .

"Abū Kuraib said to us (haddasa-nā) that Ibiāhīm ibn Yūsui ibn Abī lehāq said to us (haddaşu-nü), from (an) his father, from (an) Abū Ishāq, from ('an) Tulātā ibn Musārif, that he said, I have heard (samt'tu). from 'Abdu 'r Rahman ibn Ausajah, that he said (yaqulu), I have beard (sumstie) from Bara ibn 'Azib that he said (yaqulu) I have heard (sumifu) that the Prophet said, Whoever shall give in charity a milch cow, or silver, or a leathern bottle of water, it shall be equal to the freeing of a slave."

The Honourable Syed Ahmed Khan Bahadur, OSI, an educated Muhammadan gentleman, in an L say on Mohammedan Traditions, gives the following information -

### The Style of Composition employed in the emparting of a Tradition

For the purpose of expressing how a tradition had been communicated from one per son to another, certain introductory verbal forms were selected by duly qualified persons, and it was incumbent upon every one about to narrate a tradition, to commence by that particular form appropriated to the said tradition, and this was done with the view of securing for each tradition the quantum of credit to which it might be justly entitled

These introductory verbal forms are as follow (1) عدنيا "He said to me" (2) معمد "I heard him saying , (3) لكا "He told me", (4) لكر لدا "He related to me", (5) المبالا "He informed me", (6) "المبالا" He mformed me ', (7) " From."

The first four natroductory forms were to be used only in the case of an original narintor communicating the very words of the tradition to the next one below him. fifth and sixth introductory verbal forms were used when a narrator inquired of the narrator immediately above him whether which or such a fact, or circumstance, was or was not correct. The last form is not suffrozently explicit, and the nonsequence is that it cannot be decided to which of the two putsons the tradition related belongs, so that unless other facts be brought to bear upon it. it cannot be satisfactorily proved whether there be any other persons, one or more than one, intermediary between the two narrators As to any external facts that might prove what was required to be known, the learned are divided in their opinions

First If it be known of a certainty that the narrator is not notorious for fraudulently omitting the names of other parties forming links in the chain of narration, and who also lived at such a time and in such a locality that it was possible, although not proved, that they visited each other, then it might be taken for granted that there were no other narrators intermediary between these

Secondly. Other learned authorities add that it must be proved that they visited each other, at least once in their life-time

Others assert that it must be Thirdly proved that they remained together for such a time as would be sufficient to enable them to learn the tradition, one from the other

Fourthly Some hold that it must be proved that one of them really learned the tradition from the other

### Degree of Authenticity of the Narraturs us judged by their Acquirements

The associates of the Prophet, and those persons who lived immediately after them, used to relate, with the exception of the Quran, the sense of the Prophet's words in their own language, unless they had to use some phrases containing prayers, or when they had to point out to others the very words of the Frophet It is natural to suppose that deeply learned persons would them selves understand and deliver, to others, the sense of the sayings better than persons of inferior parts, and therefore narrators have been divided into seven grades

First Persons highly conspicuous for their learning and legal acquirements as well as for their retentive memory Such persons are distinguished by the title of deli A'immate 1-Hader, that is " Louders

ın Hadiş "

Second Persons who, as to their knowledge, take rank after the first, and who but very

rarely committed any mustake
Third Persons who have made alterations in the pure religion of the Prophet, without cerrying them to extremes by prejudice, but respecting whose integrity and honesty there is no doubt

Fourth Persons respecting whom nothing

18 known

Fifth Persons who have made alterations in the pure religion of the Prophet, and, actuated by prejudice have carried them to extremes

Sixth Persons who are pertunctionally sceptical, and have not a retentive momory

Seventh Persons who are notorious for inventing apprious traditions Learned di-vines are of opinion that the traditions related

by persons of the first three classes should be accepted as true, according to their respective ments, and also that traditions related by persons coming under the three last classes should be, at once, entirely rejected; and that the traditions related by persons of the fourth class, should be passed over unnoticed so long as the narrator remained unknown

# Causes of Difference among Traditions

We should not be justified in concluding that, whenever a difference is met with in traditions, those latter are nothing more than so many mere inventions and fabrica tions of the narrators, since, besides the fabrication of hadis, there are also other natural causes which might occasion such differences, and we shall now consider these natural causes which produce such variety among hadis

(1) A misunderstanding of the real sense

of the saying of the Prophet

(2) Difference of the opinions of two narrators in understanding the true sense of the Prophet's saving

(3) Inability to enunciate clearly the sense

of the Prophet's saying

(4) Failure of memory on the part of the parrator -- in consequence of which he either left out some portion or portions of the Prophet's saying or mixed up together the meanings of two different hadis

(5) Explanation of any portion of the hadis given by the narrator, with the intention of its being easily understood by the party hearing it, but unfortunately mistaken by the latter for an actual portion of the

hadiq itself

(6) Quotations of certain of the Prophet's words by the narrator, for the purpose of supporting his own narration, while the heurers of the narration erroneously took the whole of it as being the Prophet's own

(7) Traditions borrowed from the Jews erroneously taken to be the words of the Prophet, and the difference existing between such Jewish traditions was thus transferred to those of the Muhammadans The stories of ancient persons and early prophets, with which our histories and commentaries are filled, are all derived from these sources.

(8) The difference which is naturally caused ur the continual transmission of a tradition by oval communication, as it has bean in the case of traditions having miracles for their subject matter

(9) The various states and circumstances in which the different narrators saw the

Prophet

#### Apocryphul Hadis

There exists no doubt respecting the circomstance of certain persons having fabricated some hadis in the Prophet's name. Those who perpetrated so impudent a forgery were men of the following descriptions .

(1) Persons desirous of introducing some

praiseworthy custom among the public, forged hadis in order to secure success fabrication is restricted exclusively to those hadis which treat of the advantages and benefits which reading the Qur'en and praying precure to any one, both in this world and the next, which show how reciting passages from the Qur'an cures overy disease, ets. the real object of such frauds being to lead the public into the habit of reading the Qur'an and of praying According to our religion, the perpetrators of such frauds, or of any others, stand in the list of sinners

(2) Preachers, with a view of collecting large congregations around them, and of amusing their hearers invented many traditions, such traditions being only those which describe the state and condition of paradise and of hell, as well as the state and condition of the soul after death, etc in order to awaken the fear of God's wrath and the hope

of salvation.

(8) Those persons who made alterations in the religion of the Prophet, and who, urged by their prejudices, carried the same to ex tremes, and who, for the purpose of successfully confronting their controversial antagoniste, forged such traditions in order to favour their own interested views

(4) Unbehevers who malicionaly coined and circulated spurious hadis Learned men, however, have greatly exerted themselves in order to discover such fabricated traditions, and have written many works upon the subject, laying down rules for ascertaining false traditions and for distinguishing them from

genume ones

The modes of procedure were as follows Such persons examined the very words employed in such traditions, as well as their style of composition, they compared the contents of each hadis with the commands and injunctions contained in the Qur'an, with those religious doctrines and dogmas that have been deduced from the Qur'an, and with those hadis which have been proved to be genuine, they investigated the nature of the import of such traditions, as to whether it was unreasonable, unprobable, or impossible

It will therefore, be evident that the hadis considered as genuine by Muhammadans, must indispensably possess the following characters The narrator must have plainly and distinctly mentioned that such and such a thing was either said or done by the Prophet, the chain of narrators from the last link up to the Prophet, must be unbroken, the subject related must have come under the actual ken of its first narrators, every one of the narrators, from the last up to the Prophet, must have been persons conspicuous for their piety, virtue, and honesty, every narrator must have received more than one hadis from the narrator immediately preeeding him, every one of the narrators must be conspicuous for his learning, so that he might be safely presumed to be competent both to understand correctly, and faithfully deliver to others the sense of the tradition, the import of the tradition must not be contrary to the injunctions contained in the Qur'an, or to the religious doctrines deduced from that Book, or to the traditions proved to be correct, and the nature of the import of the tradition must not be such as persons might hesitate in accepting

Any tradition thus proved genuine can be made the basis of any religious doctrine, but notwithstanding this, another objection may be raised against it which is that this tradition is the statement of one person only, and therefore, cannot, properly, be believed in implicitly For obvisting this, three grades have been again formed of the hadis preced as genuise. These three grades are the following Store Mutawater Jack Mathhur, and and Mathhur, and

Mutawater is an appellation given to those hadis only that have always been, from the time of the Prophet, ever afterwards recognised and accepted by every associate of the Prophet, and every learned individual as authentic and genuine, and to which no one has raised any objection. All learned Muhammadan divines of overy period have declared that the Quran only is the Hadis Mutawatir, but some doctors have declared certain other hadis also to be Mutawatir, the number however, or such hadis not exceeding fire Such are the traditions that are implicitly believed and ought to be religiously observed

Mashhur is a title given to those traditions that, in every age, have been believed to be genuine, by some learned persons These are the traditions which are found recorded in the best works that treat of them, and, having been generally accepted as genuine, form the nucleus of some of the Muslim doc-

tranos

hhabar-ı-Ahad (or hadig related by one person), is an appellation given to traditions that do not possess any of the qualities be-longing to the traditions of the first two grades Opinions of the learned are divided whether or not they can form the basis of any religious doctrine

Persons who undertook the task of collecting traditions had neither time nor opportunity for examining and investigating all the above particulars, and some of them collected together whatsoever came under their notice, while others collected only those whose narrators were acknowledged to be trustworthy and honest persons, leaving en tirely upon their readers the task of investigating and examining all the above mentioned particulars, as well as of deciding their comparative merita, their genuineness, and the quantum of credit due to them

There is some difference of opinion as to who first attempted to collect the traditions, and to compile them in a book Some say 'Abdu 'l-Malik ibn Juraij of Makkah, who died AH 150, whilst others assert that the collection, which is still extent, by the Imitm Mālik, who died a H 179, was the first collec-tion. The work by Imam Mālik is still held

in very great esteem, and although not generally included among the standard six, it is believed by many to be the source from whence a great portion of their materials are derived

The following are the Saddhu's-Sittah, or "six correct" books, received by Sunni Muslims

- (1) Muhammad Ismā'il al-Bukhārī, A.H.
- (2) Muslem ibnu 1-Hajjāj, A.H. 261 (8) Abu 'Isa Muhammad, at-Termizi, A.H. 279
- (4) Abū Da'ūd as-Sajistāni, A.H. 275 (8) Abū 'Abdı 'r-Rahman an-Nasa'ı, AH. ROR
- (6) Abū 'Abdi 'liāh Muḥammad Ibn Mājah, AH 278

According to the Ithafu 'n-Nubala', there are as many as 1,465 collections of traditions m existence, although the six already re corded are the more generally used amongst

- It is often stated by European writers that the Shi'she reject the Traditions This is not correct. The Sunnis arrogate to themselves the title of Traditionists, but the Shraha, although they do not accept the cullections of traditions as made by the Sunnis. receive fixe collections of Ahadis, upon which their system of law, both civil and religious, 18 founded
- (1) The Kaji, by Abu Ja'far Muhammad ibn Ya'qub, AH 329
- (2) The Man-la-yastahzerahu 'l-Faqeh, by
- Shaikh 'Ali, A.E 361
  (3) The Tahzib, by Shaikh Abu Ji far Muhammad ibn 'Alı ibn Hussin, A H 460
  - (4) The Istebsar, by the same author (5) The Nahju 'l-Balaghah, by Salyid ar-

Razī, a H. 406

There are many stories which illustrate the importance the Companions of the Prophot attached to Sunnah. The Khalifah Umar looked towards the black stone at Makkah, and said "By God, I know that thon art only a stone, and canst grant no benefit, canst to no harm. If I had not known that the Prophet kissed thee, I would not have done so, but on account of that I do Abdu 'lish ibn 'Umar was seen riding his camel round and round a certain place In answer to an inquiry as to his reason for so doing, he said 'I know not, only I have seen the Prophet de so here." Ahmad ibn Hanbal is said to have been appointed on account of the care with which he observed the Sunnah. One day when sitting in an assembly, he sions of all present observed some formal motom authorised by the practice of the Prophet Gabriel at once appeared and informed him that now, and on account of his act, he was appointed an Imam And on another occasion it is said this great traditioniet would not even eat water melous, because, although he knew the Prophet ate them, he could not learn whether he ate them with or without the rind, or whether he broke, but or out them and he forbade a woman, who questioned him as to the propriety of the act, to spin by the light c torches passing in the etreets by night, be cause the Prophet had not mentioned that 1 was lawful to do so

The modern Wahhabis being, for the mos part, followers of Ibn Hanbal, attach grea importance to the teaching of the Traditions and have therefore caused a revival of the

branch of Muslim literature [WAHHABI]
We are indebted to Sir William Muir' Introduction to the Life of Mahomet, for th following

"Mahometan tradition consists of the say ings of the friends and followers of the Pro phet handed down by a real or supposes chain of narrators to the period when the were collected, recorded, and classified process of transmission was for the most par

oral It may be sketched as follows
'After the death of Mahomet, the man employment of his followers was arms pursuit of pleasure, and the formal round o religious observances, filled up the interstice of active life, but afforded scanty exercise fo the higher faculties of the mind The tedium of long and mksome marches, and the lazy intervals from one campaign to another, fel listlessly upon a simple and semi-barbarou race These intervals were occupied, and that tedium beguiled, chiefly by calling up race the past m familia: conversation or more for mal discourse On what topic, then, would the early Moslems more enthusiastically des cant than on the acts and sayings of that wonderful man who had called them into ex istence as a conquering nation, and hac placed in their hands 'the keys both of this world and of Paradise'?

"Thus the converse of Mahemet's follower would be much about him. The majesty o his character gained greatness by contempla tion, and, as time removed him farther and farther from them, the lineaments of the mys terious mortal who was wont to hold familia intercourse with the messengers of heaven rose in dimmer, but in more gigantic propor The mind was unconsciously led on to think of him as endowed with supernatura power, and ever surrounded by supernatura agency Here was the material out of which Tradition grew luxuriantly Whenever there was at hand no standard of fact whereby these recitals may be tested, the memory was aided by the unchecked efforts of the imagi nation, and as days rolled on, the latter element gamed complete ascendancy

"Such is the result which the lapse of time would naturally have upon the minds and the narratives of the As-hab or 'Companions of Mahomet, more especially of those who were young when he died And then anothe race sprang up who had never seen the Pro phet, who looked up to his contemporarie with a superstitious reverence, and who ha tened to their stories of him as to the tiding ' Is i of a messenger from the other world possible, father of Abdallah! that thou has been with Mahomet?' was the question ad dressed by a pious Moslem to Hodseifa, in th mosque of Kufa, didst then really see th Prophet and wert thou on familiar terms with him? - Son of my uncle! it is indeed as thou sayest .- And how wert thou wont to behave towards the Prophet?'- Verily, we used to labour hard to please him'-Well, by the Lord!' exclaimed the ardent listener, had I been but alive in his time, I would not have allowed him to put his blessed foot upon the earth, but would have borne him on my shoulders wherever he listed' (Hisham, p 295) Upon another occasion the youthful Obeida listened to a Companion who was reciting before an assembly how the Prophet's head was shaved at the Pil grimage, and the hair distributed amongst his followers, the eyes of the young man glistened as the speaker proceeded, and he interrupted him with the impatient exclamation,— Would that I had even a single one of those blessed hairs! I would cherish it for ever, and prize it beyond all the gold and silver in the world' (Kattb a' Wackadı, p. 279) Such were the natural feelings of fend devotion with which the Prophet came to be regarded by the followers of the 'Companions

"As the tale of the Companions was thus taken up by then followers, distance began to invest it with an increasing charm, while the products of living faith and warm imagi nation were being fact debased by supersti-tions credulity This second generation are termed in the language of the patriotic loro of Arabia, Tabian, or 'Successors' Here and there a Companion survived till near the end of the brst century, but, for all practical purposes, they had passed off the stage before the commencement of its last quarter first Successors who were in some measure also their contemporaries, flourished in the laster half of the same century, though some of the oldest may have survived for a time

in the second

"Meanwhile a now cause was at work, which gave so the tales of Mahomet's companions a fresh and an idventitious impoi-

"The Arabs, a simple and unsophisticated race, found in the Coran ample provisions for the regulation of all their affairs, religious, social, and political But the aspect of Islam soon underwent a mighty change Sourcely was the Prophet dead when his followers issued forth from their barien peninsula, armed with the warrant of the Goran to impose the faith of Mahomet upon all the nations of the earth Within a century they had, as a first step to this universal subjugation, conquered every land that intervened between the banks of the Oxus and the farthest shores of Northern Africa and of Spain , and had enrolled the great majority of their peoples under the standard of the Coran This vast empire differed widely indeed from the Arabia of Mahomet's time; and that which well sufficed for the patriarchal sunplicity and limited social system of the early Arabs, became utterly inadequate for the hourly multiplying wants of their descendants Crowded cities, like Fosta Rufa, and Damascus, required an elaborate compilation of laws for the guidance of their courts of justice new pelitical relations demanded s system of international equity the speculations of a people before whom literature was preparing to throw open her atena, and the controversies of eager factions upon nice points of Mahometan faith, were impatient of the narrow limits which confined them -all called loudly for the enlargement of the scanty and naked dogmas of the Coran, and for the development of its defective code of othics

"And yet at was the cardinal principle of early Islam, that the standard of Law, of Thoology, and of Politice, was the Coran and the Coran alone By it Mahomet himself ruled, to it in his teaching he always referred, from it he professed to derive his opinions, and upon it to ground his decisions. If he, the Messenger of the Lord, and the Founder of the faith, was thus bound by the Colan, much more were the Caliphs, his uninspired substitutes New and unforeseen circumstances were continually arising, for which the Coran contained no provision. It no longer sufficed for its original object. How then were its deficiencies to be sup-

plied /

"The difficulty was resolved by adopting the Custow or 'Sunnar' of Mahomet, that is, his sayings and his practice, as a supplement to the Coran The recitals regarding the life of the Prophet now acquired an unlookedfor value He had never held himself to be infallible, except when directly inspired of God, but this new doctrine assumed that a heavenly and unerring guidence pervaded every word and action of his prophetic life Tradition was thus invested with the force of law, and with some of the authority of inspiration. It was in great measure owing to the ruse of this theory, that, during the first century of Islam, the cumbrous recitals of tradition so far outstripped the dimensions of reality The prerogative now claimed for Tradition sumulated the growth of fabri-cated evidence, and led to the preservation of every kind of story, spurious or real, touching the Prophot Before the close of the century it had imparted an almost incredible impulse to the search for traditions, and had in fact given birth to the new profession of Collectors Men devoted their lives to the business They travelled from city to city. and from tribe to tribe, over the whole Mahometan world, sought out by personal inquiry every vestige of Mahomet's biography yet lingering among the Companions, the Successors, and their descendants, and committed to writing the tales and reminiscences with which they used to edily their wondering and admiring auditors.

"The work, however, too closely affected the public interests, and the political aspect of the empire, to be left enturely to private and individual zeal. About a hundred years after Mahomet, the Caliph Omar II issued oiroular orders for the formal collection of all extant traditions [He committed to Abu Bacr ibn Muhammed the task of compling all the traditions he could meet with. This traditionist died a.m. 120, aged 84. Sprenger a Médicamed, p. 67.] The task thus begun continued to be rigorously prosecuted, but we possess no authentic remains of any complements of an earlier date than the middle or end of the second century. Then, indeed, ample materials had been amassed, and they have been handed down to us both in the shape of Biographies and of general Collections, which bear upon every imaginable point of Mahomet's character, and detail the

minutest incidents of his life.

"It thus appears that the traditions we

new possess remained generally in an unreoorded form for at least the greater part of a century It is not indeed denied that some of Mahomet's sayings may possibly have been noted down in writing during his life-time, and from that source copied and propagated afterwards. We say possibly, for the evidence in favour of any such record is meagre, suspicious, and contradictory The few and uncertain statements of this nature may have owed their origin to the authority which a habit of the kind would impart to the name of a Companion, supposed to have practised it. It is hardly possible that, if the cus-tom had prevailed of writing down Mahomet's sayings during his life, we should not have had frequent intimation of the fact, with notices of the writers, and special references to the nature, contents, and peculiar autho-rity of their records But no such references or quotations are anywhere to be found. It cannot be objected that the Arabs trusted so implicitly to their memory that they regarded oral to be as authoritative as recorded narratives, and therefore would take no note of the latter, for we see that Omar was afraid lest even the Coran, believed by him to be divine and itself the subject of heavenly care. should become defective if left to the memory of man. Just as little weight, on the other hand, should be allowed to the tradition that Mahemet prohibited his followers from noting down his words, though it is is not easy to see how that tradition could have gained currency at all, had it been the regular and constant practice of any persons to record his sayinge The truth appears to be that there was in reality no such practice, and that the story of the prohibition, though spu rious, embodies the after-thought of serious Mahemetans as to what Mahemet would have said, had he foreseen the loose and fabricated stories that sprang up, and the real danger his people would fall into of allowing The evils Tracktion to supersede the Coran. of Tradition were, in truth, as little thought of as its value was perceived, till many years after Mahomet's death

"But even were we to admit all that has been advanced, it would prove no more than that some of the Componions used to keep morands of the Prophet's sayings. Now, unless it be possible to connect such memorands with extent Tradition, the concession would be useless. But it is not, as far as I know

demonstrable of any single tradition or class of traditions now in existence, that they were copied from such memoranda, or have been derived in any way from them. To prove, therefore, that some traditions were at first recorded will not help us to a knowledge of whether any of these still exist, or to a discrimination of them from others resting on a purely oral basis. The very most that could be urged from the premises is, that our present collections may contain some traditions founded upon a recorded original, and handed down in writing, but we are unable to single out any individual tradition and make such affirmation regarding it. The entire mass of extant tradition rests in this respect on the same uncertain ground, and the uncertainty of any one portion (apart from internal evidence of probability) attaches equally to the whole We cannot with confidence, or even with the least show of likelihood, affirm of any tradition that it was recorded till nearly the end of the first century of the Hegira.

"We see, then, how entirely tradition, as now possessed by us, lests its authority on the memory of those who handed it down, and how dependent therefore it must have been upon their convictions and their prejudices, For, in addition to the common frailty of human recollection which renders tradistional evidence notoriously infirm, and to the errors or exaggerations which always distort a narrative transmitted orally through many intesses, there exist throughout Mahometan Tradition abundant indications of actual fabrication, and there may everywhere be traced the indirect but not less powerful and dangerous influence of a silently working bias, which insensibly gave its colour and its shape to all the stories of their Prophet treasured up in the memories of the believers

"That the Collectors of Tradition rendered an important service to I-lam and even to history, cannot be doubted. The vast flood of tradition, poured forth from every quarter of the Moslem empire, and daily gathering volume from innumerable tributaries, was composed of the most heterogeneous elements, without the labours of the tradi-tionists it must soon have formed a chaotic see, in which truth and error, fact and fable, would have mingled together in undistinguishable confusion It is a legitimate inference from the foregoing sketch, that Tradition, in the second century, embraced a large element of truth That even respectably dorived traditions often contained much that was exaggerated and fabulous, is an equally fair conclusion. It is proved by the tests mony of the Collectors themselves, that thousands and tene of thousands were current in their times, which possessed not even a shadow of authority The mass may be likened to the image in Nebuchadnessar's dream, formed by the unputural union of gold, of silver, of the baser metals, and of clay, and here the more valuable parts were

fast commingling hopelessly with the bad' (Muir's Lefe of Mahomet, vol. 1, Intro p XXVIII )

TRANSMIGRATION OF SOULS [TANASUKH.]

The TREATY Arabic 'Ahd (342) observance of treaties is enjoined in the Qur'an (Sürah viii. 58, ix 4), but if peacs be made with aliens for a specified term (e.g. ten years), and afterwards the Muslim leader shall perceive that it is most advantageour for the Muslim interest to break it, he may in that case lawfully renew the war, after giving the enemy due notice (Hidayah, vol ii p 151, Arabic edition, vol ii p 423) The negotiations between John the Chris-

tian prince of Ailah, are an interesting incident in the life of Muhammad, as indicating the spirit of Islam, in its early history, towards Christianity In the first place, Muhammad addressed to John the following letter

"To John (Yahya) the son or Rubah, and the chiefs of the tribe of Arlah Peace be unto you! Praise be to God, besides whom there is no God. I will not fight against you until I receive an answer to this letter Beheve, or else pay tribute (nzyah) dient unto God and to His Apostle Re obethe embassy of God's Apostle, and honour them, and clothe them with excellent vest ments, and not with inferior raiment Specially henous Haris ibn Zaid, for as long as my messengers are pleased, so am I likewise Ye know the tribute If ye desire security by sea and by land, obey God and His Apostle, and you will be detended from every attack; whether by Arab or by foreigner But if you oppose God and His Apostle, I will not accept a single thing from you until I bave fought against you, and have slain your men, and have taken captive your women and children For in truth, I am God's Apoetle Believe in God and in His Apostle, as you do in the Messish the son of Mary: for truly he is the Word of God, and I believe in him as an apostle of God Submit, then, before trouble reaches you. I commend this embassy to you. Give to Harmalah three measures of barley, fer Harmalah hath indeed interceded for you. As for me, if it were not rot the Lord and for this intercession, I would not have sent any embassy to you, until you had been brought face to face with my army But now submit to my embassy, and God will be your protector, as well as Muhammad and all his followers This embassy doth consist of Shurahbil, and Ubary, and Harmalah, and Hāris ibn Zaid Unto you is the protection of God and of his Apostle If you submit, then pasce be unto you, and convey the people of Maquah back to their land."

Upon receipt of this message, John hastened to Muhammad's camp, where he was received with kindness, and having made submission and having agreed to pay tribute of 300 dinars a year, the following treaty was ratified -

"In the name of God the Merciful, the

Gracious. A treaty of Peace from God, and from Muhammad the Apostle of God, granted unto Yahya ibn Rübah and unto the tribe of Ailah For them who stay at home and for those who travel abroad, there is the security of God and the security of Muhammad the Apostle of God, and for all who are with them, whether they belong to Syria, or to al Yaman, or to the sea-coast Whose breaketh this treaty, his wealth shall not save him, it shall be the fair prize of whosever shall capture him. It shall from going to the hinder the men of Allah from going to the springs which they have hitherto used, nor from any journey they may desire to make, whether by land or by sea. This is the writing of Juham and Shurabbil by the command of the Apostlo of God " [TOLERATION]

TRIBUTE [JIHAD, JIZYAB, TAXA-TION, TREATY ]

TRINITY Arabic Taslis (تثليث), " Holy Trinity," as Sālūsu 'l-Aqdas (الثالوف) The references to the doctrine of (القدسر the Holy Trunty in the Qur'an occur ir two Surahs, both of them composed by Muhammad towards the close of his career at al-Madinah

Surah iv 169 "Believe, therefore, in God

and Hie apostles, and say not 'Three.'"
Sürah v 77 'They misbelieve who say,
'Verily God is the third of three'
The Messiah, the Son of Mary, is only a prophet, and his mother was a confessor, they both ate food "

Surah v 116 "And when God shall say, O Jesus son of Mary, hast thou said unto mankind Take me and my mother as two Gods besides God?

Al-Banzawi, in his remarks on Surah iv 169, says, the Christians made the Trimty consist of Allah, al-March, and Maryam; and Jalalu 'd-din takes the same view Baizāwi, however, refers to a view taken of the Tunity, by some Christians in his day who explained it to be, Ab, Father, or the Essence of God, Ibn, Son, or the Knowledge of God, and Ruhu 'l-Quds, the Lafe of God

In a work quoted in the Kashfu'z-Zunan, entitled al-Insanu '!-Kamul (written by the Shakkh 'Abdu 'l-Karim ibn Ibrahim al Jili, hved A.H 767-811) it is said that when the Christians found that there was at the commencement of the Infil the superscription باسم الأب و الابن , : « In the name of tho Father and Son,' they took the words in their natural meaning, and [thinking it ought to be Ab, father, Umm, mother, and Ibn, son] un-Ab, lather, Umm, mother, and Ion, son understood by Ab, the Spirit, by Umm, Mary, and by Ibn, Jesus, and on this secount they said, Sāligu Sulāgatin, ie (God is) the third of three.' (Sūrah v 77) But they did not understand that by Ab is meant God Most High, by Umm, the Māliyatu 'L-Kayā'ig, or 'Essence of Truth" (Quidattas veritatum), and by the the Book of (lod mires) is called the by Ion, the Book of God, which is called the Wuyudu "I-Mutlag or Absolute Existence," being an emanation of the Essence of Truth, at it is implied in the words of the Qur'an

the Nazarenos (Nasara) say there are three squaim, or principles, namely, we wild (entity), bayar (life), and 'tim (knowledge), and also Ab (Fatuer), Ibn (Son), and Ruhu 'l-Quds (Holy Spirit). [RUML, JESUS, SPIRIT]

It is evident neither Muhammad nor

his followers (either immediate or remote), and any true conception of the Oatholic doctrine of the Trimty but the elimination of the Holy Spirit from the Trinity is not strange, when we remember that Muhammad was under the impression that the angel Gabriel was the Holy Ghost

As the doctrine of the Holy Trinity is one of several stumbling blocks to the Muslim's reception of Christianity, we cannot refrain from quoting Charles Kingelsys words addressed to Thomas Cooper on the subject

(vol i p 311)

"They will say 'Three in one' is contrary to sense and experience Answer, That is your ignorance Every comparative anatomist will tell you the exact contrary, that among the most common, though the most puzzling phenomena, is multiplicity in unity dryided life in the same individual of every extraordinary variety of case That distinction of persons with unity of individuality (what the old schoolmen properly called substance) is to be met the in some thousand species of animals, eg all the compound polypes, and that the soundest physiologists, like Huxley, are compelled to talk of these animals in metaphysic terms, just as para doxical as, and almost identical with those of the theologian. Ask them then, whother granting one primordial Being who has concerved and made all other beings it is about to suppose in Him, some law of multiplicity in unity, analogous to that on which He has constructed so many millions of His creatures.

"But my heart demands the Trinity, as much as my reason. I want to be sure that God oares for us, that God is our Father, that God has interfered, stooped, sacrificed Himself for us I do not merely want to love Christ-a Christ, some creation or emanation of God's—whose will and character, for aught I know, may be different from God's I want to love and honour the absolute, abysma! God Himself, and none other will satisfy me and in the docume of Christ being co-equal and co-eternal, sent by, sacrifloed by, His Father, that He might do His Father's will, I find it and no puzzling texts, like those you quote, shall rob me of that rest for my heart, that Christ is the exact counterpart of Him in whom we live, and move and have our being '

Arubic lugtah (444) TROVES, signifies property which a person finds on the ground, and takes away for the purpose of preserving it in the manner of a trust trove under ten dirhams must be advertised

Strah rili 91 'And with him is the Ummi for some days, or as long as he may deem 'l-Kriāl, or the Mother of the Book.'" expedient but if it exceed ten dirhams in In the Chiyagu 'l-Lughat, in loco, it is said value, he must advertise it for a year (Hamilton's Hidayal, vol. ii p 266)

> Arabic pur (190) TRUMPET According to the Qur'an, Sincah Exxis. 68, the trumpet at the Day of Resurrection shall be blown twice. "The trumpet shall be blown (first), and those who are in the heavens and in the earth shall swoon (or die), save whom God pleases Then it shall be blown again, and, lo! they shall rise again and look on."

> Al-Bazzawi says there will only be these two blazts, but Traditionists assert there will be three The blast of consternation, the blast of examination, and the blast of resurrection, for an account of which, see the article on BESURRECTION

> TUBBA' (تنج) A tribe of Himyarate Arabs, whose kings were called Tubbet. or "Successors," and who are mentioned in the Qur'an, Surah xliv 85 "Are they better than the people of Tubba' and those before them? Verily, they were sinners, and we destroyed them '

> TUHR ( ) The period of partication | The period of purity in a woman

> rulathah (Lall). A chief of the Banu Asad, a warrier of note and in-fluence in Najd, who claimed to have a PULALHAH (Lall). divine commission in the days of Muhammad, but who was afterwards subdued by Khālid under the Khalifate of Abu Bakr, and embraced Islam (Muur's Lefe of Mahomet, vol 1v p 246)

> TÜR (طرر) Chaldee (1) A cant At Tur the mountain mentioned in Chaldee 770 in the Qur'an, Sûrah ii 60 " When we took a covenant (migaq) with you, and held the a covenant (migay) with you, and neto the mountain (ready to fall) over you." Thus is generally understood to mean Türe Sana", or Mount Sina, but al-Baizāwī says it was Jabal Zubail In Persian, the mountain is called Kok 1-Tür, or the Mount of Tür In Arabia, the name is given to the Mount Sinai of Scripture

(2) The title of the Lirnd Surah of the

TURBAN. Arabic 'imamah (doles) Persian dastār (دعر); Hindustānī payrī (دعر) The turban, which consists of a stiff round cap, occasionally rising to a considerable height, and a long piece of muslim, often as much as twenty-four yaids in length, wound round it, is amongst all Muhammadan nations a sign of authority and honour, and it is held to be disrespectful to stand in the presence of a person of respectability, or to worship God, with the head uncovered Shaikhe and persons of religious pretensions wear green turbans The Coptio Christians in Egypt wear a blue turban, having been compelled to do so by an edict published in AD 1301 Ir

some parts of Islam, it is usual to set apart a Maulawi, or to appoint a chief or ruler, by

placing a turban on his head

The mitre, bonnet, hood, and diadem of the Old Testament are but varieties of the head dress known in the East as the turban. Canon Cook, in the Speaker's Commentary, on Exodus Exvil. 4, 87, says the mutenepheth, or "mutre" of the Hebrew Bible, "according to the derivation of the word, and from the statement in verse 89, was a twisted band of linen coiled into a cap, to which the name metre in its original sonso closely answers, but which in modern mage would rather be called a turban."

The term used in the Hebrow Bible for putting on the transph or the peer, "bunnet," in Ex. xxix. 9, Lev vii 13 is min had khavash, "to bind round," and would therefore indicate that even in the earliest periods of Jewish bistory the head-dress was similar in character to that now seen amongst the different Mushim

tribes of the world Josephus' account of the high priest's mitre is peculiar, he says (Antiquities, book iii. ch vii. p 3) "Its make is such that it seems to be a crown, being made of thick swathes, but

the contexture is of linen, and it is doubled many times, and sown together; besides which. a piece of fine linen covers the whole cap from the upper part, and reaches down to the forehead and the seams of the swather, which would otherwise appear indecently, this adheres closely upon the solid part of the head, and is thereto so firmly fixed that it may not fall off during the sacred service about the saorlfices "

The varieties of turban worn in the East are very great, and their peculiarities are best illustrated by the accompanying drawing, giving seventeen different styles of tying up the turban In books written upon the subject in Eastern languages, it is said that their are not fewer than a thousand methods of binding the turban It is in the peculiar method of tying on, and of arranging this head-dress, that not only tribal and religious distinctions are seen, but oven peculiarities of disposition. The humility or pride, the virtue or vice, as well as the social standing of the individual, is supposed to be indicated in his method of hinding the turban upon his head. And travellers in the East can at once distingmish the different races by their turbane.



[DRESS ]

(A F Hole) MUSLIM TURBANS

TURK Arabic tark or turk (4)3), pt. atrak (1) A term applied by European writers to express Muhammadans of all natronalities (See Book of Common Prayer

Collect for Good Freday)
(2) An inhabitant of Turkomania, Turkistan or Transoxania, so named from Tur, eldest son of Faridun, to whom his father gave it for an inheritance Also of those numerous races of Tartars who claim to be descended from Turk, a son of Japhet Turks chen, a Chinese Tartar

(8) A native of European or Actalic orkey Helaku, the Turk, a grandson of Turkey Jengiz Khān, took Baghdad AD 1258, and about forty years afterwards 'Uşman (Oth man) founded the 'Uşmanı or Turk dynasty

at Constantinople, a D 1299 Hence Muhammadans were known to the European Chris tians as Turks.

The word Turk is also frequently used by Sikh writers to express Muhammadans in general. The terms Turk and Musulman are employed interchangeably [KHALIFAH]

(طوي) TUWĀ A sacred valley

mentioned in the Qur'an -Surah xx 12 "O Moses! verily I am thy Lord so take off thy sandals, thou art in the sacred valley of Tuwa, and I have chosen theo

Surah laxix 16 "Has the story of Moses reached you? when his Lord addressed him in the holy valley of Tuwa."

U.

'UBADAH IBN AS-ŞAMIT ( &) Le (بن الماسع One of the Ansara of al-Madinah, who was afterwards employed by Abu Bakr to collect the scattered sen tences of the Qur'an

(عبودية) SIAVERY (عبودية)

AL-UFUQU 'L-A'LA (الأحقى الأعلى)

Let "The Loftsest Tract" (1) The place in which it is said Gabriel was when he taught Muhammad, see Sūrah lui 7 '()re mighty in power (Shadidu 'l-Quwā) taught him, endowed with sound understanding, and ap-

(2) According to the Suis, it is the highest sparitual state a man can attain in the mystic

(احنوخ) UHNUKE The Enoch of the Old Testament, supposed to be the Idris of the Quran A full account of this per sonage will be found in the article on IURIS

UHUD (sel) Ohod A hill about three miles distant from al-Madinah and de soribed by Burokhardt as a rugged and almost insulated offshoot of the great mountain range Celebrated for the battle fought by Muhammad and the victory gained over the Muslims by the Quraish, A.H 3 (Muir's Life of Mahomet, new ed p 266 ragg) [MUBAHNAD]

'UJ (e.e.) The son of 'Uq grant who is said to have been born in the days of Adam, and lived through the Deluge as the water only came up to his waist, and to have died in the days of Moses, the great lawgiver having smitten him on the foot with his rod He lived 8,500 years (Chivern'l Lughet, in loco) The Og of the Bible, concerning whom as Suyūti wrote a long book taken chiefly from Rabbinic traditions (Ewstd, Gesch 1 806, An apperyphal book of Og was condemned by Pope Gelasius (Dec. vi. 18:)

UKAIDAR (اکیدر) The Christian chief of Dumah who was taken prisoner by Khilid, A.H 9 (Muir's Lafe of Manomet, now

ed p 458)
In the Traditions at is said "Khalid took Ukaidar prisoner because the Prophet forbade killing him And the Prophet did not kill him, but made peace with him, when he paid the poll-tax " (Mishkat, book xvii ch iz.) Sir W Muir says he became a Muslim,

but revolted after the death of Muhammad.

'UKAZ (Like). An annual fair of twenty-one days, which was held between at

Tāli and Nakhlah, and which was opened o the first day of the month of Zu 'l-Qa'dal at the commencement of the three excre months It was abolished by Muhammad

Mr Stanley Lane Poole says (Selection

from the Kur-an) --

"There was one place where, above a others, the Kaseedehs (Qaşīdahs) of the an cient Arabs were recited this was Okad. ('Ukar) the Olympia of Arabia, where ther was held a great annual Fair, to which no merely the merchants of Mekka and th south, but the poet-heroes of all the land re sorted. The Fair of Okadh was hold durin the sacred months -- a sort of 'God a Truce when blood could not be shed without a vic lation of the ancient oustoms and faiths o the Bedawees Thither went the poets of rival clans, who had as often locked spear as hurled rhythmical curses. There was little fear of a bloody ending to the poetse contest for those heroes who might meet there wit enemies or blood-avengers are said to hav worn masks or veils, and their poems wer recited by a public crater at their dictation That these precautions and the eacredness c the time could not always prevent the ill feeling evoked by the pointed personahues c rival singers leading to a fray and bloodshe se proved by recorded metanocs, but suc results were uncommon, and as a rule th onstoms of the time and place were respected in spile of occasional broils on the spot, an the lasting fouds thich these poetro contest mus, have excited, the Fair of Okadh was grand institution. It served as a focus fe the literature of all Arabia everyone wik any pretensions to poetic power came, and , he could not hunself gain the appliance of in assembled people, at least he could form en of the critical audience on whose verdit rested the fame or the shame of every per The Fan of 'Okidh was a literary congress without formal judges, but with unbounde influence. It was here that the polishe heroes of the desert determined points c grammar and prosody here the seven Golde Songs were recited, although (slas for th charming legend') they were not afterward suspended on the Kaabeh, and here ' magical language, the language of the Hijaz was built out of the dialects of Arabia an was made ready to the skilful hand of Mu hammad, that he might conquer the worl with his Kur-an "The Fair of 'Okadh was not merely

centre of emiliation for Arab poets it wa also an annual review of Bedawee virtues It was there that the Arab nation once-a-yea inspected steels, so to sav, and brought forth and criticised its ideals of the noble and th beautiful in life and in poetry For it was a peetry that the Arab - and for that matte each man all the world over—expressed his highest thoughts, and it was at 'Okadh that these thoughts were measured by the standard of this Bedawee ideal. The Fair not colly maintained the highest standard of postry that the Arabic language has ever reached, it also upheld the noblest idea of life and duty that the Arab nation has yet set forth and obeyed. 'Okadh was the press, the stage, the pulpit, the Parliament, and the Académie Française of the Arab people, and when, in his fear of the infidel poets (whom Imra-el-Kéys was to usher to hell), Mohammad abolished the Fair, he destroyed the Arab nation, even whilst he created his own sew nation of Muslims, and the Muslims cannot sit in the places of the old pagan Arabs."

'UKUF (عکوف). Let "Remaining behind." A term used to express a life of prayer of one who remains constantly in the mosque.

"ULAMA" (close), pl of 'alım
"One who knows, leatned, a scholar" In this plural form the word is used as the title of those bodies of learned doctors in Muhammadan divinity and law, who, headed by their Shaikhu 7-Islam, form the theocratic element of the government in Muslim countries, and who by their fatwas or decisions in questions touching private and public matters of importance, regulate the life of the Muhammadan community Foremost in influence and authority are naturally reckoned the 'Ulama' of Constantinople, the seat of the Khalifah, and of Makkah, the Holy City of Islam Like the Ashab or Companions of the Prophet under his immediate successors, they cor-respond in a certain measure to what we would call the representative system of our modern constitutions, in partially limiting and checking the autocratism of an other-wise absolute Oriental ruler

ULUHIYAH (الوهية) "Divinity, godheed"

"The Possessors of Constancy" A title given to sertain prophets in the Quran, said by the commentators to have been Noah, Abraham, David, Jacob, Joseph, Job, Moses, Jesus, and Muhammad. (Vide Ghyāsu'l-Luphāt) See Sürah xivi 84 "Then be thou constant, as the Apostles endowed with a purpose were constant, and hasten not on."

UMANA' (Alea), pl. of amen "Faithful Ones" A title given by the Sufis to those pious persons who do not make their religions experiences known. They are known also as the Malamatiyah, or those who are willing to undergo misrepresention rather than boast of their piety

'UMAR ( ) AL BN AL-KHATTAB (Omar) the second Khalifah, who succeeded Abū Bakr, A.H 13 (AD 684), and was assessmated by Firoz, a Persan slave, AH 23

(A D 644), after a prosperous reign of ten years. His conversion to Islam took place in the sixth year of Muhammad's mission, and the Prophet took 'Umar's daughter Hafsah as his third wife.

'Umar 10 emment amongst the early Rhalifahs for having chiefly contributed to the spread of Ielam. Under him the great generals, Abu 'Ubaldah, Khalid ibn al-Walid, Yazid, drove the Greeks out of Syria and Phœnicia, Sa'd ibn Abi Waqqas Qaqa'ah, Nu'man, completed the conquest of the two Trags and the overthrow of the Persian Empire, 'Amr ibn al-'As (commonly called Amru) subdued Egypt and part of the Libyan coast, after having, as commander in Palestine, prepared by his victories and a severe siego, the surrender of Jerusalem [JRRUSALEM] into the Khalifah's own hands Umer's name is, moreover, intimately connected with the history of Islâm, by the initistory and important share which he took in the first collection of the Qur'an, under Abū Bakr, by the official introduction of the Muhammadan era of the Hijrah, and by the first organisation of the diwan, or civil list of the Muhammadans The two former subjects have been treated of in this Dictionary in their proper places, the third metatution, which laid the foundation to the marvellous successes of the Muslim arms under this and the succeeding Governments, is ably explained in the following extract from Sir W Muir's Annals of the Early Camphate

"The Arabian nation was the champion of Islam, and to fight its battles every Arab was jealously reserved. He must be the soldier, and nothing else. He might not settle down in any conquered province as oultivator of the soil, and for merchandise or other labour, a busy warlike life offered but little lessure Neither was there any need The Arabs lived on the fat of the conquered land, and captive natives served them. Of the booty taken in war, four parts were dis-tributed to the army in the field, the fifth was reserved for the State, and even that, after discharging public obligations, was shared among the Arabian people. In the reign of Abu Bakr, this was a simple matter But in the Caliphats of Omar, the spoil of Syria and of Porsia began in ever-increasing volume to pour into the treasury of Medina, where it was distributed almost as soon as received What was easy in small beginnings, by equal sharing or discretionary preference, became now a heavy task. And there began, also, to arise now sources of revenue in the land assessment, and the poll-tax of subject countries, which, after defraying civil and military charges, had to be accounted for to the Central Government, the curplus being, like the royal fifth, the patrimony of the Arab nation.

"At length, in the second or third year of his Caliphate, Omar determined that the distribution should be regulated on a fixed and systematic scale. The income of the commonwealth was to be divided, as heretofere, amongst the Faithful as their heritage, but

apon a rule of precedence befitting the miliary and theocratic groundwork of Islam. For this end three points only were considered priority of conversion, affinity to the Prophet, and military service. The widows of Mahomet, Mothers of the Faithful, took the precedence with an annual allowance of 10,000 pieces each, and all his kinsmen were with a corresponding liberality provided for 'The famous Three Hundred of Bedr had 5,000 each, presence at Hodeibia (Hudaibīyah) and the Pledge of the Tree, gave a claim to 4,000, such as took part in quelling the Rebellion (immediately after Muhamatal) mad's death), had 3,000, and those engaged in the great battles of Syria and Irac, as well as sons of the men of Bedr, 2,000, those taking the field after the actions of Olderiya and the Yermuk, 1,000 Warriors of distinction received an extra grant of 500 And so they graduated downwards to 200 pieces for the latest leviss. Nor were the households Women had, as a rule, one tent forgetten. of a man's share Wives, widows, and children had each their proper supend, and in the register, every mant, as soon as born, had the title to be entered, with a minimum allowance of ten places, rising with advancing age to its proper place. Even Arab slaves (so long as any of that race remained) had, strange to say, their portion

"The Arabian aristocracy thus created was recognised by the whole Moslem world. The rank and stipend now assigned descended in the direct line of birth. Even rewards given for special gallantry in the field were heritable. By making thus the revenues of Islam the heritage of the nation militant, their martial genus was maintained, and their employment perpetuated as the standing army of the Caliphate.

"To carry out this vast design, a register and to be drawn and kept up of every man, woman and child, entitled to a stipend from the State-in other words, of the whole Arab ace employed in the interests of Islam This was easy enough for the higher grades, but a herculean task for the hundreds and thousands of ordinary fighting men and their families who kept streaming forth from the Peninsula, and who, by the extravagant indulgence of polygamy, were multiplying rapidly But the task was sumplified by the strictly tribal composition and disposition of the ferces Men of a tribe, or branch of a tribe, fought together and the several corps and brigades being thus territorially arranged in clans, the Register assumed the same form. Every soul was entered under the stock and tribe and class whose lineage it claimed And to this exhaustive classification we owe in great measure the elaborate genealogies and tribal traditions of Arabia before Islam Register itself, as well as the office for its maintenance and for pensionary account was called the Dewan (Discon), or Department of the Exchequer" (Sir W. Muir, Annals of the Early Caliphate, London, 1888, p. 228)

It was fortunate for Islam, that the reign of Abu Bakr, short in duration, but pregnant with decisive issues, should precede that of 'Umar During the critical period, immediately after Muhammad's death, when three false prophets and a prophetess gathered increasing numbers round their rebellious standards, when in the north, east, and south of the Pennania, tribe after tribe, apostatused from the newly-adopted creed, and when al-Madinah itself was repeatedly threatened by hostile invasions of the neighbouring clans it needed all the spirit of compromise and conciliation which blended in Abū Bakr's character with penetrating shrewdness and dauntless courage, to steer the bark of the Muslim commonwealth through the dangers which were surrounding it on every side Umar's prepressible impetuosity would, at that time, probably have caused more harm than good, while, on the other hand, the unprecedented success which clowned Abū Bakr's wise and temporising politics, taught him to temper his own impulses of hold enterprise with prudence and oautiousness, when, in his turn, the reponsibilities of office rested on his shoulders

The original violent bent of Umar's nature is forcibly illustrated by the history of his conversion as it is told in various traditions. In his youth and early manhood, a zealous and devoted adherent of the religion of his forefathers, he hated and persecuted Muhammad as a dangerous innovator, who had come to lead his people astray, and to sow discord between them Infuriated at some fresh success of the pretended Prophst, he sallied for th one day to kill him, when he met his kinsman, Nu'aim ibn 'Abdi 'llah, who, seeing him armed and forcely excited, asked him "Whither goest thou, and what is thy intent?" "I seek Muhammad," was 'Umar's reply, "and I will slay him, he has vilified our gods and dishonoured our ancestors" "Passion blinds thee," retorted Nu'aim, "knowest thou not that, if thou killest Muhammad, thou wilt draw the vengeance of the Hashmites and the Banu Muttalib upon thy head? Better far it would be for thee, to heed the welfare of thy own family, and to bring back to the right path those members of it who have forsworn their ancestral religion." "And who are they," asked 'Umar. "Thy brother-in-law, Said ibn Zaid, and Fatimah, thy very own meter," answered Nu'sım

Forthwith the incensed man nurried on to the house of the culprits. Here Khabbab ibn al-Aratt, a devoted disciple of Muhammad, the same who had made them acquamted with his teaching and won them over to Islam unknown to 'Umar, was reading with them at that moment a new fragment of the Qurfan. When he heard 'Umar coming, he concealed himself, and Fâțimah tried to hide the manuscript in the bosom of her dress. On entering, 'Umar asked. "What

have you been reading just now? I heard your voices!" "Nothing," she replied, "thou art mistaken" "You have been reading something, and I am told that you belong to the sect of Muhammad" With these words he threw hunself upon me brother-in-law, and struck him. Fatimah rushed in between them. Both husband and wife boldly con-fessed "Yes, we are Muslims, we believe that there is no god but God, and that Muhammad is his sent one, kill ne, if thou wilt "

No sconer had 'Umar seen the blood flowing from a wound which ne had inflicted on his sister, than shame for his own unmanly act, coupled with admiration of their courageous conduct, brought about a powerful revulsion of his feelings. He asked to be shown the manuscript, and when, after his solemn promise not to destroy it, the fragment was handed over to him, he read -

"Not to sadden thee have We sent down this Qur'an to thee,

But as a warning for him who feareth, A missive from Him who hath made the earth and the lofty heavens,

The God of Mercy who sitteth on His throne '

His, whategever is in the heavens and whatsoever is in the earth, and whatso over is between them both, and what soever is beneath the humid soil

And thou needest not raise thy voice in prayer He verily knoweth the secret schisper, and the yet more hidden! God' there is no God but Him! Most excellent His titles!"

("Grah xx 1-7)

"How pobly said and how sublime!" exclaimed 'Umar, when he had read the pas sage Thereupon Khabbab came forth from his place of concealment, and summoned him to testify to the teaching of Muhammad 'Umar asked where Muhammad was, went to him, and made his profession of faith to the

Prophet himself

Henceforth 'Umar remained attached to the person of Muhammad with the most devoted friendship, and embraced the cause of Islam with all the energies of his strong nature We find 'Umar, immediately after Muhammad's death, unable at first to grasp the reality of the fact. When the news was imparted to him, he exclaimed wildly before the assembly of the latthfut. "The Prophet is not dead, he has only swooned away " And, again, when Mughirah tried to convince him that he was mistaken-" Thou heat!" he cried, " the Prophet of the Lord shall not die, until he have rooted out every hypocrite and unbe-hever. At this point Aba Bakr quoted the verses of the Qur'an, revealed after the defeat at Uhud 'Mnhammad is no more than an Apostie, verily the other apostles have gone before him What then! If he were to die or be killed, would you turn back in your heels?" And he added the memorable appeal "Let him then know, whoseever worship peth Muhammad, that Muhammad indeed is dead, but whose worshippeth God let him know that the Lord liveth and doth not die"

Then, and only then, on hearing those words, spoken by the book, as if he had never heard them before, the truth burst upon 'Umar with crushing force "By the Lord," he would tell in later days, " it was so that when I heard Abu Bakr reciting those verses, I was horror-struck, my limbs trembled, I dropped down, and I knew of a certainty that Muhammad indeed was dead

The paramount ascendency which Muhammad, during his lifetime, exercised over Umar, could not fail to seften his passionate and vehement nature, and to train him to those habits of self-command, which form one of the most essential elements in the character of a good ruler If it was an act of wise foresight on the part of Muhammad to designate, at the approach of death, the older and sedater Abu Bakr as his successor, by appointing him to conduct the public prayers during his last illness he could at the same time feel assured that 'Uniar, far from contesting the choice of his dying friend, would respect it and make it respected against any defection or rival ambition by his cordial and powerful support. But it was equally natural and wise on the part of Abū Bakr, when the time had come, to fix the choice of his own successor upon Umar It is related that, feeling his end to be near, and willing to fortify his own conviction by the sense of others, he first consulted 'Abdu r-Itahman, the son of 'Auf, who praised 'Umar 'as the fittest man, but withal inclined to be severe.' "Which," responded the dying Khalifah, " is because he saw me soft and tenderhearted, when himself the Master, he will forego much of what thou sayest. I have watched him narrowly If I were angry with one, he would intercede in his behalf, if over-lement, then he would be severe 'Usman, lement, then he would be severe ' 'Usmān, too, confirmed Abū Bakr's choice "What is hidden of 'Umar," he said, 'is better than that which doth appear There is not his equal amongst us all "

And so it was at in bodily stature 'Umar towered high above his fellow-men, so he excelled in every quality required in an imposing commander of the Faithful (Amir at-Mu'minin), this being the title which he adopted in preference to the more cumber-some of "buocessor of the Apostle of God" (Khalifatu 'r-Rasulı 'llah) It lies outside the scope of the present work to give a complete biography of Umar, and we must refer the reader who should wish to make himself acquainted with it, to the above-quoted attractive volume of Sir W Muir, Annals of the Early Caliphate Our less ambitious object here has merely been to sketch as it were, in a few salient traits culled from it, the picture of a man, who, as a founder of Islam, was second only to Muhammad himself. Gifted with a high and penetrating intellect, and possessed of a strong sense of justice, he was impartial, skilful, and fortunate in the choice of his military and civil

agents, and had learnt to temper severity with elemency and wise forbearance it was he who, in his earlier days, after the battle of Badr, had advised that the priseners should all be put to death, his later resentment against Khalid, with whose name the cruel fate of Malik ibn Nuwairah and the gory tale of the "River of Blood" are linked in history, on the contrary, took rise in Khālid's unscrupulous and savage treatment of a fallen foe And the fanatic miclerance of some of the Muslim captains is favourably contracted with 'Umar's treatment of the Christianised Arab tribe of the Bann Tagh-They had tendered their submission to Walld ibn 'Uqbah, who, solicitous for the adhesion to Islam of this great and famous race, pressed them with some rigonr to abjure their ancient faith 'Umar was much displeased at this...' Leave them," he wrote, "in the profession of the Gospel It is only within the bounds of the peninsula, where are the Holy Places, that no pulviherst tribe is permitted to remain "Walid was removed from his command; and t was enjoined on his successor to stipulate only that the usual tribute should be paid, that no member of the tribe should be hindered from embracing Islam, and that the children should not be educated in the Christian faith The last condition can only have been meant as a nominal indication of the supremacy of Islam, for if it had been enforced we should not read of the Bann Tagblib onthining in the profession of Christianity under the next two dy nasties and even later The tribe, deeming in its pride the payment of tribute (juzyah) an indignity, sent a deputation to the Khalifah, declaring their willingness to pay the tax if only it were levied under the same name as that taken from the Muslims 'Umar evinced his liberality by allowing the conces sion and so the Band Laghib enjoyed the singular privilege of bring asse-sed at Chris tians at a "double titlie" (ushr), instead of paying jazyah the obnoxious badge of subjugation (Sir W Muir, Annals p 218)
As the original asperity of 'Umar's cha-

racter had been mellowed in the school of Life and in close communion with Muhammad and Abu Bakr, so the same influences, together with the responsibilities of his posiimpetuosity with prudence and cautiousness While his captains in Syria and the 'Iraq were continually urging him to push on his conquests to the north and east, he would not allow any advance to be ventured upon, before the Mushm rale in the occupied provinces was well established and firmly courshdated In like manner he evinced a singular dread of naval enterprise, ever after an expedition sent to Abyssima across the Red Sea in the seventh year of his reign had met with a signal disaster, and he was countenanced in this aversion for the treacherous element by a not less daring general than 'Amr, son of al-'As, who, consulted on the subject, wrote to him .

"The sea is a boundless expanse, whereou i

great ships look but tiny specks, there is nought saving the heavens above and the waters beneath. Trust it little, fear it much. Man at sea is an insect floating on a splinter, if the splinter break, the insect perisheth"

Wher the wily Amr wished to raise his people in the estimation of the Egyptians, he had a feast prepared of slaughtered camels, after the Bedoum fashion, and the Egyptians looked on with wonder, while the army satisfied themselves with the rude repast. Next day he commanded a sumptions banquet to be set before them; with all the dainties of the Egyptian table, and here "gain the warriors fell to with equal cast. On the third day, there was a grand parade of all the troops in battle array, and the people flocked to see it. Then 'Ami addressed tham, saying "The first day's entertainment was to let you see the plain and simple manner of our life at home, the second, to show you that we can not the less enjoy the good things of the lands we enter, and yet retain, as ye see in the spectacle here before you, our martial vigour notwithstanding."

'Ami gained his end, for the Copts retired, saying one to the other,' See ye not that the Arabs have but to raise their heel upon us, and it is enough!" 'Umar was delighted with his heutenant's device and said of him, "Of a truth it is on wisdom and resolve, as well as on merc force, that the success of

warfare doth depend "

But at the same time, 'Umar was much too thoughtful and far seoing himself not to recognise the danger for the future of Islam, which was linking in this sudden acquisition of unesaured riches. On one coession, when he was shout to distribute the fifth of some Persian spoils, he was seen to weep "What," it was said to him, 'a time of joy and thankfulness, and thou sheddest tears" "Yea," replied the simple-minded Khalifah, "it is not for this I weep, but I foresee that the wealth which the Lord hath bestowed upon us will become a spring of worldliness and eavy, and in the end a calamity to my people'

Moreover the luxury and estentation which was thus engendered in the enriched leaders, was utterly repulsive to his own frugal habits and homely nature. On his first visit to Syria, Abū Ubaidah, Yazīd, and Khāid, met him in state to welcome him. A brilliant cavalcade, robed in Syrian brocade, and mounted on steeds richly caparisoned, they sode forth as he approached. At the sight of all their lineity, Umar's spirit was stirred within him. He stooped down, and, gathering a hindful of gravel, flung it at the asto nished chiefs. "Avaunt!" he cuied, "is it thus attired that we come cut to meet me? All changed thus in the space of two short years! Verily, had it been after two hundred, ye would have deserved to be degraded."

This primitive simplicity of the Arab chieftain is another grand and highly captivating feature in 'Umar's character. We see in our mind's eye the mighty mover of armies

the time when the destinies of Islam were mbling in the balance on the battle-field of lisiyah, lesuing on feet from the gates of Medinah in the early morning, if perchance might meet some messenger from the ande the city, who to 'Umar's question ress shortly, "The Lord has discomfited the sian host" Unrecognised, 'Umar followed

measurger, leading the camel, and with long strides keeping pace with the h-stepping animal, to glean from him the line of the great battle When they ened al-Madinah, the people crowded round Khalifah, saluting him, and hearing the py news, wished him joy of the triumph e courier, absended, cried out, "O Comnder of the Faithful, why didst thou not me?" but his mind was instantly set at t by the Khalifah's kindly answer "It is

ll, my brother "

or we may fancy him perambulating winp band, the streets and markets of al Madi i, ready to punish the offenders on the t, may be his own son and his boon com sions, who had indulged in the use of wine. r on this head 'Umai did not brook pleatry When news of some arch-transgressors this score was sent from Damascus, and ulgence from the strict enforcement of law was claimed for them on the plea of ar exalted position and military ments, he the back "Gather an assembly and bring m forth. Then ask, Is wene lawful, or as orbidden? If they say forbidden, lay eightv ipes upon each of them, if they say lawthen behead them every one" aishment, if inflicted by 'Umar's own hand, s telling, for it became a proverb nar's whip is more terrible than another's

Dr. again, with the groan of repentance of well-chastised offender still ringing in sears, we may watch the same 'Umar, as rneying in Arabia in the year of famine, comes upon a poor woman, seated with

hungry and weeping children round a whereon is an empty pot He hurries to next village, procures bread and meat, the pot, and cooks an ample meal, ving the little ones laughing and at play luch a man was 'Umar, the great Khalid adorn his tombstone, then his dving rds - It had gone hard with my soul, if ad not been a Muslim." [DAMASOUS, JERUem, Jihad, Muhammad

The Editor is indebted to Dr Steingass. learned author of the English-Arabic ctionary, AD 1882, and Archic-English ctionary, AD 1884 (W H Allen & Co, adon), for this review of 'Umar's influence

the Muslim religion )

UMM (م), pl ummāt, ummahāt lother" Heb DN êm A word which quently occurs in combination with other rds, eg Ummu 'l-Qurā, "the mother of ages" the metropolis Makkah, Ummu 'lum, "the mether of sciences," grammar

UMMAH ( LI) Heb TON ummah.

The word occurs A people, a nation, a sect about forty times in the Qur'an
Ummatu Ibrāhīm, the people of Abraham

Ummatu 'Isa, the people of Jesus

Unmatu Muhammad, the people of Muham-

UMMI (احى) The title assumed by Muhammad, and which occurs in the Qur'an, Sürah vin. 156 "Who shall follow the Apostle, the illiterate Prophet (an-Nabiyu 'I-ummi)", and in the 158th verse of the same Sürab

Commentators are not agreed as to the derivation of this word, the following are the three most common derivatious of it -

(1) From Umm, "mother," as one just as he came from his mothers womb

(2) From Ummah, "people," 1 e a gentile, one who was ignorant, alluding to the time of Muhammad's ignorance.

(3) From Ummu 'l-quoa, 'the mother of villages," a name given to Makkah, se a

native of Makkab

Muhammad appears to have wished to be thought ignorant and illiterate, in order to raise the elegance of the Qur'an into a miracle

UMMU HABIBAH (ام حبيبة One of Muhammad's wives She was the daughter of Abu bufyan, and the widow of 'Ubaidu'llah, one of the Four Inquirers," who, after emi-grating as a Muslim to Abyssima, embraced Christianity there, and died in profession of that faith

UMMU KULSUM (أم كثنوم) The youngast daughter of Muhammad by his wife Khadijah She had been married to her cousin Utaibah, son of Abu Lahab, but separated from hum and became, after the death of her sister Ruqayah, the second wife of 'Usman, the later Khalifah She died a vear or two before Muhammad, who used, after her death, to say he so dearly loved Usman, that had there been a third daughter, he would have given her also in marriage to

UMMU 'L-KITAB (ام الكتاب). Int. "The Mother of the Book"

(1) A title given in the Hadig to the first Surah of the Qur'an (2) In the Suratu Ahli Imran (iii) 5, it is

used for the Qur'an itself

(3) In the Suratu'r-Raid (xiir-) 89, it seems to be applied to the preserved tablet, on which were written the decrees of God and the fate of every human being

UMMU'L-MU'MININ (أم المومنين) 'A mother of the Faithful" A title which English authors restrict either to the Prophet's wife Khadijah, or te 'Ayishah, but it is a title applied to each of the wives of Muham-mad Quran, Sürah xxxiii 6 . "His wives are their mothers"

UMMU 'L-QURA (م الم العرف). Int. 'Mother of Villages" A name given to Makkah. The Metropolis.

term used in Muhammadan law for a female slave who has burne a child to her master, and who is consequently free at his death. [SLAVERY]

UMMU SALMAH (أم سلمة) One of the wives of the Prophet The widow of Abu Salmah, to whom she had borne several children Abu Salmah was killed at Uhud, and Muhammad married his widow four months afterwards

"UMRĀ (عمرى). A life grant, or interest in anything, e.g. if the proprietor of a house says to another, "This is yours as long as you live"

'UMRAH (5,46) A Lesser Pilgrimage, or a visitation to the sacred mosque at Makkah, with the ceremonies of encompassing the Ka'bah and running between al-Marwah and as-Şafâ, but omitting the sacrifices, &c It is a meritorious act, but it has not the supposed merit of the Hay or Pilgrimage It can be performed at any time except the eighth uinth and tenth days of the month Zü'l Hijiah these being the days of the Hay or Greater Filgrimage [HAJJ]

UMUMIYAH (موصية) "Maternity" A term used in Muslim law (Hidā-yah, vol in p 417)

UNBELIEVERS There are several terms used in Islam for those who are unbelievers in the mission of Muhammad,

، Kafir (کائر), One who hides the truth A term generally applied to idolaters, and not

to Jews er Christians

Muchral (مشرك). One who gives companions to God Believers in the Blessed Trinity are so called. The term is also applied by the Wahhābis to any Muslim who observes ceremonies which are not clearly enjoined in the precupts of the Muslim religion, as visiting shripes, &c

Mulhid (الملحة). One who has deviated

from the truth

Murtadd (مرتد), An apostate from Islam

Dahrı (دهری), An Athoret

(For further explanations, refer to the words in their places)

UNCLEAN MEATS [FOOD]
UNCLEANNESS [PURIFICATION]
UNITY OF GOD [TAURID]

UNLAWFUL. Arabic haram (مرام).

- UQAB (--ua) A black eagle A celebrated standard belonging to Muhammad (See Hayan 'l-Qulub, p 88, Merrick's edition.) [STANDARDS] 'UQBA (1998). Let. "End." A reward or punishment Hence used to express the life to come either of good or evil. [PARADISE, HELL.]

'UQBAH (Asc) IBN 'AMIR AL-JUHANI A Companion of great celebrity He was afterwards Governor of Egypt, where he died, AH 58

UQNUM (A) pl. aquantm According to Muslim lexicographers, it is. "a word which means the root or principle of a thing, and, according to the Nasara (Nasaranes), there are three Aquam, namely, while (entity or substance), hayat (life), and 'lim (knowledge), and also, Ab (Father), Ibm (Son), and Rühu 'l-Quds (Holy Spirit), and it is also the name of a book amongst the Nasaranes which treats of these three (See Chiyagu 'l-Lughat, in loco) [TRINITY]

"UQUBAH (Aple) "Punishment, chastisement" A legal term for punishment inflicted at the discretion of the magistrate "Uqubah shadidah is severe punishment extending to death [TAZIR.]

AL-'UQULU'L-'ASHARAH (Jack)

Jet "The Ten Intelligences"

Ten angels who, according to the philosophers, were created by God in the following manner First, He created one angel, who then created one heaven and one angel, this second angel then created a second heaven and a third angel, and so on until there were created mine heavens and ten angels. The tenth angel then, by the order of God, created the whole world (See Ghydin' Lughāt, in loco)

'URS (هرس) (1) Marriage festivities, as distinguished from nikāh, "the marriage ceremony' [MARRIAGE]

(2) A term also used for the ceremonies observed at the anniversary of the death of any colebiated saint or murshed

'USHR (عنبر), pl a'shār and 'ushūr A tenth or tithe given to the Muslim State or Baitv l-Māl [BAITU 'L-MAL.]

'USMAN (class) IBN 'AFFAN. The third Khalifah, who succeeded 'Umar A.H. 28 (A D 643), and was slain by Muhammad, son of Abū Bakr and other conspirators on the 18th of Zū "-Hijah, A.H 85 (June 17th, A D 656), aged eighty-two, and having reigned twelve years He is known amongst Muslims as Zū Nūrain, "The Possessor of the Two Lights," because he married two of the Prophet's daughters, Raquiyah and Ummu Kulaum. His chief ment with regard to the cause of Islam was the second and final revision of the sacred book, which he caused to be made, and of which an exhaustive account has been given in our article on the Qur'an.

Although Muhammadan historians distinguish the reigns f the first four Khalifahs as founded on faith (dins), from these of the later ones, as based on the world and its

passions and vanities (dunyana), it must be admitted that worldly motives entered al ready largely into the politics of 'Usman and 'All, as contrasted with Abu Bakr and 'Umar 'Usmān, by his weakness and nepotism, 'Alī by holding aloof with culpable indifference, during the protracted death-struggle of his predecessor, by abetting his murderers in the open field, and by his vacillating spirit, where firmness of purpose was needed, gave rise to those flerce dissensions between rival religious and political parties, which led for the time being, to the establishment of the Umaiyah dynasty, and eventually caused the division of Islam into the two great sects of the Sunnie and Shi'she

USUL (احول), pl of asl Lat "Roots" The roots or fundamentals of the Muhammadan religion, as opposed to furus (Eigh) "branches," a term used for Muham madan law, civil, ceremonal and religious The usul of Islam are universally held to be four (1) The Qur'an, (2) The Hadis, (3) Ima, and (4) Wiyas, terms which will be found explained under their respective titles

'I'mu t-Usul is the science of interpreta tion of exegests of these four fundamentals

USURY Arabic mba' (41) word which, has the Hebrew Tit weakek

includes all gain upon leans, whether from the loan of money or goods or property of any kind In the Mosaic law, conditions of gain for the loan of money or goods, were regorously prohibited "If thou lend money to any of my people that is poor by thee thou shalt not be to him as an usurer neither shalt then lay upon him usur? (Exedus xxii 25) "If thy brother be waxen poor take no usury of him of increase but fear thy God that thy brother may hve with thee Thou shalt not give him thy money upon usury nor lend him thy victuals for increase viticus XXV 35-37 )

(1) The teaching of the Qui an on the subject is given in Saiah in 276, "They whe swallow down usury, shall arise n the Last Day only as he ariseth, whom Satan has infeated by his touch. This for that they say, 'Selling is ouly the like of nanry,' and vet God hath allowed selling and forbidden usury, and whosoever receiveth this admome on from his Lord, and abstaineth from at, shall have pardon for the past and his lot shall be with God But they who return to usury, shall be given over to 'he Fire,therem to abide for ever

(2) In the Traditions, Muhaninard is related to have said .

"Cursed be the taker of usury, the giver of usury, the writer of usury, and the wirness of usury, for they are all equal"

" Verily the wealth that is gained in usury, although it be great, is of small advantag (Sakihu Mushm, Babu 'r Riba')

(S) Reba', in the language of the law, signifies 'an excess socording to a legal standard of measurement or weight, in one of two home-

geneous articles (of weight or measurement of capacity) opposed to each other in a contract of exchange, and in which such excess is stipulated as an obligatory condition on one of the parties, wethout any return that is, without anything being opposed to it. The sale, therefore, of two loads of barley, for maiance, m exchange for one load of wheat does not constitute usury, since these articles are not homogeneous, and, on the other hand, the sale of ten yards of cloth in exchange for five yards of cloth, is not usury, since al though these articles be homogeneous, still they are not estimable by weight or measure-

ment of capacity

Usury, then, as an illegal transaction, is occasioned (scoording to most Muhammadan doctors) by rate, united with species, where, bewever it must be observed, that rate, amongst the Musaimans, applies only to articles of weight or measurement of capacity, and not to articles of longitudinal measurement, such as cloth, &c , or of tale, such as eggs, dates, walnuts, &c when exchanged from hand to hand Ash Shafi'l maintams that usury takes place only m things of an seculent nature, or in money, and according to him, therefore, articles of the last-men tioned description would give occession to usury It is, furthermore, to be observed that superiority or inferiority in the quality has no effect in the establishment of the nanry, and hence it is lawful to sell a quantity of the better sort of any a-ticle in exoltange for an equal quantity of an inferior sort. Nor doos usury exist where the qualities of an article of weight or measurement by capacity are not ascertained by some known standard of measurement. Thus it is lawful to sell one handful of wheat n ex change for two handfuls, or two handfuls for four, because, in such case, the measurement not having been made according to a legal standard, the superiority of measurement, establishing naury, has not taken place, and, since the law has fixed no standard of measure beneath half a set, any quantity less than such is considered equivalent to a handful

Where the quality of being weighable or measureable by capacity, and correspondence of species (being the causes of usury) both exist, the stipulation of inequality or of sus pension of payment to a future period, are both usumous Thus it is usumous to sell either one measure of wheat m exchange for two measures,-or one measure of wheat for one measure deliverable at a future period If on the contrary, neither of these circum stances exist (as in the sale of wheat for money), it is lawful, either to stipulate a superiority of rate, or the payment at a future period If, on the other hand, one of these circumstances only exist (as in the sale of wheat for barley, or the sale of one slave tor another), then a superiority in the rate may legalis be stipulated, out not a auspension in the payment. Thus one measure of wheat may lawfully be sold for two measures of harley or one slave for two slaves but it

is not lawful to sell one measure of wheat for one measure of barley, payable at a future period, nor one stave for another, deliverable

at a future period

According to the majority of doctors, everything in which the usuriousness of an excess has been established by the Prophet on the ground of measu ement of capacity (such as wheat, barley, lates and sait), or on the ground of weight (I ke golder silver), is for ever to be considered a of that nature, although mankind should forsake this mode of estimation, because the custom of mankind, which regulates the measurement, is of inferior force to the declaration of the Prophet, and a superior court cannot yield to an inferior Abu Yüsuf, however, is of opinion that in all things practice or custom ought to prevail, although in opposition to the ordinances of the Prophet, for the ordinance of the Prophet was founded on usage and practice of his own time In ordinances, therefore, the prevalent customs among mankind are to be regarded, and as these are hable to alter, they must be attended to rather than the letter of an ordinance

Usury cannot take place between a master and his slave, because whatever is in the possession of the slave is the property of the master, so that no sale can possibly take place between them, and hence the possibility of usury is excluded a fortion. Nor can it take place cetween a Muslim and a hostile mfidel in a hostile country, in accordance with the saying of the Prophet "There is no usury between a Muslim and a hostile infidel m a foreign land," and on the further ground, that the property of a hostile infidel being free to the Muslim, it follows that it is lawful to take it by whatever mode may be possible, provided there be no deceit used It is otherwise with respect to a gimmi, or protected alien, as his property is not of a neutral nature, because of the protection test has been accorded to him, and, therefore, usury is as unlawful to his case as in that of a Muslim Abū Yusuf and ash Shafi i conceive an analogy between the case of a hostile insidel, in a hostile country and that of a zimmi, and hence they hold contrary to the other Muslim doctors, that usury can take piace also between a Muslim and a hostile infidel in a foreign land

The testimony of a person who receives usury is madmissible in a court of iaw. It is received in the Mabeut, however, that the evidence of a usurer is madmissible only in case of his being so in a notorious degree, because mankind often make invalid contracts, and these are in some degree usurious. (Hideyah, Grady's edition, p. 862)

For further information on the subject of neurv and for cases, illustrative of the above-stated principles, see Hidayah, Hamilton's translation, vol. ii., p 489, seqq, Grady's edition, p 289 seqq, the Durre's Mukhtar, the Fatawa-t-Alamgri, in loco.

USWAH, also ISWAH (8,-1). "Az esample." The word occurs in the

Qur'an, Sürah xxxii 21. "Ye had in the Apostle of God a good example" (uswatum hasanatun) Ar-Rāghib says it is the condition in which a man is in respect of another's imitating him.

UTERINE BELATIONS Arabic zawū 'l-arhām (دور الارهام), called by the English lawyers "distant kindred."

They are divided into four classes —
(1) Persons descended from the deceased,
how low seever, at the children of daughters

or of son's daughters.

(2) Those from whom the deceased is descended, how high soever, i.e. False grand-parents, in contradistinction from the True, a true grandfather being one between whom and the deceased no famale intervenes, a true grandmother, one between whom and the deceased no false grandfather intervenes (3) Those descended from the parents of the

(3) Those descended from the parents of the deceased, how low soever, se the daughters of full-brothers and of half brothers (by the same father only) the children of half-brothers (by the same mother only), and the

children of Bisters

(4) The children of the two grandfathers and two grandmothers of the deceased. as father's half-brothers and sisters by the same mother only and their children, the deceased's paternal aunts and their children, maternal uncles and aunts and their children, the daughters of full paternal uncles and half-paternal uncles by the same father only.

This classification, however, does not exhaust the distant kindred, which, in the language of the law, are defined as those relations of a deceased person who are neither sharers nor residuaries [INHERITANGE]. Thus, cousins who are children of residuaries, but are not residuaries themselves (e.g. paternal uncles' daughters) are distant kindred, though not members of any of the torogonize classes, or related through any member of such a class

When the distant kindred succeed, in coine quence of the absence of sharers and residuaries, they are admitted according to the order of their classes Within the limits of each perticular class it is a general rule that a person nearer in degree succeeds in preference to one more remote, and in all classes, if there be several of an equal legree, the property goes equally among them if they are of the same sex. There is, however, some disagreemen as to cases in which persons through whom they are related to the deceased are of different sexes or of different blood, and it is maintained by Muhammad, against Abu Yusuf that regard must be had partly to the "roots" or intermediate rela ilons and not only to the "branches," o actual claimants Thus all are agreed that it a man leave a daughter's son and a daughter's daughter, the male will have a double portion, for there is no difference of sex in the intermediate relations. but if there be a daughter's son's daughter and a daughter's daughter's son, it is said by Abu Yusuf that the male will have a

double portion, on account of his sex, but by Muhammad, that the female, instead of the male, will take the double portion, by reason of her father's sex. And on the other hand, all are agreed that if there be two daughters of different brothers, they will take equally between them; but if there be a daughter of a brother and a daughter of a half-brother by the father only, Muhammad rules that the latter will take nothing, for naving regard to the caroamstances that a brother excludes a half-brother by the father only, he considers that thore is nothing to be handed down to the descendant of the latter, and that the whole will go to the descendant of the former

This rule of Muhammad, which in its application to the different classes of the distant kindred, leads to curious results of a complex character, seems to deserve a particular notice, as resting to a large extent on the principle of representation, which otherwise is all but

foreign to the Muhammadan law of inheritance. (A Rumse), Mochammadan Law of Inheritance, p. 56, Syed Ameer Ali, Personal Law, p. 52, Durru'l-Mukhtar, p. 878)

TZAIR (عربر) [EZRA.]

UZHIYAH (انحمة) [SACRIFICE]

'UZLAH (due) "Retirement A term used by the Sufis for a religious life of retirement from the works

'UZR (ale) "An excuse." A legal term for a claim or an objection

AL-'UZZĀ (كان) An idol mentioned in the Qur'an Sūrah lifi 19 "What think ye then of al-Lāt and al-'Uzzā, ...d Manāt, the third idol besides." According to Husain, it was an idol of the tribe of Ghatafān For a discussion on the subject, see the article on Lai

V.

VEILS [DRESS]

VESSELS In the early days of lelam there were four kinds of drinking-vessels forbidden to Muhammadans on account of their being used for wine, namely, bantam (Δελ), a green vessel, dubba (Δελ), a large gourd hollowed out, naqūr (Δελ), a cup made from the hollowed root of a tree muzaffat (Δελ), a vessel covered with a kind of black pitch, or the glutincus substance with which the bottom of b ats are payed (Mishkāt, book i ch i pt i) But, according to Muslim law, the vessels used by Thristians and Jews, and even by idolators, are lawful, but they muss be ree from the laste or smell of wine

VIGIL Arabic 'arafah (3,e) The only Muhammadan festival which has a vigil s the 'Idu 'I-Azhā, (1 "Feast of Sacrifica" '1DU 'L-AZHA]

VISITING THE SICK Arabic uyādah (&slee). An incumbent religious duty enjoined by Muhammad on his ollowers. The following traditions illustrate us teaching on the subject (Mishkut, book r ch 1)—

"When a Muslim visits a sick brother, ho pathers the fruits of Paradise from the time ie leaves his home until he returns"

"If a Muslim visit a sick person and say even times, I ask the Almighty God, who is ord of the great throne, to give thee health' he prayer shall be granted, unless the apcounted time of his death nath surely come?"

"Verily God will say at the Day of Resurection, 'O sons of Adam! I was sick and ye lid not visit me.' And the sons of Adam will say, 'O our Defender' how could we visit thee, for Thou art the Lord of the universe and art free from sickness?' And God will say, 'O men! did you not know that such a one of my servants was sick, and you did not visit him? Do you not know that had you visited that servant you would have met mo thore?''

'Ayishau says' "Whou any one of us was sick, the Prophet used to rub his hands upon the rick person's body, after which he would say, 'O Lord of man! take away this pain and give heith for Thou art the giver of health, there is no health but thine, that health which leaveth no sickness"

"When any person complained of being out of order, or having a wound or sole, the Prophet would say, when passing his finger over the part affected, 'In the name of God, the earth of our ground mixed with the spittle of our mouth we have done this in order to restore the sick to health, by permission of our Lord'"

POWS Arabic nazr (الله), pl nuzūr. Hol, الله) neder They who fulfil their vows are amongst those who drink of the waters of Kafūr in Paradise (Qur'ān, Surah lxxvi. 7), and the non-performance of a vow is sin (Mishkāt, book xiii. ch xxii.) But the Prophet is related to have said "Do not make a vow for it cannot siter fate, still it does extract something from the wealth of the stingy"

The atonement for a vow which has been not performed is the same as for an oath namely, the freeing of a slave or elothing ten poor persons, or feeding tempersons, or three days fast (Hidaph Arabia ed., vol. i. p.

350) [OATH ]

WADI'AH (legs) Let "A thing put down" The legal term for a deposit. (See Hamilton's Hadayah, vol ili p. 259)

The Loving (الرسود) One," or "The Beloved One" One of the the ninety-nine special attributes of God It occurs twice in the Qur'an -

Surah x: 92 "My Lord is Merciful and Loving "

Surah lxxxv 14 'He is the Forgiving, the Loving"

At-Maliku 'l- Wadud, the "King of Love"

(وعدنية) WAHDANIYAH theological term for the doctrine of the Unity of God (2) The name of a sect of bufis [COD, SIKHISM, SUFL.]

WAHDATU 'L - WUJŪDĪYAH A pantheistic sect of (وحدة الوجودية) hiffis, who say that everything is God, and of the same essence.

" The (الوهاب) AL-WAHHĀB Bestower of guite" One of the ninety-nine special attributes of God It occurs in the Qur'an, ag Sürah ni 6 "Thon art He who bostoweth gifts '

WAHHĀBĪ (وهايي) A sect of Mushm revivalists founded by Muhammad, son of 'Abdn 'I-Wahhab, but as their opponents could not call them Muhammadans, they have been distinguished by the name of the father of the founder of their sect, and are called Wahhābīs

Muhammad ibn 'Abdu l-Wahhāb was born at Avinah in Najd in AD 1691 Carefully instructed by his father in the tenets of the Muelim faith, according to the Hanbali sect, the strictest of the four great schools of inter-pretation the son of 'Abdu 'l-Wahhab determined to increase his knowledge by visiting the schools of Makkah, al-Basrah and Bagh dad The libraries of these celebrated centres of Mnhammadanism placed within the reach of the zealous student those ponderous folios of tradition known as the "six correct books, and also gave him access to numerone manu-script volumes of Muslim law Having performed in pilgrimage to Makkah with his father, and visited the Prophet's tomb ab al-Madinah, he remained at the latter place to eit at the feet of Shaikh 'Abdu 'llah ihn Ihrahim, by whom he was carefully instructed in all the intreactes of the exegetical rules laid down for the exposition of ethics and jurisprudence.

For some years he resided with his father at Horemelah, a place which, according to Palgrave, claims the honour of his birth, but after his father's death he returned to his native village, Ayinah, where he assumed the position of a religious leader

In his various travels, Muhammad ibn 'Abdu 'l-Wahhab had observed the laxities and superstitions of those who, whilst they professed to accept the stern unbending precepts of the Prophet of Arabia, had succeeded in stretching the rigid lines of Islam almost to breaking Omens and augu-ries, sacred shrines and richly ornamented tombs, the use of intoxicating drugs, the silks and sature of the wealthy, all seemed to the earnest reformer lamentable departures from the first principles of Islam, and nawarrantable concessions to the luxury, idolatry, and superstitions of the age Having carefully studied the teachings of the Quran and the sacred traditions, he thought he had learned to distinguish between the essential elements of lulam and its recent admixtures, and now once more in the home of his childhood, he determined to teach and to propagate nothing but the pure faith" as laid down by the precepts and practice of the Prophet himself. The Muslim world had departed from the worship or the Unity, and had yielded a blind allegiance to Walis, Pirs, and Saints, and all because the teachings of the sacred traditions had been neglected for that of learned but ambitious teachers

To accept any doctrine other than that of those "Companions" who received their instructions from the Prophet's lips was simply the blind leading the blind, and, therefore, the Reformer, refusing to join his faith to the uncertain leading-strings of even the four orthodox doctors, determined to establish the right of private judgment in the inter-pretation of those two great foundations of Islam—the Quran and the Ahadis

His teaching met with acceptance, but his increasing influence excited the opposition of the ruler of his district, and he was compelled to seek an asylum at Daraiah, under the pro tection of Muhammad ibn Sa'ud, a chief of considerable influence The protection of the religious teacher was made a pretext for more ambitions designs, and that which the zealous cleric had failed to accomplish by his persuasive eloquence, the warrior chief now sought to attain by the power of the swerd, and he thus established in his own person that Wahhabi dynasty which, after a chequered existence of more than a hundred years, still exercises so powerful an influence not only in Central and Eastern Arabia, but wherever the Muhammadan creed is pro-fessed Like other great men before him, the Chief of Deraish strengthened his position by a matrimonial alliance, which united the nterests of his own family with

that of the reformer He married the daughter of Muhammad ibn 'Abdu'l-Wahhāb, and the became the mother of the celebrated Wahhabi ehief 'Abdu 'l-'Aziz, who upon the death of his fatuer (A.D 1705), led the Wallhabi army to victory, and succeeded in pushing his conquests to the remotest corners of Arabis

'Abdu l-'Azız was not only a brave warmor, put a pious Muslim, and t is said that he fell a victum to the sernpulous regularity with which he performed his devotions in public A Persian fanatic plunged his sharp Khurasan dagger into his side, just as he was prostrating himself in piever in the

mosque ef Deraiah (A D 1803)

But the great military champion of the reformed doctrines was Sa'nd, the eldest son of 'Abda ! Azız, who during the lifetime of his father led the Wahhabi armies te victory, and threatened even the conquest of the whole Turkish empire He is said to have been a remarkably handsome man, praised for his wisdom in counsel and skill in war Having wielded the sword from his youth (for he fought his first battle when a lad of twelve), he was regarded by the wild Arabs of the desert as a fit instrument to effect the conversion of the world, and men from all parts of Arabia flocked round his standard

Sa'ud gamed several domaive victories over Sulaman Pasha, and afterwards, with an army of 20,000 men marched against Kar-bala, the famed city of the East which con tains the tombs of the Shi'sh Khalifahs The city was entered with the Wahhabi cry, "Kill and strangle all infidels which give companions to God," and every vestige of supposed idolatry, from the bright golden dome of al Husains tomb to the smallest tobacco pipe, was ground to the very dust whilst the offerings of the numerous devotees, which formed the rich treasure of the sacred shrines, served to replease the impoverished

exchequer of the Wahhabi chief

The following year the fanatical army effected the conquest of Makkah, and, on the 27th April 1803, Sa'ud made his formal entry into the sacred city of the Kabah The sanctity of the place subdued the barbarous spirit of the conquerors and not the slightest excesses were committed against the people The stern principles of the reformed doc trines were, however, strictly enforced Piles of green huqqas and Persian pipes were collected, rosaries and amulets were forcibly taken from the devotees, silk and satin dresses were demanded from the wealthy and worldly, and the whole, collected into the one heterogeneous mass was burnt by the infuriated reformers So strong was the feeling against the pipes, and so necessary did a public example seem to be, that a respectable lady, whose delinquency had well nigh escaped the vigilant eye of the Muhtanb, was seized and placed on an ass, with a green pipe suspended from her neck, and paraded through the public streets—a terrible warning to all of her sex who may be inclined to indulge in forbidden luxuries When the

usual hours of prayer arrived, the myrmidons of the law sallied forth, and with leathern whips drove all slothful Muslims to their devotions The mosques were filled. Never since the days of the Prophet had the sacred city witnessed so much picty and devotion Not one pipe, not a single tobacco-stopper, was to be seen in the streets or found in the houses, and the whole population of Makkah prostrated themselves at least five times a day in solemn adoration. Having carried out his mission with fidelity, Sa'ud hastened to convey the news of his success to the Sultan of Tarkey in the following charac teristic letter

"Sa'nd to Sahm -- I entered Makkah on the fourth day of Muharram in the 1218th vear of the Hijiah I kept peace towards the inhabitants, I destroyed all things that were idelatiously worshipped labelished all taxes except those required by the law.

1 confirmed the Qazī whom you had appointed agreeably to the commands of the Prophet of God I desue that you will give orders to the rulers of Damascus and Cairo not to come up to the sacred city with the Mahmal and with trumpets and drums. Religion is not profited by these things May the peace and blessing of God be with you." MAHMAI]
Before the close of the year, al-Madinah

was added to the Wahhati conquests, and so thoroughly did Sa'nd carry out the work of reform, that even the Hujrah, containing the tomb of the Prophet, did not escape. Its richly ornamented dome was dostroyed, and the curtain which covered the Prophet's grave would have been removed, had not the Leader of the Faithful been warned in his dreams not to commit so monstrone a sacri-

lege [HUJRAH.]
For nine years did the Wahhabi rule exist at Makkah, and so strong was the position occupied by the Wahhahi army, and so rapidly did Wahhabi opinions spread amongst the people, that the Sultan of Turkey began to entertain the worst fears for the safety of his empire 'Ali Pasha was therefore ordered by the Sultan of Turkey to collect a strong army to suppress the Wahhābī movement, and eventually, Makkah and al-Madīnah were taken from the fanatics

Upon the death of Saind (AD 1814), his son, 'Abdu 'lish, became the Leader of the Faithful He was even more distinguished than his father for personal bravery, but he lacked that knowledge of men which was so necessary for one called upon to lead the undisciplined nomadic tribes of the Alabian deserts 'Abdu 'llah and him army met with a series of reverses, and he was at last taken prisoner by Ibrahim Pashah and sent to Constantiuople He was executed in the public square of ht Sophia, December 19th, 1818 Turki, the son of Abdu Ilah, abandoned all hope of regaining the position, and fled to Riyaz, where he was afterwards assassmated Fazzul succeeded his father AD 1880, and established the Wahhabi rule in Kastern Arabia, making Rivas the capital of his kingdom It was this chief who entertained the traveller Palgrave in 1863, and received Lieutenant-Colonel (new Sir Lewis Pelly), as Her Majesty's representative, in 1865 Faizul died in 1866, soon after Sir Lewis Pelly s visit, and was succeeded by his sen 'Abdu 'Hāh

But although the great political and mili-tary power of the Wahhubis had been well nigh crushed, and the rule of the dynasty of Sa'ud circumseribed within the limits of the province of Najd, the principles laid down by Muhammad ibn 'Abdu 'l-Wahhāb were still zealously maintained by certain religious teachers within the sacred mosque itself And so it came to pass that when a restless spirit from India was endeavouring to redeem a lawless life by performing the pilgrimage to Makkab, he fell in with teachers who had imbibed Walihabi doctrines and were secretly disseminating them amongst the pilgrims. Saiyid Ahmad, the freebooter and bandit of Rai Bareli, having performed the racted rites of the Pilgrimage, returned from Makkah (A.D 1822), resolved to reclaim the whole of North India to the Faith of Islim Bing a direct descendant from the Prophet, he possessed (unlike the Wahlishi of Najd) the necessary qualification for a Leader of the Faithful, and the Muslims of India at once hailed him as the true Klishfah or al Mahdi Unheeded by the British Govern ment, he traversed our provinces with a numerous retinue of devoted disciples, and converted the populare to his reformed doc trines by thousands. He appointed deputies at Patna, and the proceeded to Delin, where he met with a ready between in Muhammad Isma'll, who became his most devoted disciple, and recorded the sayings of the new Khalifah in the well known Wahhabi book, entitled the Stratu'l Mustagem
On the 21st December 1826, Saiyid Ahmad,

the Leader of the Faitnful, declared a religious war, or Ishad, against the Sikhs, and, hoping to unite the hosts of Islam in Central Asia under his banner, he commenced an insurrection on the Peshawai frontier A fanatical war of varied successes followed, and lasted for four years but the Wahhabi array was soen reduced in strength, and its disisters culminated in the death of its chief, who was siam by Sher Smgh in an engagement at Balakot in Hazarah, May 1831 The remnant of the Salvids army fled across the horder and settled at Sait ma, where in 1857, their numbers were augmented by mutineers, who joined then camp They were even-tually displaced by the British Government in the Umbayla War of 1863, but there are still some three hundred of them residing at Palosi on the banks of the Indus, where they are ruled by Shaikh 'Abdu 'liah, an old matineer of 1857, who has recently married his daughter to a formor Imam of the Peshawar, Sadar Bazar, in order to combine the Wahhabi influences of Peshawar with those of the Paloss settlement.

But as in the case of the Wahhabis of Najd, so with the Wahhabis of India. The reli-

gious tenets of the reformers did not die with their political leader What Sa'ud of Najd and Akmad of Bareli failed to accomplish with the sword, the cheapness of lithographic printing has enabled less daring leaders to accomplish with the pen The reformed doctrines, as embodied in the Stratu 'l-Mustagim and the Taguzzate 'l-Iman, still exercise a powerful influence upon Muhammadan

thought in India

Wahhabiism has sometimes been designated the Protestantism of Islam, and so it really is, although with this remarkable dif-terence, that whilst Christma Protestantism is the assertion of the paramount authority of sacred scripture to the rejection of traditional teachings, Wahhabiism is the assertion of the paramount authority of the Qur'an with the Traditions But both systems contend for first principles, and if there appears to be any incongruity in applying the term Protestant to a sect which recoives, instead of rejects, tradition, it arises from the very important fact that what is called "tradition" in Islam occupies a totally different place in the Muhammaden system from that which it does in the Christian, Tradition in Islam being nothing less than the supposed inspired sayings of the Prophet, recorded and handed down by uninspired writers, and being absolutely neceswary to complete the structure of the faith The daily prayer, the customs of the pilgrimage, and humerous other daties and dogmas nela to be of Divine institution, being found net m the Qur'an but in the Ahadis, or Tradi-tions Hence it is that the Wahhabis of Najd and India call themselves Ahl-1-Hadis, or the people of Tradition, and promote in overy way they can the study of those records TRADITION

The Walhabis speak of themselves as Muwahhid, or 'Umtarians," and call all others Mushrik, or those who associate another with God, and the following are some of their distinctive religious tenets

1 They do not receive the decisions of the four orthodox socts, but say that any man who can read and understand the Qur'an and the sacred Hadis can judge for hunself in matters of doctrine They, therefore, reject lima after the death of the Companions of the Prophet

2 That no one but God can know the secrets of men, and that prayers sheald not be offered to any prophet, wall, pir, or saint, but that God may be asked to grant a peti-

3 That at the Last Day, Muhammad will obtain permission (izn) of God to intercede for his people. The bunnis believe that per-

mission has already been given.

4 That it is unlawful to illuminate the shrines of departed saints, or to prostrate before them, or to perambulate (tawaf) round them, they do not even perform any act of reverence at the Prophet's temb at al-Madinah

5 That women should not be allowed to visit the graves of the dead, on account of their immederate weeping

6 That only four festivals ought to be observed, namely, 'Idu 7-Fitr, 'Idu 7-Ashā, 'Ashūrā, and al-Lailatu 7-Mubārakah

7 They do not observe the ceremonies of Maulid, which are celebrated on the anniversary of Muhammad's birth.

S They do not present offerings (Nazi) at

any shrine

3. They count the ninety-nine names of God on their fingers and not on a resary

10 They understand the terms "sitting of God" (Arabic Istiwa"), and "hand of God" (Yadu 'llāh), which occur in the Qur'an, in their literal (Haqīqi) sense, and not figuratively (Mayāzī), but, at the same time, they sav it is not revealed how God sits, or in what sense he has a hand, &o, and on this account the Christian doctrines of the Trinity and the Sonship of Christ do not present the same difficulties to the mind of a Wahhābī which they do to that of a Sunni

Mr Wilfrid Blunt, in his Future of Islam,

SAVS -

"I believe it is hardly now recognised by Mohammedans how near Abd el Wahhab was to complete success Refore the cluse of the eighteenth century, the chiefs of the Ibn Saouds, champions of Unitarian Islam, had established their authority over all Northern Arabia as far as the Euphrates and in 1808 they took Mecca and Medina in the mean while, the Wahhabite doctrines were gaining ground still further afield India was at one time very near conversion, and in Egypt, and North Africa, and even in Turkey, many secretly subscribed to the new doctrines Two things, however, maired the plan of general reform and prevented its full accomplishment In the first place, the reform was too completely reactive. It took no account whatever of the progress of modern thought, and directly it attempted to leave Arabia it found itself face to face with difficulties which only political as well as religious success could overcome It was impossible, except by force of arms, to Arabianise the world again, and nothing less than this was in coutemplation. Its second mietale, and that was one that a little of the Prophet's prudence which always went hand in hand with his zeal might have avoided was a too rigid in sistance upon trities Abd el Wahhab condemned minarets and tombstones because neither were in use during the first years of Islam The minarets, therefole, were everywhere thrown down, and when the holy places of Hejaz fell into the hands of hie followers, the tombs of saints which had for centuries been revered as objects of pilgrimage were levelled to the ground. Even the Prophet's tomb at Medina was laid waste and the treasures it contained distributed among the soldiers of Ibn Saoud roused the indignation of all Islam, and turned the tide of the Wahhabite fortunes Respectable feeling which had bitherto been on their side now declared itself against them, and they never after regained their position as moral and social reformers Politically, too, it was the cause of their inin The optside

Muselman world, looking upon them as sacrilegious barbarians, was atraid to visit Mecca, and the pilgrimage decimed so rapidly that the Hejazi became alarmed. The source of their revenue they found cut off, and it seemed on the point of ceasing altogether. Then they appealed to Constantinople, urging the Sultan to vindicate his claim to be protector of the holy places. What followed is well known. After the peace of Paris, Sultan Mahmud commissioned Mehemet Ali to dishver Mecca and Medina from the Waihabite heretics and this he in time effected. The war was carried into Nejd, Derrych, their capital, was sacked, and Ibn Sacud himself taken prisoner and decapitated in front of St. Sophia at Constantinople. The movement of reform in Islam was thus put back for, perhaps, another hundred years

"Still, the seed cast by Abd el Wahhabhas not been entirely without fruit Wahhabism, as a political regeneration of the world, has failed, but the spirit of reform has remained. Indeed, the present unquiet attitude of expectation in Islam has been its indirect result. Just as the Lutheran reformation in Europe, though it failed to convert the Christian Church, caused its real reform, so Wahhabbism has produced a real deere for reform if not yet reform itself in Mussulmans Islam is no longor seleep, and were another and a wiser Abd el Wahhab to appear, not as a heretic, but in the body of the orthodox sect, he might play the part of Loyola or

Borromeo with success

"The present condition of the Wahhabites as a sect is one of decline. In India, and I believe in other parts of Southern Asia, their missionanes still make converts and their preschers are held in high ceteern But at home in Alabia, ther real has waxed cold, giving place to liberal ideas which in truth are far more congenial to the Arabian mind The Ibn Saoud dynasty no longer holds the first position in Nejd, and Ibn Rashid who has taken their place, though nominally a Wahhabite, has little of the Wahhabite fansticism He is in fact a popular and national rather than a religious leader, and though still designated at Constantinople as a postilent heretic is counted as their ally by the more liberal Sunites It is probable that he would not withhold his allegiance from a Caliph of the legitimate house of Koreysh."

(The following English works may be consulted on the subject of Wahhābiam Burek-herdi's Bedouns and Wohhābia, Brydge's Brief History of the Wahhābia, Sir Lewis Pelly's Political Mission to Najd, Hunter's Musulmans of India, Palgrave's Central and Eastern Arabia, Lady Ann Blunt's Pilgrimage to Najd, Dr Badger's Imams and Sey yids of 'Oman, Blunt's Future of Islam.)

AL-WAHID (Model). "The One."
One of the mnety-nine special attributes of the Almighty It occurs frequently in the Qur'an, eg Surah ii. 158 "Your God is One God."

WAHY (ومى) [INSPIRATION] "

STAW (tety). "A preacher" The word thatib is generally applied to the Maulawi who recites the thatbut on Fridays, sweet so f more general application. In the Quads dictionary, the waits is defined as one who reminds mankind of those punishments and rewards which soften the heart. The usual time for preaching is on Fridays, and in the months of Muharram and Ramazan. [KHUTBAR]

WAJD ( Ecstasy " A Suffi term for the fifth stage of the mystic journey, when the spiritual traveller attains to a state of mental excitement which is supposed to indicate a high state of divine illumination [suri ]

WAJH (44) Lut "Presence, face " The word occure in the Qur'an for the presence of God Surah u 109 "Wherever ye turn there is the face of God (Washu Wash)."

WAJIB ( ). Let "That which is obligatory" A term used in Muhamuradan law for those injunctions, the non-observance of which constitutes sin, but the denial of which does not attain to downright infidelity For example, that Muslim who does not offer the sacrifice on the day of the Great Festival [IDU 'L-AZHA] commits a sin, and if he says the sacrifice is not a divine institution, he is a sunner, but not an infidel, and he who does not observe the fast [RAMAZAN] 18 2 sinner, but if he deny that the fast is a divine institution, he is an infidel. The sacrifice being want, whilst the fast is far-

[LAW]
(2) A term which frequently occur- in com bination with others For example, al-Wajibu I wujud, "the necessary existence"
-God, Wajibu 'l-ittiba', "won'hy to ho —God, Wānbu 'lettībā', "wor'hy to ho obeyed," as a teacher or prophet, Wānbi 'lada, "necessary to be discharged" as a debt

or duty

AL-WAJID (الراحد) "The Finder, Inventor, or Maker" One of the minety mine "The Finder, attributes of God, but the word does not occur in the Qur'an

WAKĀLAH, WIKĀLAH (گالغ) The office of substitute An embassy, an agency, attorneyship For the Muhammadan law, with regard to agency for sale, see Hamilton's Hidayah, vol in pp 1-62 [AGENT, BALL, SALE ]

(وکیل) WAKIL An attorney, an agent, an ambassador [AGENT]

AL-WARIL (الوكيل) "The Guardian" One of the ninety-nine special attributes of God. It occurs in the Quran, Surah iv 68 "For God is all sufficient for a Guardian "

WALA' (\*39) Let "Proximity, kin, friendship." A peculiar relationship voluntarily established, and which confers a content parties right of inheritance on one or both parties connected It is of two kinds -

(1) Waldu 'l-Ataqah (III. 3), Relationship between a master and a manumitted slave, in which the former mherits any property the latter may acquire after emancipatrop.

(2) Wala'u 'l-Muwalat (\$31,41 ,3,), The connection arising out of mutual friendship especially between a Muhammadan and a (See Hidayak, Grady's edition, p 518.)

WALAHAN (مالها). The demon who troubles people when they are performing their ablutions (Mishkat, book ii. ch. 7) The name signifies grief or distraction of mind (See Muntaha 'l-' Arab )

WALI (رئي), pl autryā', "One who is very near" (I) Saints, or hely men, eg Surah x. 68 "Are not, verily, friends (aultyd) of God they on whom there is no feer?" [sames.]

(2) Next of kin or kindred, e.g Sürah viii 78 'These shall be next of kin to each

other "

Wall 'ahd, an heir, especially to a sove-

reignty

Wali baild a legal guardian of a more remote degree than father, brother, or uncle Wali jubir, an anthoritative guardian re

cognised by law Wali mimat, a title of respect for a father,

a patron a benefactor

Waliyu'd-dam, a relative entitled to exact retaliation

(3) A benefactor or helper, eg Sursk n 114 "Thou hast no helper but God" (4) Al Wali "the Helper" One of the

ninety-nine special attributes of God

WALI (والى), pl unitat A prince governor A term used for the ruler of or governor A term used for the ruler of a country It is assumed by the Ameer of Afghanistan in his treaties

The title implies one who rules a Muslim country as an Amir, or m behalf of the Kha-

lifah of Islam

(2) God Qur'an, Sürah xui. 12 "Nor have they any governor beside Him "

AL-WALID IBN 'UQBAH (الوليد ن عقمة (بن عقمة A celebrated Companion A brother to the Khalifah Usman, who was Governor of al-Kufah, and died in the reign of Mu'āwijah

(وليمة) WALIMAH The nuptial feast The wedding breakfast, which is generally given on the morning after the mar-riage. The custom is founded on the example of Muhammad, who is related to have given a feast of dates and a meal on the occasion of his marriage with Safiyah

Ibn Mas'ud says the Prophet regarded the wedding feast as of divine authority, and he who is invited on such an occasion must accept the invitation (Mishkat, book xiii.

ch ix pt. l)

WALIYU (ولى العهد) L-'AHD'-L' The heir to a kingdom or Vulg Wahrahd

#### WALKING DEPORTMENT

(رتف) WAOF "Standing, **L**st stopping, halting", (1) A term which in the language of the law signifies the appropriation or dedication of property to charitable uses and the service of God. An endowment The object of such an endowment or appropriation must be of a perpetual nature, and such property or land cannot be sold or transferred If a person build a mosque his right of proporty is extinguished as soon as prayers have been recited in the building

According to the Imam Abu Yusuf, if the place in which a mosque is situated should become deserted or uninhabited, masmuch as there is no further use for the mosque, no person coming to worship therein, still the r operty does not revert to the original owner and founder But Imam Muhammad alleges that in such a case the land and the material (bricks, &c ) again become the property

of the founder or his heir

If a person construct a reservoir or well for public use, or'a caravansera, for travellers, or a hostel on an initial frontier for the accommodation of Muslim warriors, or dedicate ground as a burying-place, his right is not extinguished until the magistrate, at his request, issues a decree to that effect. This is the opinion of Imam Abu Hanifuh, but Imam Abu Yusuf maintains that the person's right of property ceases on the metant of his saying "I have made over this for such and such purposes" Whilst Imam Muhammad asserts that as soon as the property is used for the purpose to which it is dedicated, it ceases to be the property of the original owner (Se: Hamilton's Hidayah, vol u p 334)

(2) A term used for a full pause, and particularly for certain pauses in the reading of the Qur'an, which are marked with the letters

in the text قف

WAQI'AH (in)) Let The "inevitable" (1) A term generally used for an accident or an unavoidable circumstance in

(2) The Day of Judgment See Quran, Surah lvi. 2 "When the mevitable happens none shall call its happening a he."

(3) The title of the Lvith Surah of the Qur'un

AL-WAQIDI (الراقدي) His full name Abu 'Abdı 'lleh Muhammad ıbn 'Umar al Wāqıdī A celebrated Muslim historian, much quoted by Muir in his Life of Mahamet Born at al-Madinah A n. 180, died A = 207 Ho is said to have left a library of 600 boxes of books,

WAQŞ (وقص), pl anyās Any property under the regulated value or number upon which zakāt or legal alms is due

(وقىتە) WAQT The present time as distinguished from al-Waqtu'd-Da'em or the eternal existence of God

AL-WAQTU'D-DA'IM(asialicatif).

Let "The Everlasting Time" A Safi term for the extent of the existence of the Eternal One ('Abdu 'r-Razzūq's Dictionary of Suf. Terms )

WARAQAH (3) Waraqah ibn Naufal ibn Asad ibn 'Abdi 7-'Uzza. The consin of Khadijah, to whom she first made known the supposed revelation, or dream, of Muhammad, and who is related to have said that the Prophet must have seen the Namus which God sent to Moses. (Mishkat, book

Exit oh v pt 1)
In the Arabic Dictionary al-Qamus, it is stated that Waraqah was the son of one of Khadijah's uncles, and that it is not cortain if he ever embraced Islam 'Abdu 'l-Haqq the commentator on the Mishkat, says he had embraced Christianity and had translated the Gospels into Arabic There does not seem to be any good authority for the supposition that he was originally a Jaw He appears to have died soon after the incident in the cave at Hira' [MUHAMMAD.]

WARFARE There are three terms used in the Traditions for warfare.

(1) Jihad (June), warfare carried on by Muslims for the extension of Islam.

(2) Fitan (فترن), seditions and commotions

which will precede the Resurrection
(8) Malakim (ملاهم), pl of malkamah, warfare carried on between Muslim nations and tribes. These are also signs of the Resurrection [FITAN, JIHAD, MALAHIM.]

AL-WARIS (مالوارمة) "The Heir" (of all things) One of the ninety-nine attri "The Heir" butes of the Almighty

WASAN (رئي), pl ausan

WASANI (وثنى), from wasan, an idol An idolater [LDOLATER.]

WASAYA (مومان), pl. of wasiyah

Let 'Precepts' Used in Muslim law for
wills and regulations concerning them [WILLE ]

"The Capa-God It occurs in the Qur'an, Surah ii. 248 God is the Capacious one and knows."

WASILAH (Aprel). Ltt. "Near-ness" The name of the highest station in Paradise, which Muhammad said was re served for one person only, and which he hoped to obtain for himself (Maskat, book

xxiv. ch ii pt 2)
It is usual for religious Muhammadans to pray, after the call to prayer (agen) has been concluded, that Muhammad may obtain this station of Wasilah Hence the place of intercession, and the office of mediator. That which effects nearness to God

WASITAH (وأسطة). A thing or person intervening, an agent, a broker. Hence, e mequator

WASL (1-5) "Meeting; union."
A Sufi term used for the seventh stage in the spiritual journey, when the mystic, as it were, sees the Divine One face to face. The stage previous to find, or extinction in the essence of the Eternal One [surl.]

WASWASAH (L., ) Let "Inspiring," or "suggesting" A suggestion from the devil. The machinations of the devil, to the consideration of which a chapter is devoted in the Traditions. (Mishkat, book as he is it.)

Muhammad said, "There is not a single child of man except Mary and her son, who is not touched by the devil at the time of his birth, and hence the child makes a loud cry when he is born, nor is there one human being who has not a devil appointed to attend him. The devil sticks close to the sons of Adam, and also an angel, the business of the devil is to do evil, and that of the angel to guide them unto truth"

WATER Arabic ma' (A), pl
miyāh, amwāh Heb mayim, waters
In the Qur'an, Sūrah xxi 31, it is said. "We
clave them (the heavens and the earth) asunder, and by means of water, We gave his to
everything "Which, as Sprenger (vol i
p. 30n) remarks, is one of the principles of
the Ebionite doctrine Al-Bairāwī says it
means either that God made all animals from
water, or that the chief element in animal life
is water, or that animal life is supported
chiefly by water

Muhammadan writers say there are seven kirds of water which are lawful for the purposes of purification and drinking—

Ma'u' 'l-matar, rain-water Ma'u' 'l-'ain, apring-water Ma'u 'l-bīr, well-water Ma'u 'l-barad Lail-water Ma'u 'a salj snow-water Ma'u 'l-bahr nea-water Ma'u 'n-nahr, river water

Water which is considered lawful for ablution is also lawful for drinking, and vice versa. Ibn 'Umar relates that Muhammad was asked about the water of the plains in which animals go to drink, &c, and he said, 'When the water is equal to two quildhs, it is not impure?' 'Abdu 'l-Haqq says two quildhs are equal to 250 mans. (Mishkat, Matthew's ed., vol. 1 p. 107) [WELLS.]
Mr Sell, in his Katth of Islam, says—

Mr Sell, in his Fasth of Islam, says

"Minute regulations are laid down with
regard to the water which may be used for
purification. The following kinds of water
are lawful—rain, sea, river, fountain, well,
snow, and ice-water—Ice is not lawful—The
first kind is authorised by the Qurán. "He
sent you down water from heaven that He
might thereby cleanse you, and cause the
pollution of Satan to pass from you—(Sura
viii 11)—The use of the others is sanctioned
by the Traditions—I give one illustration—A
m in one day came to the Prophet and said
I am going on a voyage and shall only have

a small supply of fresh water, if I use it for ablutions I shall have none wherewith to quench my thirst, may I use ses-water?' The Prophet replied 'The water of the sea is pure Tirmizi states that this is a Hadis-Great difference of opinion exists i-Sehih with regard to what constitutes impurity in water, and so renders it unfit for ablutions It would be wearsome to the reader to enter into all details but I may briefly say that, smongst the orthodox, it is generally held that if a dead body or any unclean thing falls into flowing water, or into a reservoir more than 15 feet square, it can be used, provided always that the ooleur, smell, and taste are not changed It is for this reason that the pool near a mosque is never less than ten cubits square If of that size, it is called a dak dar dak (literally 10×10) It may be, and commonly is, larger than this It should be about one foot deep

Rights regarding water According to Muhammadan law, water is of four kinds —

(1) The water of the ocean, to which every person has a perfect and equal right, for the enjoyment of the ocean is common to everyone, in the same manner as the light of the sun or the air we breathe

(2) The waters of large rivers such as the Euphrates, the Tigris, the Indus, or the Oxus, from which every person has an absolute right to drink, and also a conditional right to use it for the purpose of irrigating his lands. For example, if a person desire to cultivate waste land, and dig a watercourse or canal for the purpose of conveying water to it from the river, he may lawfully do so, provided the act be in no sense detrimental to the people. The same law applies to the crection of a water-mill on the banks of a river.

(3) Water in which several have a share; in which case also the right of drinking is common to all, whilst there are certain restrictions regarding its use for the purposes of irrigation, which will be hereafter treated of

(4) Water which is kept in vessels, which is regarded as property, except in times of scercity, when it is even lawful to seize it for common use

The law regarding the division of water for the purposes of irrigation, known as shirt (خرب), or 'a right to water," is most important in the East, where so much of the cultivation of land depends not upon the fall of rain but upon irrigation. In Afghanistan, there are more disputes and more murders committed over the division of water than with regard to any other question. A claim of shirb, or "right of water," is valid, independent of any property in the ground, for a person may become endowed with it. exclusive of the ground, either by inheritance or bequest, and it sometimes happens that whom a person sells his lands, he reserves to himself the right of shirb. No person can alter or obstruct the course of water running through his ground, and in the case of disputes regarding a rivulet held jointly by

several, it is the duty of the judge to make a distribution of the water according to the extent of land which they severally possess, for, as the object of right to water is to moisten the lands, it is but fit that each should receive a just proportion A rivulet neust not be dammed up for the convenience of one partner without the consent of the others, nor can he dig a trench or erect a a mill upon a rivulet used for ingration, withons the general consent of all persons con-serned The same restriction applies, also, to a water-engine of a bridge One partner cannot alter the mode of partition without the others' consent, nor increase the number of sluces or openings through which he recoives his share, nor convey his share into lands not entitled to receive it, nor even to lands which are entitled to recoive it, nor can he shut up any of the sluices or exchange the manner of division in any way, as for example, by taking the water in rotation instead of division by sluices. A right to water cannot be consigned as a dower, nor given as a consideration in Khul, when a wife bargains for her divorce [KHUL'], nor in composition for a claim, nor sold to discharge the debts of a dofunct owner. It is also noted that if a person, by irrigating his lands, should by that means overflow those of his neighbour, he is not hable to make compensation, as he was not guilty of any transgression

WA'Z (be) A sermon KHUT-BAH, WAI'2.]

WAZIFAH (Last), from wazf, "a daily ration of food" (1) A term used for a duly lesson, or portion from the Quran which is read by devout Muslims The Qur'an is divided into thirty siparahs as the dully wazifuh to be read during the month of Ramezan.

(2) A pension or stipond granted to pious persons

(8) Revenue collected at a stipulated rate

(وزير) WAZIR A Vezeer The principal minister in a Muhammadan country There are three opinions respecting the etymology of the word Some derive it from wizr "a burden," because the wazir bears the burden of state, others from wazar, "a because the ruler has recourse to the counsels of the wazir, others from arr, "the back, or strength," because the ruler is strengthened by his wazir as the human frame is by the back

Mr Lane (Arabian Nights, Intro, p 28), says "The post of weseer was the highest that was held by an officer of the pen, and the person who occupied it was properly the next to the Sultan, but the Turkish Sultans of Egypt made the office of nath, or "viceroy," to have the pre-eminence Under them, the post of wezeer was sometimes occu pred by an officer of the pen, and sometimes by an officer of the sword, and in both cases the wereer was called 'the Saheb'"

Khalil az-Zähir relates that Muhammad said, "Whoseever is in authority over Musluns, if God prosper him, shall be given a virtuous wazir. The wasir shall remind him when he forgetteth his duty, and shall assist him when he doth remember it. But to a bad ruler God giveth an evil-minded wasir, who, when the ruler forgetteth his duty, does not remind him of it, and when he remembereth his duty, doth not assist him to perform it "

WEDDING MARRIAGE

WEEK. Arabie usbū' (2,,....), subū' (سبوع), Heb shāvūa'. שבוע Muhammadan week (as the Jewish and Christian) begins with Sunday and ends with Saturday In the Quran, Surah vi 52, it is said "God created the heavens and the earth in six days" In Sürah xvi 125, it is said, "the Sabbath was only made for those who dispute thereon," which \*1-Baixāwī says means that the Sabbath was established for the Jews who disputed with Moses regarding it, but there is no injunction in the Qur'an for the due observance of the Sabbath FRIDAY ]

WEEPING BUKA'

Arabic bi'r (,24), pl WELLS Heb TNI Be'er If a person dig a ab ār well for public use, it is held by Imam Muhammad that his right to the well ceases as soon as the people drink of the well, but Imam Abu Hanifah is of opinion that it does not become common property until the magistrates issue a decree to that effect (Hulayah, vol n p 357)

If a person dig a well in a high road (where no person is entitled to dig a well) he is liable to a fine for any accident which may happen by people falling into it. (Hedayah, vol is p 719)

If any animal, or impurity of any kind, fall into a well, all the water must be drawn out before the well can be lawfully used and if it be impossible to draw the whole of the water, then not less than 800 bucketfuls must be drawn out If the animal has in any way become putrified in the well, then the water must not be used for three whole days, but in any other case the water can be used after the lapse of a whole day (Shurku 'l- Wigayak, p 10)

WHISTLING Arabic mukā' (مکاه) Mentioned in the Qur'an, Surab viii 35 "Their (the Quraish) prayer at the House was naught but whistling and olspping hands! Taste, then, the torment, for that ye misbelieve." From which it is understood that whistling was one of the idolatrous ceremonies in the days of ignorance in the Makkan temple. Whistling is therefore gene rally held to be unlawful for prous Muslims

WIDOWS Arabic armalah (ارطة) Ħбр מלמנה almanah Mourning is menmiont upon a widow for a period of four months and ten days after the death of her husband (Hamilton's Hidayok.

vol. i p. 870) After this period she may lawfully take another husband, provided she be not pregnant of her first husband A widow's share of her late husband's property is one-sighth when there is a child, or a son's child, how low seever, and a fourth when there is no child Though a man may have as many as four wives, the provision for two or more is the same as that for one the fourth or eighth, as the case may, being divisible among them equally (Bailhe's Law

of Inheritance, p 59)
If a Muslim, whose wife was once a Christian should die, and his widow appear before a Qazi and declare that she is Muslim, and that she embraced the faith prior to the death of her husband, and the heirs assert the contrary, the assertion of the heirs is to be credited to the exclusion of the rights of the widow And if a Christian die, and his widow appear before the Qisī as a Muslim, and the heirs declare the contrary, the assertion of the heirs is to be credited to the exclusion of (Grady's Hidayah, p 84?) the widow

WILLS Arabic wasiyah (ومية), pl wasāyā, which term is held by Muslim legists to mean "an endowment with the property of anything after death, as if one person should say to another, 'Give this article of mine, after my donth, to a particular person '"

The testator is called muys, fem. musiyah The legatee is termed musa la-hu The legacy, muşa bi-hi The person appointed to carry out the will, or the executor, is called the

wasiy, pl ausiya.

It is not necessary that the will of a Mushm should be executed in writing, but it must be certified to by two male witnesses, or one male and two females

The following are some of the chief points in Muslim law, regarding the making and the

execution of wills

Wills are lawful and valid to the extent of a third of the testator's property, but not to any further extent unless to consent of the heirs, and it is laudable to avoid making

bequests when the heirs are poor

A bequest to an heir is not valid unless confirmed by the other heirs, and a bequest to a person from whom the testator has received a mortal wound is not valid, and if a legatee slay his testator, the bequest in his favour is void.

A bequest to a part of the heirs is not valid Bequests are valid between Muslims and Zimmis, that is, between Muhammadans and Jews or Christians under protection [ZIMML]

The acceptance or rejection of bequests is not determined until after the death of the

The legatee becomes proprietor of the legacy by his acceptance of it, which may be

either expressed or implied

A bequest by an insolvent person is void, as also that of an infant, or a mukātab (a slave who has ransomed himself). A bequest favour of a factus in the womb is also

invalid , but ash-Shati'i says it is valid

A female slave may be bequeathed, with the exception of her progeny To bequesth the offspring of a female slave is unlawful

A bequest is resounded by the express declaration of the testator, or by any act on his part implying his retractation, or which ex-tinguishes his property in the legacy. But the teststor's danying his bequest is not a retractation of it, nor his declaring it unlawful or usurious, nor his desiring the execution of it to be deferred. A bequest to one person is annulled by a subsequent bequest of the same article to another, unless that other be not then shye

A legacy after being divided off by the magistrate, descends to the legatee's listers in

oase of his decease

### Concerning the Bequest of a Third of the Estates

If a person leave a third of his property to one man and a third to another, and the heirs refuse their consent to the execution of the whole, it is then restricted to one third

If a person bequeath the third of his estate to one, and then a sixth of it to another, and the heirs refuse their consent, in that case one-third of his estate is divided into three shares, of which two are given to the legatee of the thi d and one to the

legatee of the sixth.

A bequest of a son's portion of inheritance is void, but not the bequest of an equivalent to it. For example, if a person say, "I bequeath my son's portion," such a bequest is null, but the bequest will be valid if he say, "I bequeath an equivalent to my son's portion."

A bequest of a "portion" of the estate is executed to the extent of the smallest portion inherited from it, and a haquest of "part of the estate," undefined, may be construed to

apply to any part

A person bequeathing a third of any particular property, if two-thirds of it be lost, and the remainder come within a third of the testators estate, the legatee is entitled to the whole of such remainder, and a bequest of "the third of " an article, part of which is afterwards destroyed, holds with respect to a third of the remainder

A legacy of money must be paid in full with the property in hand, although all the rest of the estate should be expended in

debts

A legacy left to two persons, one of them being at that time dead, goes entire to the hving legates

A legacy being bequeathed to two persons indefinitely, if one of them die, a moiety of it only goes to the other

A bequest made by a poor man is of force

li he afterwards become rich

A bequest of any article, not existing in the possession or disposal of the testator at he decease, is null, unless it was referred to his property, in which case it must be discharged by a payment of the value

An acknowledgment of debt, upon a deathbed, is efficient to the extent of a third of the estate.

Any accident occasioning urcertainty with respect to the legatees, annula the bequest.

An hear, after partition of the estate, acknowledging a bequest in favour of another, must pay the acknowledged legates his proportion of such bequest

## The Period of Making Wills

As has already been remarked Muhammadan wills are not as a rule written documents, and therefore the institutions of the law are entirely made for verbal rather than written bequests

Gratuitous acts, of immediate operation, if executed upon a death-bed, take offect to the extent of one-third of the property only

An acknowledgment on a death-bed is valid in favour of the person who afterwards becomes an hoir, but not a bequest or gift neither is an acknowledgment so made valid, if the principle of inheritance had existed in the person provious to the deed

Such acknowledgment gift, or bequest, in 'avour of a son, being a slave, who afterwards becomes ires, previous to the father's decease, is nevertheless void.

Rules for Ascertaining a Death bed Ilhiess

The following curious paragraph occurs in the Hidayah on this subject -

"Paralytic, govty, or consumptive persons, where their disorder has continued for a length of time, and who are in no immediate danger of death, do not fall under the description of maris or 'siok,' whence deeds of gift, executed by such, take effect to the exlong time has elapsed, the patient has become familiarised to his disease, which is not then accounted as sickness. The length of time requisite by its lapse, to do away with the idea of sickness in those cases, is determined at one year, and if, after that time, the invalid should become bed 1 idden, he is then accounted as one recently sick If, therefore, any of the sick persons thus described make a gift in the beginning of their illness, or after they are bedridden, such gift takes effect from the third of their property, because at such time there is apprehenaion of death (whence medicine is given to them) and therefore the disorder is then coundered as a death-bed dinose ' (Hiddyah Gredy's ed. p 685)

Emancipation of Slaves upon a Lieuth-bal

Emancipation and deeds of gift on a deathbed, take effect to the extent of a third of the property, and emancipation precedes in their execution the actual bequests

The appropriation of a sum by bequest to the emancipation of a slave is annulled by the subsequent loss or failure of any part of it, but not the appropriation of a sum to the performance of a pulgramage.

performance of a pilgrimage
A slave, exceeding one-third of the property emancipated on death-bed, is exempted

from emancipatory labour by the heirs as senting to his freedom.

A bequest of emancipation in favour of a slave is annulled by his being made over in compensation for an offence committed by him

Where the heir and the legates agree conoerning a slave having been emancipated by the testator, the allegation of the heir is oredited with respect to the date of the deed.

## Bequests for Plous Purposes

In the execution of bequests to certain pions purposes, the duties ordained by the command of God precede those which are voluntary, and are then benevolent acts towards mankind.

If a person will that ' the pilgrimage which was incumbent upon him be performed on his behalf after his death," the heirs must depute a person for this purpose and pay all his expenses to Makkab.

But when all the purposes mentioned be of equal importance, the arrangement of the testator must be followed

A legacy, appropriated to pilgramage, if lost, must be repaired to the extent of a third of the estate

# Wills made by Jews and Christians

Zimmis, or Jews and Christians paying tribute for protection, can make bepased and they are held good in Muslim law and are subject to the same restrictions with those of Muslims

A church or synagogue founded during health descends to the founder's here, but the bequest of a house to the purpose of an infidel place of worship, is appropriated, whether any particular legatoes be mentioned or other wise

Abu Hamfah says the bequests of Zimmis are of four kinds .--

(1) Those made for purposes held sacred in their belief, but not in that of Muslims, such as the building of a church or synagoguo, which according to Hanifab is valid under certain restrictions

(2) Those made for purposes held pious by Muslims and not by Zimmis, such as the building of a mosque, in which case the bequest is invalid

(3) Those made for a purpose held sacred by both Muslims and Zimmis, such as an offering to the Temple at Jerusalem, which are valid.

(4) Those made for purposes held to be wrong by both Zimmis and Muslims, such as the support of singers and dissolute woman, which are invalid as being sinful

The will of a sensualist or innovator is the same as of an orthodox Mussulman, unless he proceed to avowed apostasy. The will of a female apostate is valid, but not thus of a make apostate

A Zimmi may bequesth the whole of his property but if he bequesth a part only, the residue is transacted to his heirs.

An emancipation granted by him on his death-bed, takes effect in toto.

Any bequest in favour of a Zimmi us valid, and he may make a bequest in favour of an unbeliever of a different sect not being a hostile infidel

### Usufructuury Wills

An article bequeathed in usufruct must be consigned to the legatee, but if it constitute the sole estate being a slave, he is possessed by the hears and legatee alternately, or, being a house, it is held among them in their due proportions, nor are the heirs in the latter instance allowed to sell their slaves. The bequest becomes youd on the death of the legatee

A bequest of the produce of an article does not entitle the legatec to the personal use of the article, nor does a bequest of the use entitle him to let it to hire. A bequest of the use of a slave does not entitle the legates to carry him out of the place, unless his family reside elsewhere. A bequest of a year's product, if the article exceed a third of the estate, does not entitle the legatec to a consignment of it.

In a bequest of the use of an article to one, and the substance of it to another, the legatee of usufruct is exclusively entitled to the use during his term. A bequest of an article to one, and its contents to another, if connectedly expressed, entitles the second legatee to nothing.

A bequest of the fruit of a garden implies the present fruit only, unless it be expressed in perpetuity, and a bequest of the produce of an animal implies the existent produce only in every instance

### The Executors

An executor having accepted his appointment in presence of the testator, is not afterwards at liberty to reject it, but his silence leaves him an option of rejection, but any act indicative of his acceptance binds him to the execution of the office.

Having rejected the appointment after the testator's decease, he may still accept of it, unless the magistrate appoint an executor in the interim.

Where a slave a reprobate, or an infidel are appointed, the magistrate must nominate a proper substitute

The appointment of the testator's slave is invalid if any of the heirs have attained to maturity, but not otherwise.

In case of the executor's meanacity, the magnetrate must give him an assistant, but he must not do so on the executor pleuding incapacity without due examination, and if he appear perfectly equal to the office, he cannot be removed, not oven on the complaint of the heirs, unless his culpability be ascertained.

One of two joint executors cannot act without the concurrence of the other, except in such matters as require immediate execution, or which are of an incumbent nature, or

in which the interest or advantage of the estate are concerned.

In case of the death of a joint executor, the magnetrate must appoint a substitute, unless the deceased have himself nominated his successor. The executor of an executor is his substitute in office.

An executor is entitled to possess himself of the portions of infant and absent adult heirs on their behalf, but not of the legacies of infant or absent legatees

An executor may sell a slave of the estate, for the discharge of the debts upon it, in absence of the oreditors, unless the slave be involved in debt.

An executor having sold and received the price of an article which afterwards proves to be the property of another, is accountable to the purchaser for the price he had acreceived, but if this has been lost he may reimburse himself from the person to whom the article had fallen by inheritance

An executor may accept a transfer for a debt due to his infant ward, or sell or purchase movables on his account. He may also sell movables on account of an absent adult hear, but he cannot trade with his ward's portion. He may sell movable property or account of the infant or absent adult brother of the testator

The power of a father's executor precedes that of the grandfather If there be no executor, the grandfather is the father's representative

#### Evidence with respect to Wills.

The evidence of two executors to the appointment of a third is not valid, unless he claim or admit it, and the evidence of orphans to the appointment of an executor is not admitted if he deny it

The testimony of executors with respect to property on behalf of an infant or of an absent adult is not admitted.

The mutual evidence of parties on behalf of each other to debts due to each from an estate is valid, but not their evidence to legacies, unless each legacy respectively consists of a slave.

A mutual evidence of this nature is void where it involves a right of participation in the witnesses

WINDS. Arabic right (ch), pl of rik Heb [17] rinkh. There are four special winds mentioned in the Quran Sarsar, a violent hurricane (Sürah kix. 6), 'aqun, a barren wind (Sürah li 42), lawaqik, fertilizing winds (Sürah xv 22); umbask shirāt, harbingers of ram (Sürah xxx. 47) And it is related that the Prophet said he was assisted by an east wind at the battle of the Ditch, and that the tribe of 'Ad was destroyed by a west wind a special chapter is devoted to the Prophet sayings with regard to the wind, as it appears that he had a supermitten of it Ari shah and, that when the clouds appeared, the

Prophet used to change colour, and come out of his house and walk to and fro, nor would his alarm cease until the storm had passed When she expressed her surprise at his excitement, he said, "O'Ayıshah, peradventure these winds be like those which destroyed the tribe of 'Ad"

WINE Heb המר khemer, Is 1 22, " old wine " Wine under the term khamr () which is generally held to imply all things which intoxicate, is forbidden in the Quran in the following

Sürah ii. 216 " They will ask thee concerning wine and games of chance both is great sin, and advantage also, to men, but their sin is greater than their advantage "

Sūrab v 92 "O believers! surely wine and games of chance, and statues, and the divining arrows, are an abomination of Satan's work! Avoid them, that ye may prosper Only would Satan sow hatred and strife among you, by wine, and games of chance, and turn you aside from the remembrance of God, and from prayer will ye not, therefore, abstain from them? Obev God and obey the Apostle, and be on your guard but if ye turn back, know that our Apostle is only bound to deliver a plain announcement "

Al-Jalalan, the commentators, on these verses, say, 'Only that wine is forbidden which intoxicates the brain and affects the steadmess of the body" But all Muslim doctors hold that wine of any kind is for-

Imam Abu Hanifah says "This doctrine is founded upon a precept of the Prophet, who said, 'Whoever drinks wine, let him suffer correction by scourging as often as he drinks thereof" (Hamilton's Hidayah, vol 11 53)

If a Musalman drinks wino, and is seized whilst his breath yet smells of wine, or be brought before the Qazi whilst he is yet inloxicated, and two witnesses give evidence hat he has drunk wine, scourging is to be inflicted The punishment is eighty lashes for a free man and forty lashes for a slave.

Mr Lane says "Several stories have been told as to the occasion of Muhammad's prohibiting the drinking of wine. Busbequins says Muhammad, making a journey to a triend at noon, entered into his house, where there was a marriage feast, and, sitting down with the guests, he observed them to be very nerry and jovial, kissing and embracing one mother, which was attributed to the cheerulness of their spirits raised by the wine, so hat he blessed it as a sacred thing in being hus an matrument of much love among men But, returning to the same house the next lay, he beheld another face of things, as goreblood on the ground a hand cut off, an arm, 'oot, and other limbs dismembered, which he was told was the effect of the brawls and lightings occasioned by the wine, which made them mad, and inflamed them into a fury, hus to destroy one another Whereon he

changed his mind, and turned his former blessing into a curse, and forbade wine ever after to all his disciples' Epist. 8. This prehibition of wine hindered many of the Prophet's contemporaries from embracing his religion Yet several of the most respectable of the pagan Arabs like certain of the Jews and early Christians, abstained totally from wine, from a feeling of its injurious effects upon moral, and, in their elimate, upon hoalth, or, more especially, from the fear of being led by it into the commission of foolish and degrading actions Thus Keys (Qais), the son of Asim, being one night overcome with wine, attempted to grasp the moon, and swore that he would not quit the spot where he stood until he had laid hold of it After leaping several times with the view of doing eo, he fell flat upon his face, and when he recovered his senses, and was acquainted with the cause of his face being bruised, he made a solemn vow to abstain from wine ever after"—Lane's Arabian Nights, vol i pp 217, 218

WITNESS Arabic shakid (400), dual sháhidán, pl zhuhadá, or shuhud.

Terms which are used for witness in legal cases, an account of which is given in the article on EVIDENCE, and also for those who die as martyrs for the Muslim faith, or meet with sudden death from any accidental circumstance [MARTYR.]

(وتر) WITR Lit "An odd number" Weer rakiahs are an odd number of rak'ahs, 3, 5, or 7, which may be said after the last prayer at night, and before the dawn of day Usually they are added to the Salatu I-Ishā. Imam Abū Hamiah says they are want, that is, ordered by God, although they are not authorised by any text in the Quran. But they are instituted by traditions, each of which is generally received as a Hadis Sahih, and so witr rak'abs are regarded as being of divine authority Imam Shafa'i, however, considers them to be sun nah only
The Traditions referred to are

The Prophet said "God has added to your prayers one prayer more know that it is wife, say it between the Salatu I-Isha and the dawn"

On the authority of Busar, it is recorded that the Prophet said "Wetr is wend upon Muslims," and in order to enforce the practice he added "Witr is right, he who does not observe it is not my follower

The Prophet, the Companions, the Tābi'an and the Taba'u 't-Tährin, all observed it

The word wetr literally means "odd number," and a tradition says "God is odd, He loves the odd "

Mussimans pay the greatest respect to an id number. It is considered unlucky to odd number begin any work, or to commence a journey on a day, the date of which is an even number

The number of lines in a page of a book is nearly always an odd number (SALATU'L-WITE

Arabic sauj (53), pl ak. pl saujšt. Although azway, also zauyak, pl sauyat. Although Muhammad hunself claimed the special indulgence of sleven lawful wives, he imuted his followers to four, allowing at the same time as many female concubines or domestic slaves as the master's right hand possessed See Qur'an, Sürah iv 8 "Marry what seems good to you of women, by twos, or threes, or fours, or what your right hand possesses [MARRIAGE]

According to the Shi'ahs, he also sanctroned temporary marriages, an account of which will be found in the article on MUTAH.

Regarding the treatment of wives, the following verse in the Qur'an (Surah 17 88) allows the husband absolute power to correct them "Chide those whose refractoriness you have cause to fear Remove them into sleeping chambers apart, and beat them But if they are obedient to you, then seek not occasion against them "

(For other injunctions in the Qur'an on the

subject, see the article women )

The following is Muhammad's teaching as given in the Traditions (see Mishlat, Arabio

edition, Bābu 'n-Nikāh) —
"That is the most perfect Muslim whose disposition is the best, and the best of you is he who behaves bost to his wives"

"When a man has two wives and does not treat them equally, he will come on the Day of Resurrection with half his body fallen off"

"When a man calls his wife, she must come, although she ho at an oven"

"The Prophet used to divide his time equally amongst his wives, and he would say, 'O God I divide impartially that which thou hast put in my power"

"Admonish your wives with kindness, because women were created from a crooked hono of the side, therefore, if you wish to straighten it, you will break it, and if you let it slone, it will always be crooked

"Not one of you must whip his wife like

whipping a slave '

· A Muslim must not hate his wife, for if he be displeased with one bad quality in her, then let him be pleased with another that

is good"
"A Muslim cannot obtain anything efter than an amiable and beautiful wife, such a wife who, when ordered by her husband to do a thing, will obey, and if her husband looks at her will be happy, and if her busband awears by her, she will make him a swearer of truth, and if he be absent from her, she will honour him with her own person and property'

It is related that on one occasion the Prophot said "Beat not your wives" Timar came to the Prophet and said, "Our wives have got the upper hand of their hus-bands from hearing this." Then the Prophet permitted beating of wires Then an immense number of women collected round the Prophet's family, and complained of their husbands beating them. And the Prophet said, "Verily a great number of women are

assembled in my home complaining of their husbands, and those men who beat their wives do not behave well. He is not of my way who teaches a woman to go astray and who entices a slave from his master "

The legal position of a wife under Sunni, and with some slight differences, under Shi'ah law also, may be generally stated as fol-

lows -

Her consent to a marriage is necessary, She cannot legally object to be one of four wives Nor can she object to an unlimited number of hand-maids. She is entitled to a marriage settlement or dower, which must be paid to her in case of divorce or separation. She may, however, remit either whole or part of the dower She may refuse to join her hasband until the dower is paid She may be at any time, with or without cause, divorced by her husband She may seek or claim divorce (khul') from her husband with her husband's consent She may be chastised by her husband. She cannot give evidence in a court of law against her husband. According to the Sunnis, her evidence in favour of her husband is not admissible, but the Shi'ahs maintain the opposite view Her husband can demand her seclusion from public If she becomes a widow, she must observe hidad, or mourning, for the space of four months and ten days. In the event of her husband's death, she is entitled to a portion of her husband's estate, in addition to her claim of dower, the claim of dower taking precedence of all other claims on the estate.

There are special arrangements made by Muslim law for the partition of the husband's time amongst his wives in case he may have two or more wives For it is related that Muhammad said, "The man who has two or more wives, and who, in partition of his time, inclines particularly to one of them, shall in the Dav of Judgment meline to one side by being paralytic" And 'Ayishah relates that the Prophet said, "O God, I make an equal partition amongst my wives as to what is in my power, do not, therefore, bring me to account for that which is not in my power, namely, the affections" It is therefore ruled that the wife of a prior marriage and of a recent one, are all alike in the matter of the partition of time spent with them. The husband can, however, arrange and determine the measure of the partition of his time as to whether it be one day or more at a time. But if a man marry two wives, the one a free woman and the other a bond-maid, he must divide his time into three portions, giving two portions to the free woman and one to the bond-maid When the husband is on a rourney, his wives can make no claim to accompany him on the journey, and it is entirely at his option to carry along with him whomscever he pleases, but it is preferable for him to cast lots and take with him on the journey her upon whom the lot may happen to fall The tune of the journey is not to be counted against a husband, and she is therefore not obliged to make up for the partition lost within that time. It is also ellowed by the law, of one wife to give up her right as re gards partition of time to any other of her bashand's wives But if a weman give up her right, she is not at liberty to resume it Durru 'l-Mukhtar, in loco )

The position of a wife as regards the law of divorce, is treated under the article

DIVORCE.

We are indebted to Moulvi Syed Ameer Ali, M.A., LL B., a Muhammadan Barristerat-Law, and Presidency Magistrate of Caloutta, for the following able exposition of the position of wives under the Mushm law -

"Prior to the Islamic legislation, and especially among the pagan Arabs women had no locus stands in the eye of the law The pre-Islamic Arab customs as well as the Rabbuncal law, dealt most harshly with them. (3 Caussin de Perceval, Hist des

Arabes p 887,

"The Koran created a thorough revolution in the condition of women For the first time in the history of Oriental legislation, the principle of equality between the sexes was recognised and practically carried into effect 'The women,' says the Koran, 'ought to behave towards their husbands in like manner as their husbands should behave towards them, according to what is just' (Koran, chap u , v 228) And Mohammed in his discourse on Jabl-1-Arafat, emphasised the precept by declaring in eloquent terms, 'Ye men, we have rights over your wives, and your wives have rights over you (Ibn Hishum) In accordance with these precepts the Mahommedan law declares equality between the married parties to be the regulating principle of all domestic relationship. Fidelity to the marriage bed is inculcated on both sides, and unfaithfulness leads to the same consequences, whether the delinquent be the hushand or the wife. Chastity is required equally from man and woman

"The husband is legally bound to maintain his wife and her domestic servants, whether she and her servants belong to the Moslem faith or not This obligation of the husband comes into operation when the contract itself comes mto operation, and the wife is subjected thereby to the marital control. It continues in force during the conjugal union, and in certain cases even after it is dissolved.

"The maintenance (nafkak) of a wife in cludes everything connected with her support and comfort, such as food, raiment, lodging, &c , and must be provided in accordance with the social position occupied (1 Futâwa-i-Alamgiri p 187, 1 Fatâwa-i-Kâzi Khân Jâma-ush-Shattât, Fusul-Imádiyah Majátsh, 1 Hed., Eng Trans , p 892.)

"The wife is not entitled merely to maintenance in the English sense of the word, but has a right to claim a habitation for her own exclusive use, to be provided consistently

with the husband's means

"If the wife, however, is a minor, so that the marriage cannot be consummated, according to the Hanafi and the Shiah doctrines, there is no legal obligation on the husband's part to maintain her (1 Retawa-i-Alumgiri, p 778; Kanz-ud-Dakski; 1 Hed., Eng. Trans, p 394, Jama-ush-Shattat.) "With the Shafers it makes no difference,

in the obligation of the husband to maintain his wife, whether the wife be a minor or not. (Kitâb-wi-Anwar, 1 Hed, Eng Trans., p. 394 )

"Not is a husband, under the Hanafi and the Shiah law, entitled to the custody of the person of a minor wife whom he is not bound to maintain (In re Khatija Bibi, 5 Bengal Law Reports, O O J 567)

"If the husband be a minor and the wife an adult, and the incapacity to complete or consummate the contract be solely on his part, she is entitled to maintenance. (1 Hed., Eng Trans p 395, Funil-t-Imadiyah, 1 Falawa-i-Kazi Khân, p 480, Jâma wah-

Shattet )

It makes no difference in the husband's hability to maintain the wife whether he be in health or suffering from illness, whether he be a prisoner of war or undergoing pumehment, 'justly or unjustly,' for some crime, whether he be absent from home on pleasure or business, or gone on a pilgrimage (1 Fattion-i-Alamgus, p 788) In fact, as long as the status of marriage subsists, and as long as the wife is subject to the marital power, so long she is entitled to maintenance from him. Nor does she lose her right by being afflicted with any disease (1 Fatawat-Alangire p. 734, Juma-ush-Shattat)

"When the husband has left the place of the conjugal domicil without making any ar rangement for his wife's support, the Kazi is anthorised by lan to make an order that her maintenance shall be paid out of any fund or property which the husband may have left in deposit of in trust, or invested in any trade or husiness. (1 Fathwa-1-Alamgeri, p 750)

"A wife may contract debts for her support during the husband's absence, and if such debts are legitimate, contracted bond fide for her support, the ereditors have a "right of recovery" against the husband. (Nail-ul Marâm) In the same way, if the husband he unable for the time being to maintain his wife, 'it would not form a cause for separation,' says the Hedayak, 'but the magnetrate may direct the woman to pledge her husband's credit and procure necessaries for herself, the husband remaining hable for

the debts' (1 fled., Eng Trans., p 297)
"When the husband is absent and has left real property either in the possession of his wife or of some other person on her behalf, the wife is not entitled to sell it for her support, though she may raise a temporary loan on it, which the hasband will be bound to discharge, provided the mortgage was created bond fide for her or her children's support, and did not go beyond the actual necessity of the case. Under such circumstances the mortgages is bound to satisfy himself that the money advanced is applied legitimately to the support of the family of the absent husband (1 Fatdwa-1-Alumgiri, p. 787.)
"When the woman abandons the conjugal

demicil without any valid reason, she is not

entitled to maintenance (1 Faidwa-1-Alam-girl, p. 788; Fusil-1-Inddiyah, Jima-ush-Shattist) Simple refractoriness, as has been entitled to maintenance popularly supposed, does not lead to a for-feiture of her right. If the live in the house but do not obey the husband's wishes, she would not lose her right to her proper mamtenance If she leave the house against his will without any valid reason, she would lose her right, but would recover it on her return to the conjugal domicil. (Fathwa-:-Alamgirl, Jama-ush-Shattat, Kitab-min la-Euhazzar al-Fakth)

"What is a valid and sufficient reason for the abandonment of the conjugal domicil is a matter for the discretion of the Kazi or judge As a general principle and one which has been adopted and enforced by the Kazis' makkamas in Algeria, a wife who leaves her husband's house on account of his or his relations' continued ill-treatment of her,-does not come within the category of nashizah and continues entitled to her maintenance

"A woman who is imprisoned for some offence, or is undergoing mearceration in the civil jail for non-payment of a debt, or who goes on a voyage or pilgramage without her husband's consent, has no right to claim any maintenance during her absence (1 Fathwa-1-Alamgiri, p. 784)

"Among the Shishs, if she goes on an obligatory pilgrimage, even without her husband's consent, she is nevertheless entitled to

maintenance.

"The husband's liability to support the wafe continues during the whole period of probation, if the separation has been caused by any conduct of his, or has taken place in exercise of a right possessed by her The husband would not, however, be hable to support the wife during the eddat, if the separa tion is caused by her misconduct (Fathwaı-Alametrı, p. 746., Jüma ush-Shuttat 1 Fa-tawa-ı-Kazi Khán, p. 481

"If see is prognant at the time of separation her right remains intact until she is con-

fined of the child.

"The Heddya seems to imply that a woman is not entitled to maintenance during the period of probation she observes on the death of her husband (1 Hed p 407) As the Koran, however, distinctly says, 'Such of you as shall die and leave wives ought to bequeath to them a year's maintenance, several jurists have held that a widow has a right to be maintained from the estate of her husband for a year, independently of any share she may obtain in the property left by him This right would appertain to her whether she be a Moslemah or non-Moslemah.

"In the case of probation (iddat) observed by a woman on the death of her husband, the Sunnis calculate the period from the actual date of his decease, the Shiahs from the day on which the wife receives the news of the

death

"According to the Sunnis, the hability of the husband to maintain a pregnant wife from whom he has separated ceases at her confins-ment (1 Hed. p 360) The Shiahs, on the other hand, hold that the hability lasts for the same period after confinement as if the woman was not encernts. (Jama-ush-Shattat)

"If the husband be meane, the wife is entitled, according to the Shafer doctrines and the views of the compilers of the Fatawa-i-Alamgiri, to maintenance for the period of one year, which is fixed by the Kazı m order to discover whether the meanity is curable or The Mankie, with whom the author of the Hedaya seems to agree, deny to the wife the right of asking for a dissolution of the marriage tie on the ground of the husband's insamty Among them the wife, therefore ietains the right of maintenance during the meanity of her husband, however long con-With the Shiahs the wife is entitled to a cancellation of the marriage contract if the husband's insamity be incurable Should she exercise this right and dissolve the marriage her right to maintenance ceases

The Mahommedan law lays down dis tinctly (1) that a wife is bound to live with her husband, and to follow him wherever he desires to go, (2) and that on her refusing to do so without sufficient or valid reason, the courts of justice, on a sur for restitution of conjugal rights by the husband would order

her to live with her husband.

"The wife cannot refuse to live with her husband on pretexts like the following

'(1) That she wishes to bve with her parenta

"(2) That the domicil chosen by the husband is distant from the home of her

"(3) That she does not wish to remain

away from the place of her birth.

"(4) That the climate of the place where the husband has established his domical is likely to be injurious to her health

"(5) That she detests her husband "(6) That the husband ill-treats her frequently (unless such ill-treatment is actually proved, which would justify the Kazi ta grant

a separation)

"The obligation of the woman, however, to live with her husband is not absolute. law recognises circumstances which justify her refusal to live with him. For instance, if he has habitually ill-treated her, if he has deserted her for a long time, or if he has directed her to leave his house or even connived at her doing so, he cannot require her to re-enter the conjugal domicil or ask the assistance of a court of justice to compel her The bad conduct or gross to hve with him neglect of the husband is, under the Mussulman law, a good defence to a suit brought by him for restitution of conjugal rights

"In the absence of any conduct on the husband's part justifying an apprehension that, if the wife accompanied him to the place chosen by him for his residence, she would be at his mercy and exposed to his violence, she is bound by law to accompany him wherever he goes At the same time the law recognises the validity of express stipulations, entered into at the time of marriage, respecting the conjugal domicil. If it be agreed that the husband shall allow his wife to live always with her parents, he cannot afterwards force her to leave her father's house for his own. Such supulation in order to be practically carried into effect, must be entered in the deed of marriage, a mere vertal understanding is

not sufficient in the eve of the law

"If the wife, however, once consent to leave the place of residence agreed upon at the time of marriage, she would be presumed to have waived the right acquired under express stipulation, and to have adopted the domicil chosen by the husband If a special place be indicated in the deed of marriage as the place where the husband should allow the wife to hve, and it appear subsequently that it is not suited for the abode of a respect able woman, or that injury is likely to bappen to the wife if she remain there, or that the wife's parents were not of good character the husband may compel the wife to remove from such place or from the house of such parents

"The husband may also insist upon his wife accompanying him from one place to another, if the change is occasioned by the requirements of his duty

"Every case in which the question of conjugal domicil is involved will depend, says Do Ménerville, upon its own special features, the general principle of the Mussulmen law on the subject being the same as in other systems of law, viz. that the wife is bound to reside with her husband, unless there is any valid reason to justify her refusal to do so The sufficiency or validity of the reasons is a matter fer the consideration of the Kazi or judge, with special regard to the position in life of the parties and the neages and customs of the particular country in which they reside "

Faqii Jam Muhammad As'ad, the author of the Akhlag-r-Jalati gives the following sage advice which expresses very much the ordinary Oriental view of the question -

# As regards the Selection of a Wife

The best of wives would be such an one as is graced with intellect, honour, chastity, good sense, modesty, tenderness of heart, good manners, submission to her, busband, and gravity of demeanour Barren she should gravity of demeanour not be, but prolific. 4 free woman is preferable to a bond woman, masmuch as this supposes the accession of new friends and councetions, and the pacification of snemics and the furtherance of temporal interests Low birth is likewise objectionable on the same account A young maiden is to be preferred, because she may be expected more readily to attend to her husband's guidance and injunctions, and if she be further graced with the three quali ties of family, property, and beauty, she would be the acres of perfection

To these three qualities, however, sundry dangers may attach, and of these we should accordingly beware. For family engenders songert, and whereas women are noted for weskness of mind, she will probably be all the clower to submit to the husband's cou-rol, nay, at times she will view him in the light of a servant, which must needs prove a perversion of interest, an inversion of relation, and an injury in this world and the next. As to property and beauty, they are liable to the same inconvenience; while in beauty there is this further and peculiar evil, that a beauty is coveted of many, and since women possess less of that judgment which restrains from orime, it may thus lead to misobief without end

# As regards the Management of a Wife.

There are three things to be maintained and three things to be avoided

Of the three things to be maintained —

1 Dignity —The husband should constantly preserve a digmined bearing towards her, that

she may forbear to slight his commands and prohibitions This is the primary means of government, and it may be effected by the display of his metric and the concealment of

his defects.

2. Complanance - He is to comply with his wife as far as to assure her of his affection and confidence otherwise, in the idea of having lost it, she will proceed to set herself in opposition to his will. And this withal, he is to be particular in veiling and secluding her from all persons not of the harim, in con-versing with her in conciliatory terms, and consulting her at the outset of matters in ench a manner as to ensure her consent (Observe the seclusion and secling is here put as a complement rather than a restraint.)

8 Towards her friends and connections he in to follow the course of deference, politeness, cordiality, and fair dealing, and never, except on proof of her depravity, to take any wife besides her, however superior in family, preperty and person. For that jealousy and acrimony which, as well as weakness of judgment, is implanted in the nature of women, mestes them to misconduct and vice Excepting, indeed, in the case of kings, who marry to multiply offspring, and to whom the wife has no alternative but obedience, plurality of wives is not defensible Even in the case of kings, it would be better to be cautious, for husband and wife are like heart and body, and like as one heart cannot supply life to two bodies, one man cannot properly provide for two wives or divide his affection equally between them

The wife should be empowered to dispose of provisions as occasion may require, and to prescribe to the domestics the duties they are to perform. In order that idlesees may not lead her into wrong, her mind should be kept constantly engaged in the transaction of domestic affairs and the superintendence of family interests.

As to the three things to ne avoided in a

husband towards his wife .

1. Excess of affection, for this gives ber the predominance and leads to a state of perversion When the power is overpowered and the commender commanded, all regularity must infallibly be destroyed. If troubled with redundance of effection, let him at least conceel it from her

2. Let him not consult her on matters of paramount importance, let him not make her acquainted with his secrets, nor let her know the amount of his property, or the stores he casesses, beyond those in present consumption, or her weekness of judgment will infellibly set things wrong

3. Let him allow her no musical matruments, no visiting out of doors, no listening to man's stories, nor intercourse with women noted for such practices, especially where eny previous suspicion has been raised.

The particulars which wives should abide by are five —

1 To adhere to chastity

2. To wear centented demeanous

8. To consider their husband's dignity and treat them with respect.

4. To submit to their husband's directions

5. Te humour their husbands in their moments of merriment and not to disturb

them by captious remarks

'The Rafuge of Revelation (Muhammad) asclared that if the worship of one created thing could be permitted to another, he would have enjoined the worship of husbands Philo sophers have said, 'A good wife is as a mother for affection and tenderness, as a lave-girl for content and attention, as a friend for con-cord and sincerity Whilet, on the other hand, a bad wife is as a rebel for unruliness and contumacy; as a fee for contemptuousness and reproach, and as a thiefful treacherous designs aron her husband's purse

The Arab philosophers also say there are five sorts of wives to be avoided the yearners, the favourers, the deplorers, the backbiters, and the toadstools. The yearner is a widow who has had a child by e former husband, and who will indulge her child out of the property of her present one favourer is a woman of property who makes a favour of bestowing it upon her husband The deploter is one who is the widow of a former husband whom she will ever ever to be better than her precent one. The back-biter is one invested with the robe of conti-zence, and who will ever and anon in his absence brand his blind side by speaking of his faults. The toadstool is an unprincipled beauty, whe is like regetation springing up to corruption. (See Albieg-1-Jaieli, Thomp sen's ed., p. 263.)

Mr Lane, in his Modern Egyptians, re-

marks -

"Polygamy, which is also attended with very migurious effects upon the morals of the husband and the wives, and only to be defended because it serves to prevent a greater immorality than it occasions, is more rare among the higher and middle classes than it is among the lower orders, and it is not very semmon among the latter — A poor men may indulya himself with two or more wives, each of whom may be able, by some art or occu-pation, nearly to provide her own subsistence, but most persons of the middle and higher orders are deterred from doing of by the con sideration of the expense and discomfort which they would mour. A man baving a

wife who has the mistortune to be barren, and being too much attached to her to divores her, is sometimes induced to take a second wife, merely in the hope of obtaining off spring, and from the same motive, he may lake a third, and a fourth, but fickle passion is the most evident and common motive both to polygamy and repeated diverces. They are comparatively very few who gratify this passion by the former practice. I believe that not more than one husband among

twenty has two wives

"When there are two or more wives belonging to one man, the first (that is, the one first married) generally enjoys the highest rank, and is called the great lady' Hence it often happens that, when a man who has already one wife wishes to marry another girl or woman, the father of the latter, or the female herself who is sought in marriage, will not consent to the union unless the first wife be previously divorced The women, of course, do not approve of a man's marrying more than one wife Most men of wealth, or of moderate circumstances, and even many men of the lower orders, if they have two or more wives, have, for each, a separate house"

Mrs Meer Hassan Ali, an Englishwoman who spent twelve years in a Mühammadan zananah at Lucknow, and who in 1832 published her Cheerrations on the Musaimans of

Indea, says

"Although he (the Muslim) may be the husband of many wives in the course of time, and some of them prove greater favourstes, yot the first wife takes precedence in all matters were dignity is to be preserved. And when several wives meet (each have separate habitations if possible), all the rest pay to the first wife that deference which superiority exacts from inferiors; not only do the secondary wives pay this respect to the first, but the whole circle of relations and friends make the same distinction, as a matter of course, for the first wife takes precedence in every way

· The latitude allowed by the law preserves the many-waved Musalman from the world's censure, and his conscience rests un accused when he adds to his numbers, if he cannot reproach ismself with having neglected or unkindly treated any of the number bound to him, or their children. But the privilege ir not always indulged in by the Musalmans; much depends upon encumetances, and more on the man's disposition. If it be the happy lot of a kind hearted, good mun to be married to a woman of assimilating mind, possessing the needful requirements to render home agreeable, and a prospect of an increasing family, then the husband has no motive to draw him into further engagements, and he is satisfied with one wife. Many such men I have known in Hudastan, particularly among the Say-yade and religious characters, who deem a ulurality of wives a plague to the possessors in proportion to their numbers."

There is a curious work published in Persian suittled Ketabs Kulmin Nanch, in which

are given the maxima regarding wives as they are supposed to exist in Persia. It pretends to be a grave work, compiled under the direction of seven matron law givers, but is really a specimen of Persian humour, a jeu d'esprit, founded upon female customs and supersti-The work is of little worth as regards its legal value, but shows the popular views of Persian women regarding their own and the opposite sex. The chapter relating to "The Conduct of the Wife to her Husband, Mother-in-Law, and other Relations," is a fair specimen of its character "That man is to be praised who confines

himself to one wife, for if he takes two it is wrong; and he will certainly repent of his folly. Thus say the seven wise women—

Be that man's life immersed in gloom Who weds more wives than one, With one his cheeks retain their bloom His voice a cheerful tone, These speak his honest heart at rest, And he and she are always blest But when with two he seeks for joy. Together they his soul armov With two no sun beam of delight Can make his day of misory bright

That man, too, must possess an excellent disposition who never fails to comply with his wife's wishes, since the hearts of women are gentle and tender, and harshness to them would be cruel If he he angry with her so great is her sensibility, that she loses her health and becomes weak and delicate wife, indeed, is the mirror of her husband, and reflects his character, her jovous and agreeable looks being the best proofs of his temper and goodness of heart She never of herself departs from the right path, and the colour of her cheeks as like the full blown rose but if her husband is continually angry with her, her colour fades, and her complexion becomes yellow as saffron He should give her money without limit God forbid that she should die of sorrow and disappointment! in which case her blood would

be upon the head of her husband

The learned conclave are unanimous in declaring that many instances have occurred of women dying from the harbarous cruely of their husbands in this respect, and if the husband he even a day-labourer, and he does not give his wages to his wife, she will claim them on the Day of Judgment It is incumbent on the husband to hestow on the wife a daily allowance in cash and he must also allow her every expense of feasting, and of excursions and the bath, and every othe. kind of recreation If he has not generosity and pride enough to do this, he will assuredly be punished for all his sine and omissions on the Day of Resurrection. And whenever he goes to the market, he must buy fruit and other uttle things, and put them in his handkerchief, and take them to his wife, to show his affection for her, and to please her neart And if she wishes to undertake a little journey, to go to the house of her friends for a month, to attend the baths, or enjoy any

other pastime, it is not fit for the husband to deny those wishes, and distress her much by refusal And when she resolves upon giving an entortainment, it is will that he should anticipate what she wants, and bring to her all kinds of presents, and food, an wine, required on the festive occasion. And in Sutertaining her guests, and mixing among them, and doing all that hespitality and cordian friendship demand, she is not to be interrupted or interfered with by her husband saying, 'What have you done? where have you been?' And if her female guests choose to remain all night, they must be allowed to sleep in the woman's room, while the hus-band sleeps apart and alone. The learned conclave unanimously declare that the woman who possesses such a husband—a man so accommodating and obedient, is truly fortunate, but if he happens to be of an opposite character, morose, disoblying, and irritable, then indeed must she be the most wretched of womankind In that case she must of necessity sue for a divorce, or make him faithfully promise future obedience and readi ness to devote himself wholly to her will and pleasure If a divorce is demed, she must then pray devoutly to be unburthened of her husband, and that she may soon become a widow By artifice and manœuvring the spouse may thus be at length induced to say 'Do, love, whatever you please, for I am your dutiful slave Bibi Jan Afroz says, 'A woman is like s nosegay, always retaining its moisture so as never to wither not, therefore, proper that such a lovely object should be refused the comfort and felicity of taking pleasant walks in gardens with her friends, and manifesting her hespi tality to her guests, nor as it reasonable that she should be prevented from playing on the dyra, and frequently visiting her acquain tance

"Should her husband, however, mahelously and vexatiously refuse these rights, she can not remain longer in his house. An old or ugly woman does not be under the same obligation, she may submit to any privation without infringing the rules of decorum The couclave also declare that the bushand mother, and other relations, are invariably minical to the wife it is therefore wajib that she should maintain her authority when thwarted in her views, by at least ence a day using her fists, her teeth and kicking and pulling their hair, till tears come into their eyes, and fear prevents further inter ference with her plans, Kulsum Nanch says that she must continue this indomitable spirit of independence until she has fully established her power, and on all occasions she must ring in her husbands ears the threat of a divorce. If he still resiste, she must redouble all the verations which she knows from experience irritate his mind, and day and night add to the batterness and misery of his condition. She must never, whether by day or by night, for a moment relax. For instance, if he condesseeds to hand her the loaf she must throw it from

her, or at him, with indignation and con-tempt. She must make his shoe too tight for him, and his pillew a pillew of stone so that at last he becomes weary of his, and is glad to acknowledge her authority On the other hand, should these resources fail, the wife may privately convey from her husband's house everything valuable that she can lay her hands upon, and then go to the Kass, and complain that her husband has beaten her with his shoe, and pretend to shew the bruises on her skin. She must state such facts in fayour of her case as she knows cannot be refuted by evidence, and pursue every possible plan to escape from the thraidom she endures. For that purpose, every effort of every description is perfectly

justifiable, and according to law

"And the seven learned expounders of the customs regarding the conduct and demoanour of women in Persia declare, that among the forbidden things is that of allowing their features to be seen by men not wearing turbans, unless indeed they are handsome, and have soft and captivating manners, in that case their veils may be drawn aside without the apprehension of incurring blame, or in any degree exceeding the discretionary power with which they are traditionally invested But they must scrupulously and religiously abstain from all such liberties with Millahs and Jews, since, respecting them, the pro-hibition is imperative. It is not necessary, however, to be very particular in the oresence of common people, there is nothing oriminal in being seen by singers, musicians, hammam-servants, and such persons as go about the streets to sell then wares and trinkets." (Atkinson's Customs and Manners of the Women of Pereta, p. 54)

# WOMEN. Arabic nua' ( ......).

# I - The Condition of Women before the time of Muhammad

Although the condition of women under Muslim law is most unsaturactory, it must be admitted that Muhammad effected a vast and marked improvement in the condition of

the female population of Arabia

Amongst the Arabs who inhabited the was extremely degraded, for amongst the gan Arabs a woman was a mere chattel. She formed the integral part of the estate of her husband or father, and the widows of a man descended to his son or sons by right of inheritance, as any other portion of patri, mony. Hence the frequent unions between stop-sons and mothers-in-law, which were subsequently forbidden by Islam, were branded ander the name of Nikahu'l-Magt, or "odious marriages."

The pre-Islamic Arabs also carried their aversion to women so far as to destroy, by burying alive, many of their female children. This fearful eastom was common amongst the tribes of Quraish and Kurdah For

although they used to call the angels "daughters of God," they objected (as do the Badawi to this day) to female offspring, and used to bury their infant daughters alive. This horrible custom is referred to in the Qur'an, where it is said, Sürah vi. 188. "Thus have their associates made seemly to many of the idolaters the killing of their children to destroy them " And, again, Sürah xv1.60,61 "When any one of them has tidings of a female child, his face is overclouded and black, and he has to keep back his wrath. He skulks away from the public for the evil tidings he has heard;—is he to keep it in diagrace, or to bury it in the dust?"

It is said the only time on which Usman shed a tear, was in the days of igno-rance, when his little daughter, whom he was burying alive, wiped the dust of the grave-

earth from his beard

The ancient Arabic proverbs illustrate the ideas of pre-Islamic Arabia as to the position of women, eg .

"A man can bear anything but the mention of his wives,"

"Women are the whips of Satan."

- " frust norther a king, a horse, nor a woman "
- "Our mother forbids us to err and runs into error
- · What has a woman to do with the councils of a nation?"
- "Obedience to a woman will have to be repented of

# II - The Fearling of the Qur'an.

It has often been asserted by European writers that the Qur'an teaches that women have no sculs Such, however, is not the What that book does teach on the CASE subject of women will be gathered from the following selections -

Sürah axxın 85 -

" Verily the resigned men and the resigned women,

The behaving men and the believing women,

The devout men and the devout women, The truthful men and the truthful women,

The patient men and the patient women, The humble men and the humble women The charitable men and the charitable women,

The fasting men and the fasting women, The chaste men and the chaste women. And the men and women who oft remember God.

For them hath God prepared forgiveness and a mighty recompense

# Sürah xxiv. 81 -

"Speak to the believing women that they refram their eyes, and observe continence, and that they display not their ornaments, except those which are external, and that they throw then veils over their bosoms, and display not their ornaments except to their husbands or their fathers, or their husbands fathers, or their sons, or their husbands' sons, or their brothers, or their brothers' cons, or their sisters' sons, or their women, or their slaves, or male domestice who have no natural force, or to children who note not wemen's nakedness And let them not strike their feet together, so as to discover their hidden ornaments. (See Isalah iii 16) And be ye all turned to God, O ve Behevers! that it may be well with you"

Strah iz 10-12 -

"O Behevers! when believing women come over to you as refugees (Muhājurs), then make trial of them God best knoweth their faith, but if ye have also ascertained their faith, let them not go back to the ni-fidels, they are not lawful for them, nor are But the unbelievers lawful for these women give them back what they have spent for their dowers. No crime shall it be in you to marry them, provided we give them their dowers. Do not retain any right in the in fidel women, but demand back what you have spent for their dowers and let the unbefrevers demand back what they have spent for their wives This is the ordinance of God which He ordaineth among you and God is Knowing, Wise.

'And if an, of your wives escupe from you to the Infidels from whom ve afterwards take any epoil, then give to those whose wives shall have fled away, the like of what they shall have epent for their doucis and

fear God in whom ye believe

"O Prophet! when believing women come to thee, and pledge themselves that they will not assoc ate aught with God, and that they will not steal or commit adultery, nor kill their children, nor bring scandalous charges, nor disobey thee in what is right, then plight thou thy faith to them, and ask pardon for them of God for God is Indulgent Mer-ciful!"

Sūrah iv 1 -

"O Mon! fear your Lord, who hath created you of one man (nats, eoul), and of him created his wife, and from these twain hath spread abroad so many men and women And fear ye God, in whose name we ask mutual favours—and reverence the wombs that bare you. Verily is God watching YOU !

"And entrust not to the mespable the substance which God hath placed with you as a means of support but maintain them therewith, and clothe them, and speak to them with kindly speech

Men are supermr to women on account of the guanties with which God had gifted the one above the other, and on account of the outlay they make from their anbatance for them. Virtuous women are obedient, careful during the husbands absence, occause God hath of them been careful But chide those

for whose refractormess ye have cause to fear, remove them into eleeping chambers apart, and scourge them, but if they are obedient to you, then seek not occasion against them, verily God is High, Great!

"And if a wife fear ill-usage or aversion on the part of her husband, then shall it be no fault in them if they can agree with mutual agreement, for agreement is best. Men's souls are prone to avarioe, but if ye act kindly and piously, then, verily, your actions are not unnoticed by God!

"And ye may not have it at all in your power to treat your wives with equal justice even though you fam would do so, but yield not wholly to disinclination, so that ye leave one of them as it were in suspense, if ye come to an understanding and act in the fear of God, then verily, God is Forgiving, Merciful!

· But if they separate God can compensate both out of His abundance, for God le Vast,

W139 1 '

Sürah Exiv 4-9 -

"They who defame virtuous women, and bring not four witnessee, scourge them with fourscore stripes, and receive ye not their testimony for ever for these are persuise per-8018-

"Save those who afterwards repent and live virtuously, for truly God is Lemient,

Merciful'

' And they who shall accuse their wives, and have no witnesses but themselves, the testimeny of each of them shall be a tostimony by God four times repeated, that he m indeed of them that speak the truth.

And the lifth time that the malison of God be upon him, if be be of them that

" But it shall avert the chasticement from her if she testify a testimony four times repeated, by God, that he is of them that

"And a fifth time to call down the wrath of God on her, if he have spoken the

trutb

# III -The Teaching of Muhammud, as given in the Traditions,

will be gathered from the following quetations ~

'I have not left any calamity more detrimental to mankind than women.

"A bad omen is found in a woman, a house,

or a borse

"The best women are these that ride on camels, and the virtuous women of the Quraish are these who are affectionate to young children and who are most careful of their husband's property "

"The world and eil things in it are valu able but-more valuable than all is a virtuous

Woman'

"Look to your actions and abstain from

the world and from women, for verily the first ain which the children of Israel committed was on account of women.

"God will reward the Muslim who, having beheld the beauties of a woman, shuts his

a Do not visit the houses of men when they are absent from their homes, for the devil circulates within you like the blood in your veins It was said, O Prophet, in your veins also?' He replied, 'My veins also But God has given me power over the devil and I am free from wickedness ""

"Two women must not eit together, because the one may describe the other to her husband, so that you might say the husband had seen her himself."

\* De not follow up one look at a woman with another, for verily the first look is exonsable, but the next is unlawful

# III .- Muhammadan law secures the following Rights to Women

An adult woman may contract herself in marriage without her guardian's consent and an adult virgin cannot be married against her will. When divorced or a widow, she is at liberty to marry a second husband She must be treated with respect and it is not lawful for a judge to see more than her face and the palms of her hands. She should go shroad veiled. She is not required to engage in war, although she may be taken by her husband on a military expedition, but she can have no share in the plander. She is not to be sizin in war

The fine for a woman is half that of a man. and in evidence the testimour of two women is but equal to that of one man except in the case of a birth, wher the evidence of one woman is to be accepted. Her evidence is not accepted in the case of retahation. [Quean] In the event of a person being found elain in the house or village belonging to a woman, the outh (in the matter of evidence) is administered to her fifty times re peatedly before the fine is imposed. If she apostatise from the faith of Islam, she is not to be put to death, but to be imprisened until she return to the faith for aithough Imam ash-Shaffi maintains that she is to be put to death, Imam Abu Hanifeb holds that the Prophet has forbidden the slaving of women, without making any distinction between those who are apostates or those who are original infidels. But, according to an express injunction, they are to be stoned to death for adultary, and beaten for formeshon. Women who have no means of subsistence are to be supported by the state.

(The law of divarce is treated under the article DIVORCE.)

It is a curious arrangement of Muslum law, that (according to the Hadayah, Grady's ed., p. 340) a woman may execute the effice of a basic or judge, except in the cases hadd and que, in conforming with the rule that her

evidence is accepted in every legal case except in that of hadd and great, or "retaliation" There is, in fact, no distinct prohibition against a woman assuming the government of a state The rulers of the Muhammadan State of Bhopal in Central India have been women for several generations

# IV -The Position of Women in Muhammadan Countries

has been the subject of severe entitiesm as well as of some controversy Mr Stanley Lane-Poole says -

"The fatel blot in lalam is the degradation Yet it would be hard to lay of women. the blame altogether on Mohammed. The real roots of the degradation of women he much deeper When Islam was matituted, polygamy was almost necessitated by the number of women and their need of support, and the facility of divorce was quite necessitated by the separation of the sexes, and the consequence that a man could not know or even see the woman he was about to marry before the marriage ceremony was accomplished It is not Mohammad whom we must blame for these great evils, polygamy and divorce, it is the state of society which de-manded the separation of the sexes, and in which it was not safe to allow men and women freely to associate, in other words, it was the sensual constitution of the Arab that lay at the root of the matter Mohammad might have done better He might boldly have swept away the traditions of Arab society, unveiled the women intermingled the sexes, and punished by the most severe measures any license which such association might at first encourage With his boundless influence it is possible that he might have done thus, and, the new system once fairly settled, and the people acoustomed to it, the good effects of the change would have bugun to show themselves But such an idea could never have occurred to him We must always remember that we are dealing with a social system of the seventh century, not of Mohammad's ideas about the ninetoenth women were like those of the rest of his con temporaries He looked upon them as charming snares to the believer, ornamental articles of furniture difficult to keep in order, pretty playthings, but that a woman should be the counsellor and companion of a man does not seem to have occurred to him It is to be wondered that the feeling of respect he always entertained for his first wife Khadeejeh, (which, however is partly accounted for by the fact that she was old enough to have been his mother) found no counterpart in his general opinion of womenkind . Woman was made from a crooked rib, and if you try to bend it straight it will break, therefore treat your wives kindly Mohammad was not the man to make a social reform affecting women, nor was Arabia the country in which such a change should be made, nor Arab ladies per haps the best subjects for the experiment

Still he did something towards bettering the condition of women he limited the number of wives to four, laid his hand with the atmost severity on the incestuous marriages that were then rife in Arabia, compelled husbands to support their divorced wives during their four months of probation made arevotable diverce less common by adding the rough, but deterring, condition that a woman triply divorced could not return to her husband without first being married to some one else-a condition exceedingly disagreeable to the first husband, and required four witnesses to prove a charge of edultery against a wife—a merciful provision, difficult to be fulfilled The evil permitted by Mohammad in leaving the number of wives four instead of insisting on monogamy was not great. Without considering the sacrifice of family peace which the possession of a large harem entails, the expense of keeping several wives, each of whom must have a separate suite of apartments or a separate house, is so great, that not more than one in twenty can afford it It is not so much in the matter of wives as in that of concubines that Mohammad made an irrotrievable mistake. The condition of the female slave in the East is indeed deplorable She is at the entire mercy of her master, who can do what he pleases with her and her companions, for the Muslim is not restricted in the number of his concubines, as he is in that of his wives. The female white slave m kept solely for the masters sensual gratification, and is sold when he is tired of her, and so she passes from master to master, a very wreck of womanhood Her condition is a little improved if she bear a son to her tyrant, but even then he is at liberty to refuse to acknowledge the child as his own though it must be owned he seldon does this Kind as the Prophet was himself towards bonds women, one cannot forget the unutterable brutalities which he suffered his followers to inflict upon conquered nations in the taking of slaves The Mushim soldier was allowed to do as he pleased with any infidel weman he might meet with on his vic-torious march. When one thinks of the thousands of women, mothers and daughters, who must have suffered untold shame and dishonour by this license, he cannot find words to express his horror And this ornel indulgence has left its mark on the Muslim character, nay, on the whole character of Eastern life" (Selections from the Kur-un 2nd ed , Preface.)

 $\Gamma^{\rm he}$  strict legislation regarding women as expressed in Muhammadan law, does not affect their position amongst wild and uncivilized tribes Amongst them she is as free as the wild goats on the mountain tops Amongst the Afreedees in the Afghan hills, for example, women roam without protection from hill to hill, and are engaged m tonding cattle and other agricultural pursuits If ill-trested by their husbands, they either demand divorce or run away to some neighbouring tribe Not a few of the tribal fends arise from such car

enmetances

Amongst the Bedoums (Badists), Mr. Pal-grave tells us, their armies are led by a maiden of good family, who, mounted amid the fore ranks on a camel, shames the timid

and excites the brave by satirical or enco-mastic recitations (Arabia, vol. ii. p 71)

The influence which Afghan women have exercised upon Central, Asian politics has been very great, and, as we have aiready remarked, the Muhammadan State of Bhopal in Central India has for several generations past been governed by female severeigns. CONCUBINES DIVORCE MARRIAGE, WIVES

WORD OF GOD INSPIRATION, OLD AND NEW TESTAMENTS, PROPRETS, QUE'AN ]

WOUNDS Arabic shipaj (sha), pl. of shapah The Muhammadan iaw only treats of wounds on the face and head, all other wounds being compensated for by arbitrary atonement

According to the Hidayah, shijaj are of ten kinds

Härtsah, a scratch, such as does not draw blood

Dami'ah, a scratch which draws blood without causing it to flow

Damyah, a scratch which causes the blood to flow

Baztah, a out through the skan.

Mutalakimah a cut into the flesh.

Simhaq, a wound reaching to the perioranium

Müsshah a wound which lays bare the bone

Hashimah, a fracture of the skull

Munagquah, a tracture which requires part of the skull to be removed

Ammah, a wound extending to the mem brane which encluses the brain.

According to the injunctions of the Pro phet, a twentieth of the complete fine murder is due for musikah, a tenth to hashimak three-twentieths for munaggilah. and a third for animak. All other fines are left to the discretion of the judge

WRITING Arabic 'Ilmu 'l-Khatt (علم النما) Sir William Muir, in the Introduction of his Lafe of Makomet, writes on this subject as follows.

"De Sacy and Caussin de Perceval concur in fixing the date of the introduction of Arabic writing into Mecca at AD. 580 (Men. de l'Acad, vol. 1 p 806, C de Pere, vol. 1 p. 294) The chief authority is contained in a tradition given by Ibn Eballican, that the Arabic-system was invented by Moramir at Anbar, whence it spread to Hirs. It was thence, shortly after its invention, intro-duced into Mesca by Harb, father of Abu Sofian, the great opponent of Mahomet. (Ibn Khallican, by Slane, vol. is p 284) Other raditions give a later date, but M C de Perceval reconciles the discrepancy by referring them rather to the subsequent arrival some sealous and successful teacher than the first introduction of the art (vol. i 305). I would observe that either the ove traditions are erroneous, or that some rt of writing other than Arabic must have on known long before the date specified, A.D. 560 Abd al Muttalib is described writing from Mecca to his maternal relaces at Medina for help, in his younger ys, s.e about AD 520. And still farther ck, in the middle of the fifth century, issed (Questy) addressed a written demand a similar tenor to his brother in Arabia from (Kâtib al Wâchidi, 11½, Tabara, 28.)

"The Himyar or Mushad writing is said by in Khallican to have been confined to meen, but the verses quoted by C de inserval (vol. i. p. 295) would seem to imply at it had at one period been known and ed by the Meccans, and was in fact supmeted by the Arabic. The Syriac and brew were also known and probably extensely used in Medina and the northern parts. Arabla from a remote period.

"In fine, whatever the system employed by have been, it is evident that writing of me sort was known and practised at Mecca ing before A. 560 At all events, the fralent notices of written papers leave no om to doubt that Arebic writing was well lown, and not uncommonly practised, there

iown, and not uncommonly practised, there Mahomet's early days I cannot think, th Well, that any great 'want of writing aterials' could have been folt, even 'by e poorer Moslems in the early days of lasts' (Mohammed, p 350) 'Reeds and lm-leaves would never be wanting "(Mur's ahomet, Intro. p viii)

The intimate connection of the Arabic phabet, "as it is now in use, with the abrew, or rather Phomician elphabet, is own not only by the form of the letters emselves, but by their more ancient numeral arrangement, known by the name of bjad, and described under that head on ge 3 of the present work. This arrangement; it will be remembered, is contained in a six meaningless words.

The first six of these words correspond to a Hebrew alphabet, the last two consist of a letters peculiar to Arabio, and it will be on that the words about, knowers, and the case transmittention, express the nine lite, together with ten, kalamen and saifes, a tens from twenty to ninety, and qurashet, him, and rapage, the hundreds together the one thousand,

The present arrangement of the Arabic alphabet, in the form which the istters take as finals, is the following —

FINALS

| Order | Reduced<br>Order | Sepa<br>rate.                          | Joined.    | Trans-<br>literation |
|-------|------------------|----------------------------------------|------------|----------------------|
| 1     | 1                | 1                                      | ı          | a (i, a)             |
| 2     | 1) (             | ب                                      | 4          | Ъ                    |
| 8     | 2                | 420                                    | -          | +                    |
| 4     | p t              | دى<br>رق                               | مان<br>مان |                      |
| K     | 1) [             | 8                                      |            | 1                    |
| 6     | } 8 {            |                                        | 2          | þ                    |
| 7     | K i              | t 3                                    | 8 6 4      | kh                   |
| 8     | 1 4              | 3                                      | ۵          | d                    |
| 9     | K ?              | E .                                    | -          | 5                    |
| 10    | 5                | 77 6 6 6 6 6 6 6 6 6 6 6 6 6 6 6 6 6 6 | ,          | r                    |
| 11    | 15 3             | 1 3                                    | }          | 2                    |
| 12    | 6                | س                                      | ښ          |                      |
| 13    | 13               | ھر ا                                   | عي         | sh                   |
| 14    | 7                | •                                      | من         | •                    |
| 15    | 13 3             | عب ا                                   | هي         |                      |
| 16    | 8                | -                                      | ja<br>L    |                      |
| 17    |                  |                                        | *          | 2                    |
| 18    | 9                | Įξ                                     | Ç          | 1                    |
| 19    | K                | 3                                      | Ĉ          | gh                   |
| 20    | 10               | ٠                                      |            | 1                    |
| 21    | l' '             | ٤                                      | ا          | q                    |
| 22    | 11               | 3                                      | GD.        | ) k                  |
| 23    | 12               | ١                                      | J          | ] 1                  |
| 24    | 18               | r                                      | •          | 103                  |
| 25    | 14               | 9 6                                    |            | n                    |
| 26    | 15               | 1                                      |            | h                    |
| 27    | 16               | ,                                      | •          | W                    |
| 28    | 17               | 3                                      | ي          | 7                    |

On examining these characters, as repre sented in the above synopsis, it will at once be seen that, with the exception of the first and the seven last ones, such character stands for two or three sounds, their only distinction consisting in from one to three dots, which are added at the top or bottom of the letter, and that thereby the number of characters is reduced from twenty-eight to seventeen. It will, moreover, he noticed that several of these characters have an appendix or tail, which is well adapted to mark the end of a word, but which would prevent the letter from being readily joined to a following one, and therefore is dispensed with if the letter be initial or connected with others. pressing those dots and outsing off these bails, and arranging the characters in their reduced order, and in that form which fits them to appear as initials or medials, we obtain the following simplified schedule —

INTELS AND MEDIALS

| .L               |               |             |             |                 |
|------------------|---------------|-------------|-------------|-----------------|
| Reduced<br>Order | Final         | Ini<br>tial | Me-<br>dial | Value           |
| 1                | 11            | 1           | 1           | a (1, 11)       |
| 2                | ب ب           |             | •           | b, t, s         |
| 8                | 2 2           |             | -           | 1, h, <u>kh</u> |
| 4                | 2 2           | ່ ວ         | 7           | d, 7            |
| 5                | , ,           | ,           | 7           | 1, Z            |
| 6                | س س           |             |             | da ,۶           |
| 7                |               | 1 00        | -4          | 8, Z            |
| 8                | ص ص           | 1 <b>L</b>  | L L         | ķ, z            |
| 9                | 5 3           | 2           |             | ', <u>gh</u>    |
| 10               | د ع<br>له د ع |             |             | f, c            |
| 11               | لك ك          | 5           | <b>×</b>    | k               |
| 12               | JJ            | 3           | 1           | 1               |
| 18               | 4 4           | *           | •           | m               |
| 14               | ט ט           |             | ٤           | n               |
| 15               | 8 4           | 4           | 6           | h               |
| 16               | , ,           | ,           | ,           | K               |
| 17               | ی ی           | 2           | •           | V               |
|                  |               |             |             |                 |

A further examination of this reduced list shows, that the characters, 1, 4, 5 and 16, 1, 2, 3 and 3, do not admit of the horizontal prolongation towards the left which serves to connect a letter with a following one, or, in other words, that they can only be joined to a preceding letter, and that the characters 14 and 17, viz. and 3, in their initial and medial form, differ from the character to only by the superadded dots, and may therefore count for one with it, finally limiting the number of characters to fifteen. Thus the whole Arabic alphabet resolves itself into the four eigns

۲ د رو

which can be joined to a preceding letter, but must, even in the middle of a word remain separate from a following one, and the eleven signs

مصطعمكلية

which can be connected either way

These, then, are the graphical elements, in their simplest expression, by means of which Arabic, etymologically perhaps the richest language in existence, was originally written, and which were expected to transmit the sacred text of the inspired book to the coming generations. The first in the above series of connectible characters (s) represents five different sounds, b, t, g, n, and y, the second (a) three sounds, h, j, and kh, the next five (a, a, b, a, a), together with and two sounds each, s and sh, s and g, t and g, and gh, f and q, d and g, r and g, respectively, and only five out of the whole number of fifteen (g, a, l, s, l) are single

signs for a single consonantal sound each. As for the vowels, only the long ones, \$\bar{a}\_i \bar{s}\_i\$, and \$\bar{i}\_i\$, were in this system of writing graphically expressed, being represented by the so-called wesk consonants, \$\bar{i}\_j\$, and \$\bar{a}\_i\$, which, in this case, act as letters of prolongation. Yet the corresponding short vowels, \$\bar{a}\_i\$, and \$\bar{i}\_i\$, where of the utmost importance for the correct reading of a text, for the whole system of Arabic inflection is based upon them, and their faulty employment in the recital of the Qur'an would frequently lead to grave mistakes, or, at all events, grievously shock the pions and the learned.

So it will be easily understood that the want of additional signs was soon felt, to obviate this double insufficiency of the original alphabet, that is to say, on the one hand to distinguish between letters of the same form but of different sound, and on the other hand to show with what vowel a letter was to be encureed in accordance with the rules of the Prab or grammatical inflection.

rules of the Irab or grammatical inflection.

Accounts differ as to when and by whom these signs were invented and introduced into the sacred se well as the secular writing We must here at once remark that the form in which they now appear is by no means their oldest form, as we have also, with regard to the characters of the alphabet themselves, to distinguish between two styles of writing, the one called Cufic, used in inscriptions un monuments and coins, in copies of the Qur'an, and documents of importance, the other of a more cursive character, better adapted to the exigencies of daily life. This latter style it is true, seems to have existed, like the former, long before Muhammad, and resembles in a document of the second century of the Hijrah, which has come down to us already very much the so-called Naskhi character now in use. But the two kept from the first quite apart, and developed independently from each other up to the middle of the fourth century of the Muhammadan era when the more popular system began to supplant the older one, which it finally superseded even in the transcriptions of the sacred book

In tracing the origin of the vowel-marks and the discritical signs, as we may now oali them, in the first instance of the Oulic alphabet, we will follow Ibn Khallikan, whose information on the subject seems the most intelligible and self-consistent that has reached us In his celebrated biographical dictionary, he relates that Ziyad, a natural brother of the first Umaiyah Khalifah Mu'awiyah, and then Governor of the two 'Iraqs, directed Abu Aswad ad-Du'ili, one of the most eminent of the Tabi'un, to compose something to serve as a guide to the public, and enable them to understand "the book of God," meaning thereby a treatise on Grammar, the elements of which Abu Aswad was said to have learned from 'Ali, the son-in-law of the Prophet himself He at first asked to be excused, but when he heard a man, on reciting the passage (Sürah ix 3) Anna 'liaha bari'en masa 'lmushrikina wa rasiluku, pronounce the last

word rasilike, which changes the meaning of the passage from "That God is clear of the idolaters, and His Apostle also," into "That God is clear of the idolators and of His Apoetle," he exclaimed, "I never thought that things would have come to such a pass." He then went to Ziyad and said, "I shall do what you ordered, find me an intelligent scribe who will follow my directions "On this a scribe belonging to the tribe of 'Abdu 1-Qais was brought to him, but did not give him satisfaction another then came, and 'Abdu 'l-Aswad said to him "When you see me open (fata) my mouth in pronouncing a letter, place a point over it, when I close (same) my mouth, place a point before the letter, and when I pucker up (kasar) my mouth, place a point under the letter "Noldeke, the learned author of Geschichte des Korans, rejects this part of the story as a fable, and it is certainly not to be taken in the literal sense, that each time a letter was pronounced, the scribe was supposed to watch the action of the dictator's lips But it scems ressonable enough to assume that in cases where much depended on the correct vocalisation of a word, and where the reciter would naturally put a particular emphasis on it, Abu Aswad should instruct his amannensis not to rely upon his ears only in fixing upon the sound, but also call the testimony of his eyes to his aid At any rate, Fathah, the name of the vowel-points fathah, "opening," for a, zammah, "contraction," for u, and kasrah, "fracture" (as the puckering up of the mouth may fitly be called), is well explained, and the notation itself for fathah, . for zammah and for kasrah, is that which we still find in some of the old Cufic manuscripts of the Qur'an marked in red ink or pigment Wo refer the reader to the first specimen of Cufic writing given below (p 687), which he is requested to compare with the transcript in the modern Arabic character and with our Roman transiteration, when i will readily perceive that the points or dots in the Cufic fragment coirespond to the short vowels of the transliteration, while, in the Arabic transcript, they serve to distinguish the consonants for instance, the point above the second icter of the third word, and it will at once be seen that in the Cufic form it expresses the a after the nof tanazzalat, for it recurs egain arter the in the last syllable, and that in the Naskhi character it distinguishes the # (1) neelf from the preceding double pointed to the think the preceding the pointed to the the think the transfer of the transfer of the transfer of the transfer of the transfer of the transfer of the transfer of the transfer of the transfer of the transfer of the transfer of the transfer of the transfer of the transfer of the transfer of the transfer of the transfer of the transfer of the transfer of the transfer of the transfer of the transfer of the transfer of the transfer of the transfer of the transfer of the transfer of the transfer of the transfer of the transfer of the transfer of the transfer of the transfer of the transfer of the transfer of the transfer of the transfer of the transfer of the transfer of the transfer of the transfer of the transfer of the transfer of the transfer of the transfer of the transfer of the transfer of the transfer of the transfer of the transfer of the transfer of the transfer of the transfer of the transfer of the transfer of the transfer of the transfer of the transfer of the transfer of the transfer of the transfer of the transfer of the transfer of the transfer of the transfer of the transfer of the transfer of the transfer of the transfer of the transfer of the transfer of the transfer of the transfer of the transfer of the transfer of the transfer of the transfer of the transfer of the transfer of the transfer of the transfer of the transfer of the transfer of the transfer of the transfer of the transfer of the transfer of the transfer of the transfer of the transfer of the transfer of the transfer of the transfer of the transfer of the transfer of the transfer of the transfer of the transfer of the transfer of the transfer of the transfer of the transfer of the transfer of the transfer of the transfer of the transfer of the transfer of the transfer of the transfer of the transfer of the transfer of the transfer of the transfer of the transfer of the transfer of the transfer of the transfer of the transfer of the transfer of the transfer of the transfer of the transfer o tinctive sign in the Cufic

To return to Ibu Khallikan he relates in another place, after Abū Ahmad al-Ackari, that in the days of 'Abdu i-Malik ibn Marwan, the fifth Khalifah of the Umaiyah dynasty, the erroneous readings of the Qur'an had become numerous and sp ead through Traq This obliged the governor, al-Hajjāj ibn Yūsuf, to have recourse to his ketios, for the purpose of putting distinctive marks on the words of uncertain pronunciation, and it is said that Nasr ibn Asim undertook that duty and imagined single and double points (nugat, pl. of nugtah, "drop," "dot"), which he placed in different manners people then passed some time without making any copies of the Qur'an but with points, the usage of which did not, however, prevent some false readings from taking place, and for this reason they invented the I'jam (signs serving to distinguish the letters of the same form from one another), and they thus placed

the t'jam posteriorly to the nugat

Prima facie, this seems to contradict the passage quoted previously, according to which Abū Aswad would be the inventor of the augat or vowel-points, and the same remark apphes to another account of the same author, which we shall adduce presently Pending our attempt to reconcile the diffe rent statements, we notice here two fresh par-For the first ticulars of some importance time mention is made of double points, and we shall scarcely be wrong if we refer this to the way in which the Nunnation or Taucin, that is the sounding of an n after the vowels, is expressed in the early writing It is simply by doubling the vowel-signs in the same position in which the single points are of for an, of for un and of for placed Secondly, we meet with the distinct assertion that the invention of the span or discritical signs followed that of the sugar or vowel-points Noldeke thinks the reverse more probable, not only because the letter & (+) is found already pointed on coins of Abdu l-Malik, but also because the disorrtical signs are in the ancient manuscripts, like the letters themselves, written with black ink, while the vowel-points are always of a different colour But the early use of a pointed b does not prove that the other letters were similarly marked at the same time. On the contrary, if such a distinction was once established for the b, which would be most liable to be confounded with one of its four sister forms, the other characters of a like shape could for some time dispense with distinctive signs, as for an Arabian reader acoustomed to hear, see, and think certain groups of consonants together, and deeply imbued with an instinctive consciousness of the phonetic laws of his language, the danger of mistaking one letter for another would not be by far so great as it appears to us as for the argument taken from the different colour of the ink, Nöldeke himself remarks that it was natural to use the same tint for the consonants and their distinctive signs, which form only a part of them, while the vowsl-points are an entirely new element.

According to a third tradition, it was Yahya ibn Ya'mar (died A.H. 129) and al-Hasan al-Başrî (died A.H. 110), by whom al-Hajja caused the Qur'an to be pointed, and it is stated that Ibn Shirin possessed a copy of it, in which Yahya ibn Ya'mar had marked the vowel points He was remarkable as a Shi'sh of the primitive class, to use Ibn Khalhkan's expression one of those who, in assert-

the superior morit of the People of the louse, abstatued from depreciating the mérit those Companions who did not belong to tat lamily It is related by Asim ibn Abi -Najid, the Qur'an reader (died a.m 127), at al-Hajji summoned Yabya on that secunt into his presence and thus addressed

"Do you pretend that al-Hasan and al usain were of the posterity of the Apostle i God? By Alish, I shall cast to the ground at part of you which has the most hair on (that is I shall strike off your head), un see you exculpate yourself ""If I do so," aid Yahya, "shall I have amnesty?" "You sail," replied al-Hajiāj "Well," said abya, "God, may His praise be exalted!

And We gave him (Abraham) lease and Jacob, and guided both aright, and We had before guided Noah, and of his posterity, David and Solomon, and Job, and Joseph, and Moses and Aaron Thus do We reward the lighteous Zachariah, John. Jesus, and Elias all were just persons.' (Sürah vi. 84, 85) ow, the space of time between Jesus and

branam is greater than that which sepaited al-Hasan and al-Husain from Muhamad, on all of whom be the blessing of God id his salvation!" Al-Hajjaj answered, "I ust admit that you have got out of the difmilty, I read that before, but did not un-urstand it ' In the further course of con reation, al-Hajjaj said to him "Toll me I commit faults in speaking" Yahya mamed allent, but as al Hajjāj maisted on ving an answer, he at length replied "O nir, sirce you ask me, I must sav that you alt what should be depressed, and depress sat should be exalted" This has the immatical meaning You put in the nomitive (10f') what should be in the accusa-re (104b), and vice versa but it is at the me time an epigrammetical stricture on al ujai's arbitrary rulership, which, it is said, m for Yahya the appointment as Qazī in arw, that is to say, a honorary banishment m the former's court.

According to other sources, Yahya had quired his knowledge of grammar from w Aswad sd-Du iii It is related that, an Abh Aswad drow up the chapter on agent and patient (fail, subject, and ful, object of the verb), a man of the tribe Lais made some additions to it, and that it Aswad, having found on examination it there existed, in the language of the det Arabs, some expressions which could not made to enter into that section, he stopped ort and ahandened the work Ibn Khai an thinks it possible that this person was hyā ibn Ya'mar, who, having contracted alliance by oath with the tribe of Lais, s considered as one of its members. But it squally possible that the before-mentioned ar ibn 'Asim whose patronymic was alisi may have been that man, and this presention would enable us to bring the difent statements which we have quoted

mto some harmony. To Abt Aswad the honour can scarcely be contested of having invented the same yows-points or sugar Naar ibn 'Asim, walking in his track, may have added the double points to designate the Tanwin. Lastly, Yahya would have completed the system by devising the sydes, or discritical signs of the consonants, and introduced it to a fuller extent into the writing of the Quran, in which task he may have been assisted by al-Hasan al-Basel, one of the most learned and accomplished Qur'an-readers amongst the Täbian.

But whoever may have been the inventor of the discritical signs in their earlier form, we must again remark that their shape in Cune manuscripts, like that of the vowelpoints, is essentially different from the dots which are now employed for the same per-pose. They have the form of accents (##), or of horizontal lines (##), or of triangular points, either resting on their basis or with their spex turned to the right ( ~ 1). As it cannot be our intention to give here an exhaustive treatise on Arabic writing, we pass over the remaining orthographical signs made use of the the old copies of the Gur'an, in order to say a few words on the system of netation which is employed in the Naskhi character and our modern Arabic type

If, with regard to the Oufic alphabet, we have spoken of discritical signs to distinguish between the consonants, and of vowel-points, we must now reverse these expres sions, calling the former discritical points, the latter vowel-signs. For, as already has been seen from the synopeus of the alphabet on p 681, the point or dot is there made use of for the distinction of consonants, while the vowels, which in the Greek and Latin alphabets rank as letters equally with the consenants, have no place in that synopsis As this style of writing was to serve the purposes of daily life, it is probable that the want of some means of fixing the value of the consonants was here more immediately felt, and that therefore the use of points for this end preceded the introduction of the vowel marks, or to speak more accurately, of marks for the short vowels. For the long vowels a s, and u, were, as in the Onfic writing, also expressed by the weak consonants I, and , taken as letters of prolongation

When, later on, the necessity arose to represent the short vowels equally in writing, the point or det, as a distinctive mark, was disposed of, and other signs had to be in-vented for that purpose. This was accomvented for that purpose. This was accom-plished, we are told, by al-Khalil, the sele brated founder of the Science of Arabic Prosedy and Metric. His device was samply to place the abbreviated form of the beforementioned weak consonents themselves above or beneath the letter after which any short vewel was to be pronounced. The origin of the samual or u (\_\_\_) from the , is at once evident. The sign for the fitthet or e (\_\_\_) differe only by its slenting position from the

mentary to the Arabic alphabet, which may be called orthographical signs, and which, in their present form, were probably also invented and introduced by al-Khalil, at all events, this is distinctly stated with regard to two of them, the Hamush and the Tashdid. The Hamsah, to be well understood, must be considered in connection with the letter 'ain (2) of which its sign (a) is the abbreviated form. If the latter assertion needed proof against the erroneous opinion, put forth by some writers, that the Hamzah is derived from the , this proof would be afforded by the following anecdote. The Khalifah Harunu 'r-Rashid was sitting one day with a favourite negro conoubine, called Khāllaah, when the poet Abu Nuwas entered into his presence and recited some verses lu his praise Absorbad in conversation with the fascinating alays-girl, the Khalifah paid no attention to the poet, who, leaving him in anger, wrote upon ar-Rashid's door —

لقد ماع همری علی بابکم کما ماع عقد علی

Lagad zā'a shi rī 'ala bābikum, kama zā'o 'igdun 'ala Khālisah.

"Forsooth, my poetry is thrown away "t your door, as the jewels are thrown away on the neck of **Epalicah**"

When this was reported to Hārun, he ordered Abū Nuwās to be called back. On restring the room, Abū Nuwās effaced the final stroke of the g in the word gla (\$\vec{a}^\*a," is lost" or "thrown away"), changing it thereby into \$\vec{a}\lambda\_s\$ (\$\vec{a}^\*a\rangle," written with the Hamsah and entirely different in meaning For when the Khalifah asked "What have you written upon the door?" the answer was now

"Truly, my poetry sparkles upon your door, as the jewels sparkle on the neck of Khālisah."

The fact is, that both the letter ain and the Hamsah are different degrees of the distinct effort, which we all make with the muscles of the threat, in endeavouring to prenounce a vewel without a consonant. In the case of the 'ara, this effort is so strong for the Arabie organ of speech, that it partiakes in itself of the nature of a consonant, and found, as such, from the first, a representative in the written alphabet, while the slighter effort, embedied in the Hamsah, was left to the utterance of the speaker. But when their language became the object of a favourite study with the learned Araba, this

difference not only called for a graphical expression, but led even to a further distinction between what is called *Hamzatu 'l-Qat'* or Hamzah of Disjunction, and *Hamzatu'l-Wusl* or Hamzah of Conjunction. We will try shortly to explain this difference

If we take the word polanir, "a com-mander or chief," the initial a remains the same, whether the word begins the sentence or is preceeded by another word we say is per amirun qala, "a commander said" (according to the Arabic construction litewell as for a commander, he said"), as well as yell of a commander, there said a commander" (in Arabic literally "he said, namely, a commander"). Here the Hamsah (a), with the Alif (t) as its prop and the fathah or a as its vowel, is called Ham zatu 'l-Qat', because in the latter case it disjoins or cuts off, as it were, the initial a of the word amirun from the final a of the word qala, and the same holds good if the Hamzah is pronounced with t, as in imerah, "commandership," or with u, as in alpoi umara, "commandors," plural of amer But it would be otherwise with If al if Joined a of the article with the word amir In الأسر قال al-amiru qula, "the commander said," it would preserve its original sound, because it begins the sentence, but if we invert the order of words, we must drop it in pronunciation altogether, and only sound the final a of qāla instead, thus qāla 'l-nmira, ' said the commander,' and the same would take place if the preced ing word terminated in another vowel, as yagulu 'l-umuru "saye the commander," or be-gonds 'l-umuru ' by the word of the commander." Here the Hamzah would no longer be written but \_ (, ) ju, etc.), and would be called Hamzatu 'L Wasl or Hamzatu 's-Sılah, because it joins the two words together in closest connection.

In the article, as it has been stated above, and in the word aiman, ' oath," the original sound of the Hamzatu ! Wast is fathan. a , it occurbesides in a few nouns, in several derived forms of the verb, and in the Imperative of the primitive triliteral verb, in all of which cases it is sounded with basrak or a, except in the Imperative of those triliteral verbs whose corist takes zammah or u for the vowel of the second radical, where the Ham sah is also pronounced with zammak ( ...... unkut, " be silent"). But the reader must always keep in mind that it preserves this original pronunciation only at the beginning of a serience if it is preceded by any other word, the final vewel of that preceding word takes the place of the Hamzab, and if this word terminates in a consonant, the Hammh is generally pronounced with a - We say generally because the only exceptions are after the proposition on min, where it is sounded with a, and after the pronounnal affixes of the second and third person plural, kum and he kum, where it takes u

We can pass over more rapidly the other signs of this class, which are the Maddah, the Tashdid, and the Jazmah or Sukun If in consequence of any grammatical operation an Alif, as prop of a Hamzah sounded with futbah, comes to stand before another such Alif, we write \( \), profounced \( \tilde{a} \), instead of \( \tilde{1} \), and the upper horizontal sign is called Maddah or Madd, "lengthening," prolongation "While thus the Maddah is the sign for the doubling of an Alif, the Tashdid (\_\_is the sign for the doubling of a consonant (\_=bb) if, lastly, a consenant is not to be followed by a vowel, the sign or \_ named Inz mah (cutting off) or Sukun (rest), is placed above it, and the consonant is called "quiescent" (sāknah), in contradistinction from a "moved" consonant (muharakuh), that is, one sounded with a vowel (harakah, "motion")

We have seen that the Hamratu 1-Qat'

(\_\_\_\_\_\_\_) is an abbreviated form of the letter

'Ain (E) In similar manner, the sign for
the Hamzatu 'l-Wael or Hamzatu 's Silah

(\_\_\_\_\_\_) is an abbreviated form of the initial

(\_\_\_\_\_\_\_) is an abbreviated form of the sign for the
Maddah (\_\_\_\_\_\_\_), as written in old manuscripta,
seems to be a stretched out form for the
word Madd (\_\_\_\_\_\_\_\_) itself, and the sign for the
Tashdid (\_\_\_\_\_\_\_\_) represents the initial a of the
word Shiddah, which is the technical term
for it The original sign for the Jazimah

(\_\_\_\_\_\_\_\_) is the expher or zero, employed to indicate the absence of a yowel sound. A native
Arab scholar of our days, the late Nasif al
Yaziji of Beyrout, has combined the vowel
marks as well as the last-mentioned orthographical signs in the words

# أيط الهجاء

# Akhuttu 'l-hıya'a

"I write out the Alphabet,"

and these words, together with the two formulas given on page 682 (,,,) and collapses), and the dot as a discritical sign, contain the whole system of Arabic writing, as it were, in a nut shell.

However indispensable these various supplementary signs may seem to us for fixing the meaning of an Arabic text educated Araba themselves look at them in a different light Although the need for them was from the first most urgently felt for the purpose of securing the correct reading of the Qur'an, several of the learned doctors of early Islam atrongly opposed their introduction into the sacred book as a profane innovation. The great Sunni traditionist, Malik ibn Anas (died A.m. 179), prohibited their use in the copies employed at the religious service in the mosque (ummahātu "I-masāht"), and allowed them only in the smaller copies, destined for the

instruction of the voung in schools. In course of time, however, when even the office of reading the Qu'an publicly mere and more frequently devolved upon persons who had not received a special theological training, the necessity of carefully marking the text with these signs all through went on 'ncreasing, and became at last a generally acknowledged principle In secular literature and in epistolary intercourse amongst the educated, on the contrary, their use should, according to the competent authorities, be limited to those cases where ambiguity is to be apprehended from their omission If there is no danger of miscomprehension, we are told by Haff Khalifah, it is preferable to omit them, especially in ad-dressing persons of consequence and refinement, whom it would be impolite not to suppose sudded with a perfect knowledge of the written language Moreoyer, to a chastened taste, a superabundance of those extraneous signs seems to disfigure the graceful outline of the Arabic character When a piece of highly elaborate penmanship was presented to 'Abdu Ilah ibn Tähir, the accomplished governor of Khurasan under the Abbaside Khalifah al-Ma'mun, he ex-claimed, How beautiful this would be if there were not so much corrander seed scattered over it. The discritical points of the consenants, of course, are now always added, for they have grown to be considered as integral elements of the alphabet steelf Their absonce, or their accidental misapplication. gave rise, in former times, to numberiess indi erous or serious perplexities and mistakes, instances of which abound in Muhammadan history Al-Baladori, e.g., relates that the poet al-Farazdaq (died AH 110) intercoded by letter with Tamim, governor of the bonn daries of Sind, in order to obtain release from military service for the son of a poer woman of the tribe of Tai) The youth woman of the tribe of Tai. The youth' name was Hubaish ( ), but as the dis ritical points were not marked in al-Farazana's lstter, Tamım was at a loss whether to read Hubeish or Khunnis ( and solved), and solved the difficulty by sending home all soldiers whose names contained the dubious letters. A more tragical event is record d by Hāji Khalifeh, to which we would fam apply the Italian saying Se non e vere è b trovato The Khalifah al Mutawakkel is said to have sent an order to one of his officials to ascertain the number of Zimmis in his province, and to report the amount Unfortunately, "a drop fell, as the Arabic original expresses it. upon the second letter of the word (ahai, "count"), and the result was, that the officious functionary submitted the ill-fated Zimmis to a certain painful and degrading operation, in consequence of which they all died but two.

On the other hand, the employment of these signs in the Qur'an, together with several others, to mark its division into verses, chapters, sections, and portions of sections, to call attention to the pauses that should be observed in reciting it, and to indicate the number of rutue or inclinations with which the recital is to be accompanied, gave cocasion for graphical embellishment of various kinds. Brilliantly coloured ink or a solution of gold to write with, delicately tinted and smoothly pressed pergament or paper, frequently overspread with gold or silver dust, highly finished ornamental designs of that fanciful and elegant description which has received the name of arabesques, such are the means which serve to render the copies of the Quran of the haloyon days of Islam gorgeous and oftentimes artistically beautiful Writing became indeed an art, diligently cultivated, and eloquently treated upon in prose and verse by its possessors, to whom it opened access to the most exalted positions in the State Amongst the most celebrated calligraphists are mentioned thu Wazir Muhammad ibn Ali ibn Muqlah (died A.H. 828), 'Alī ibn Hilāl, surnamed al-Bauwāb (died A H. 413), and Abû 'd-Durr Yaqût ibn Yaqût ibn 'Abdi 'llah ar-Rûmi al-Must'asam. (died AH 698), whose father and grand-father had excelled in the art before him, but who, according to Haji Khalifah, was never surpassed in it by any of his successors
It was a natural consequence of the

general development of the art of writing, that various styles were invented and oultivated independently of each other, and it will now be our task shortly to speak of the principal varieties, trying to describe their distinguishing features by help of a few illustrations chosen from Bresnier's Cours de Langue Arabe Along with the fundamental distinction already mentioned, of the Cufic or monumental, and the Naskhi or manuscript style, there runs, in the first instance, that of the Maghrib-Berber or Western, and Mashrio or Eastern style. It must, however be re-marked, that the Western Naskhi stands in closer connection and has preserved a greater resemblance with the Western Cufic, than is the case with the Eastern Naskhi in reference to the Eastern Cufic, as the reader will scarcely fail to perceive on comparing the following specimens

The first is the before-mentioned fragment of the Qur'an, written in the Cufic manuscript style, and provided with the vowel-points as invented by Abū Aswad ad-Du'll (or Nasr 1bn 'Asim, see page 682) Like the remainder of our specimens, we accompany it with a transcript in modern type, a transliteration in Roman character, and a render-

ing into English.

No 1



CUFIC MANUSCRIPT CHARACTER.

Wa mā tunuzzalat bi-ki askshayatını wa mã yanbaghi la-hum wa mê (gastați ina).

"The Satans were not sent down with it (the Qur'an) it beseemed them not, and they had not the power"

(Sürah xxvi. 210, the words in italice correspond to the word yastati ma, which is not contained in the Cufic original)

The next two specimens illustrate the Oufic style, as it is employed on monuments, and more particularly so its Maghrebian development.

# नातिहाः विकासितिति मातिना मारिक्षेत्रे भागा निष्ये

## CUTIC MONUMENTAL CHARACTER

No 2 is part of an inscription copied from a public building in Tarragona in Spain. It

سم الله بركة من الله لعبد الله عبد الرحمن المرابع المومنين الحال الله (بقامة)
Bi-ami 'llāhi! barakatuu mna 'llāhi!-'abdi

llähr abdi 'r-rahman amiri 'l-mu'minina atāla 'llāhu (baqā'a hu)

"In the name of God! May a bleasing from God be upon 'Abdillah 'Abdurrahman, Commander of the Faithful; may God lengthen his life"

No 3



MAGHRIB MONUMENTAL CHARACTER.

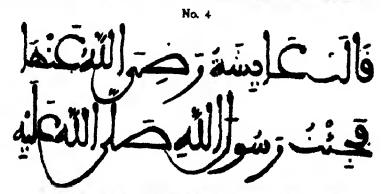
No 3, an inscription taken from the Al hambra, exhibits a style of monumental writing which can scarcely be called Cuffe any longer, so much resembles it the Naskhi character. While in the previous specimen neither vowel points nor discritical signs are made use of, here we find them employed in the shape, which they assume in manuscripts written in that hand. The reader will not have much difficulty in tracing the component letters by comparison with the following transcript and transliteration.

يا وارث الانمار لا عن كلاله تراث جلال تستخف الرواسيا

Yā warışa 'l-anşārı lā 'an kalālulin turaşa jalālın tastakhiffu 'r rawāsiyā

"O thou who inheritest from the Ansars, and not by way of distant kindred, a neirloom of glory that makes every summit of fame appear low" It will be noticed that the \$ (f) of the word tastable fix is left without the discritical point which distinguishes this letter from the letter \$ (q). This tallies with a remark of Hājī Khalifah, according to which the discritical points of these two latters may be put or omitted as librium, and we seem therefore justified in concluding that the necessity for their distinction was latest felt and provided for Hence arises one of the peculiarities which at once mark the difference between the Western and Eastern styles of writing, and which the reader will observe in the pext three specimens, presenting instances of the Maghrib manuscript character.

The first (No 4) is written in a bolder hand, and consequently shows more strikingly the close relationship with the monumental style of the Western Arabs



TYPICAL FORM OF THE MAGNETS HARUSCRIFT GRARACTER

# قالت عايشة رمى الله عنها فجدُّت رسول الله ملى الله عليه

Qālat 'Ayıshatu razıya 'llāhu 'an-hā fa-ji'tu rasūla 'llāhı şalla 'llāhu 'alaı-hı

"'Ayishah, may God be gratious to her, related

I went to the Apostle of God, may God's blessing be upon him," &c

On comparing the initial letter of either line, it will be found that the one is 3 (in  $q\bar{a}lat$ ), the other 3 (in fa-p; tu), but in the Maghrebian original, the former is marked by a dot above, the latter by a dot beneath the

character, instead of the superscribed double and aingle point respectively in the tran-script. This is the distinguishing feature between the two styles previously alluded to, and it seems to prove that the use of the diacritical points for these two letters is of later origin, and dates from a time when the two great divisions of the nation had definitely separated and followed each their own destimes Another point to which we draw at tention, is the different form of the Tashdid, The Maghrib as seen in the word Allah form 18 \_\_ matead of \_\_\_, and while in the Oriental writing the vowel signs are placed over it, the Western style places the sign for the Tashdid and for the vowel frequently side by side, as it is done here.

No 5

# ٵڒڸۼ۫ٳڮڗۼۣ؞ٵڵڎٵڵۼؙڒڣڝؠٞۏالۻٚڗۼۿڬۅيؖڐ ۊڵڒڣؙڎۻٷۊالۼڔؠؘڋڂۼؿۊاڵڣڞٙؠؙٞؖڠٮڛ؉

GOOD MACHRIB WRITING

قال اظراط رحمه الله العمر قمير والمناعة طويلة والوقت ضيق والتجربة خطر والقفاه عسر والوقت خيق والقاد عمر والمناد عمر والقاد عمر والقاد القاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد والقاد و

- "Hippocrates, may God have compassion upon him, said Life is short, art is long.
  - Time is parrow, experience dangerous, judgment difficult "

No 6:

إِنَّا بِهِ إِللَّهُ إِنْ مَعَدُّ مَهُ وَهُ الرَّالِيَّ بِإِللَّهُ الْعُلِلَ الْمُعَدِّ مِنْ آلِ لِهِ لِكُنَّةُ الْمُنْ مِنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللْمُولِ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللْمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللْمُ اللللْمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللْمُلْمُ اللَّهُ اللللْمُولِ الللْمُلْمُ اللللْمُلْمُ الللْمُلْمُ الللْمُلْمُ الللْمُلِمُ الللْمُلْمُ ال

# SCPREIOR MACHRIS WEITING

أن أبقراط لم يالن لمن دعته ههوله الى الشرب بالليل أن يشوب أو لشرب لكنه أن هرب ونام بعد هوله قاله أجود من أن لا ينام ودلك لان النوم يتدارك أور الشرب وللك أن العادة لم

عبر بالشرب بالليل فادا هرب فية فلا محالة أن ذلك الشرب يحدث فى الهدم فجاجة وفسادا كحال الماء السارد أذا سب فى قدر فيها طعام وهو يغلى على النار

Inna Abugrāta lam yazan h-man da'at-hu shahsoatu-hu ila 'sh-shurbi bi-'l-laiti an yashraba an

lä yaskruba läkinna-hu in shariba wa nama ba'da shurbi-hi fa'inna-hu ajwadu min asi lä

yanāma we zālika li`anna 'n-nauma yatadāraku parara 'sh-shurbi wa zālika anna 'l-'ādata lam

tajrı bir'sh-shurbı bı 'l-luslı fa 'ızā sharıba fi-hı fa-lā mahalata anna zālıka 'shshurba vuhdusu

skurba yuhdışıı fī 'l-haşmı fajājatan wa fasāden ka-hālı 'l mā'ı 'l-bārıdı ızā subba fı qudrın

fi-hā ta'āmun wa huwa yaghk 'ala 'n-

"Hippocrates neither allows nor forbids a man, who has a desire to drink at might-time,

to satisfy his desire If, however, he drinks, and sleeps after drinking, it is better

than not to sleep, this being so because sleep counteracts, in this case, the evil effect of drinking,

for it is not customary to drink at nighttime, and if one does so, this will of necessity produce a disturbance and derangement in the digestion, just as if sold water were poured into a vessel

containing food that is being boiled."

These two fragments scarcely call forth any further remark, except that in the last both forms of the Tashdid are employed, the ordinary form even more frequently than the Maghrebian for the latter occurs only twies, in bi-'sh-shurbs, which is the second word in the fourth line, and in ash-shurbs, which is the last word but one in the same line Moreover, it will be useful to notice the peculiar shape which the letters J(d) and J(x) take in the Maghrib character, as in the words aswads towards the end of the second line, and ya'gan near the beginning of the first.

Desmissing the Maghrib-Berber style of Arstic writing, with its numerous local varieties, as less interesting for the English reader, we now turn to the Oriental style, where we meet again with a bipartition, viz. into the Eastern Naskhi, as it is written in Arabia itself, Egypt, and Syria, and the Tailiq, current in Persia, India, and Central Asia.

No 7 is a specimen of the Naskhi in the more limited sense of the word, meaning the style generally employed in manuscripts, and derived from naskhon nuskhoh, "copy"

No 7

# قَالَيَا حَمُ النِّهُمْ فِي النَّهُ فَلَمَا النَّالَةُ فِي النَّالِمُ قَالَا لَمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ الللَّهُ اللَّهُ اللَّهُ اللللَّهُ

NAMEHI CHARACTER FROM A GOOD EGYPTIAN MANUSCRIPT

قال یا آدم البثهم باسمائهم فلما الباهم باسمائهم قال الم اقل لکم الی اعلم غیب السموات والارض واعلم ما تبدوں وما کنتم تکتموں ، وال قلنا للملاقکت اسجدوا

Qāla yā Adamu 'nbi'-hīm hī-asmā'i-hīm falammā anba'a hum bī-asnā'i-hīm qala alam aqul la-kum

Anni a'lamu gharba 's-samawâti' wa 'larzı wa a'lamu mā tabdūna

We mâ kuntum taktumüna Wa 14 qulnü lı-'l-malâ'ı-katı 'syudü "He said 'O Adam, inform them of their names,' and when he had informed them of their names, He said; 'Did I not say to you,

That I know the hidden things of the heavens and of the earth, and know what we bring to helt

what ye bring to light,
And what ye hide?' And when we said
to the angels 'Bow down'."

(Sårah il. 31, 82.)

From this ordinary Naskhi several more create manuscript styles are derived, as the Rihami, Yaquii, and Sulus. They are distinguished principally by the relative proportions of the characters, and in the Sulus.

in particular, of which we give a specimen under No 8, the letters are three times the size of the ordinary Naskhi, while the Rihānī and Yāqūti show intermediate proportions between the two

No 8



SULUS STYLE

كنت نبيا والادم بين الماء والطين Kuntu nabiyan wa 'l-adamu basna 'l ma r wa 't-fins

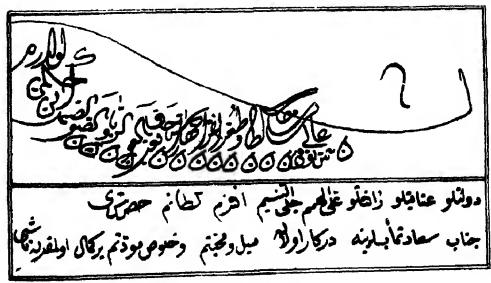
"I was a prophet, when man was yet a mixture of water and clay '

It will be observed that beneath the (m) of the words [3] (al-adamu) and [3] (al-mā'i), in the Sulus fragment, the letter is written a second time in a smaller character and that, moreover in the word [3] it is surmounted by the sign [3], which in Maghnb writing, as we have seen, generally represents the Tashdid This is done in the above-mentioned cornate styles, especially with those letters which admit of discritical points, viz. [5, 3, 5, 4]. E. A. To indicate that no such discritical point is intended, the sign [3] is placed on the top of the letter, or to make still curer of preventing

a mistake, the letter itself is repeated in a minute shape at the bottom. Only the letter a(h), as distinguished from  $\tilde{s}(t)$ , is, in this case, written above the line, because it frequently occurs as abbreviation of ab hiwa, "He," or all Allah, "God," and it would therefore be considered irreverential towards the Deity to write it beneath the other letters. As a feature common to this division of the Eastein Arabic manuscript style, we lastly point out the inclination of the characters from the left to the right, in contradistinction both to the Maghrib and Ta liq writing, where the letters are traced perpendicularly, or even with a slight bend from the right to the left

Two other deviations from the pure Naskhi style are the Jan and Diwani, officially employed in Turkey, and exhibited in the specimen No. 9—

No 9



The Jars fragment in the upper division is a faceimile of the formula which accompanies the seal of the Sultan, and runs as follows.—

نشان هریف عالیشان سامی مکان و**لغرای** غرای جهان ارای ستان عاقان ن**فذ یالعون** الزبانی والمون الممدانی حکمی اولدر که

Nishāns sharifi 'ālīshān sāmi makān va tvahrā'i gharrā'i jihān arā'i sitāni <u>khā-</u> gān nufiza bi 'l-aun ar-rabbānī wā 'ssaun as samadāni ļukmi oldur ki

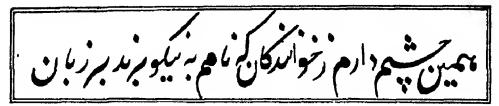
"This is the noble, exalted, brilliant sign mannal, the world illuminating and adorning cipher of the <u>Khāqān</u> (may it be made efficient by the sid of the Lord and the protection of the Eternal)
His order is that, etc "

The beauty of this style is considered to consist in its being written either diagonally from the top to the bottom of the page, or ascending eliptically from the bottom to the top

The Diwani style, of which the lower division gives an example, is used in the official correspondence of the Turkish administration. The final letters, and even words, are placed on the top of one another, and its more intricate varieties the letters run together in a fanoiful manner, which randers the decipherment of this writing frequently very difficult

Finally, we present in No. 10 a specimen of the Persian Ta'liq writing —

No. 10



### TA'LIQ CHARACTER

همین چشم دارم ر خوانندگان که نامم به نیکو برند بر زبان

Hamın chashmı däram zı khwānandagūn Kı nāmam ba nıkū barand bar zabān

"Such hope I cherish that in minstrel's lay,

With right fair fame my name will live

(Firdaust)

From this style of writing the Shikastah is derived, and bears the same relation to it which the Diwani bears to Naskhi While in general preserving the peculiar outline of the Tarliq, it superposes finals and words, and joins letters in a similar way to the Diwani, with which, however, it contrasts favourably by a far more elegant and graceful delineation of the characters

It remains now only to add a few words on the writing materials which the Arabs, and Orientals in general, make use of From the nature of the character and from the direction of the writing from the right to the left, it will be easily understood that our quill and steel pens would answer the purpose rather indifferently. The bolder stroke requires a broader nib, and, at the same time, the edges of the writing instrument should be smooth enough to glide with ease over the paper, so as to enable the hand to give that fine swing and swell to the curved lines, which form one of the chief beauties of the Arabio writing. These conditions are admirably fulfilled by the qulum or reed pen. For the same reasons their ink is richer and their

paper more glossy than those which we employ ourselves. The best ink is said to be made of lamp-black and vinegar or verjuice, to which red ochre is added, well beaten up and mixed with yellow arsenic and camphor. The paper, before being used for writing, is submitted to the action of the press, or made smooth by placing it on a well-levelled board of chestnut wood, and polishing it with an egg of crystal of about half a pound's weight.

We cannot here enter into further particulars on the subject. The reader who might feel interested in it, will find some curious details in a short poem by Abū 'l-Hasan 'All ibn al Bauwāb, which De Sacy has published and translated in his Chrestomathic. As mentioned before, this calligraphist was one of the greatest masters of his art, so much so that whon he died, AH 413 or 423, the following lines were written in his praiss.—

"Thy loss was felt by the writers of former

Thy loss was felt by the writers of former times, and each successive day justifies their grief. The ink-bottles are therefore black with sorrow, and the pens are rent through affliction."

pens are rent through affliction."

Ibn Khalikan, from whom we quote, finds these verses very fine Without disparaging his taste, we can happily assure our readers that Ibn al-Bauwabe verses are finer. With regard to the galam, however, he rather mystifies us on the very point which would be most interesting, namely, the manner in which the nib should be cut or made. He

"Give your whole attention to the making of your mb, for on this, verily, all else depends <sup>46</sup> But do not flatter yourself that I am going to reveal this secret, it is a secret which I guard with a miser's jealousy

jealousy
"All that I will tell is, that you must
observe the golden mean between a
too much rounded and too much
pointed form"

Disappointed as we are at this oracular saying, we will condone him for his niggardly reticence on account of his final lines, with which we will also terminate our article —

"Let your hand devote its fingers to writing only useful things that you will leave behind you on quitting this abode

of illusion

"For man will find, when the book of his actions will be unrolled before him, all that he has done during the days of his life"

WUJUD (وجود) An existence Philosophers say existences are of three kinds —

Wāṇbu 'l-Wujūd, a necessary existence—God

Mumkinu 'l- Wujūd, a possible existence— Creation.

Mumianiu 'l-Wujud, an impossible existence—an Associate with God

WUQUF (وقولت) "Standing"
A name given to those ceremonies of the Pilgrimage which are performed on Mount
'Arafah. (Burton, Pilgrimage, vol n p 383)

WUZU' (وخوم) The ablution made before eaying the appointed prayers. Those which are said to be of divine institution are four in number, namely to wash (1) the face from the top of the forehead to the chin, and as far as each ear, and (2) the hands and

arms up to the elbow, (8) to rub (masah) with the wet hand a fourth part of the head, also (4) the feet to the ankles. The authority for these actions is the Qur'an, Sarah v. 8 "O Believers! when ye address yourselves to prayer, wash your hands up to the elbow, and wipe your heads, and your feet to the ankles." The Sunnis wash the feet the Shi'ahs are apparently more correct, for they only wipe, or rather rub (masah) them. In these ablutions, if the least portion of the specified part is left untouched, the whole act becomes useless and the prayer which follows is vain

The Sunnah regulations (or those established on the example of Muhammad) regarding it are fourteen in number (i) to make the intention or niyah of wuzu', thus "I make this wuzu for the purpose of putting away impurity", (2) to wash the hand up to the wrist, but care must be taken not to put the hands entirely into the water, until each has been rubbed three times with water poured on it, (3) to say one of the names of God at the commencement of the waze', thus "In the name of the Great God," or "Thanks be to God", (4) to clean the teeth (missoik), (5) to rinse the mouth three times, (6) to put water into the nostrils three times, (7) to do all the above in proper order, (8) to do all without any delay between the various acts, (9) each part is to be purified three times (10) the space between the fingers of one hand must be rubbed with the wet fingers of the other, (11) the beard must be combed with the fingers; (12) the whole head must be rubbed once, (13) the ears must be washed with the water remaining on the fingers after the last operation, (14) to rub under and between the toes with the little finger of the left hand, drawing it from the little toe of the right foot and between each toe in succession. [ABLUTION. PRAYER, WATER.]

Y.

YADU 'LLAH (الله عن). "Hand of God." The expression occurs in the Qur'in:--

Sürah xlvin 10 "God's hand is above

Sürah v. 69 "The Jews say, 'God's hand is fettered."

The expression is a subject of controversy amongst the Muhammadans. The Wahhābis maintain that it is wrong to hold that it is merely a figurative expression, but rather that God doth possess a hand in such a manner as it exists, without attempting to explain the manner how. On the other hand,

some maintain that it is merely a figurative expression for God's power

YAGHUS ((4)42) An idol mentioned in the Qur'an, Sürah lxxi 28. Professor Palmer says it was in the figure of a lion. Al-Baizāwi says it was the name of a hero who lived between the days of Adam and Noah, who was afterwards worshipped in an idol of the name.

YA HÜ ( ) ( ) "O He!" that is, "O God" An exclamation often recited by facirs or darveshes in their religious gikrs. The third personal pronoun singular, As (kuwa), "He" being a name for God, se "He who exists." [ZIKR.]

YAHUD (3-12), the plural of Jews Yahūdī. Heb. ידורדי. word used in the Qur'an (together with Banu Israil) for the Jews [JEWS. JUDAISM]

YAHYA ( John the Baptist The son of Zacharish, whose birth is mentuoned in the Quran, Surah xix 1 in 34, and who is said in the latter Surah to have been sent with glad tidings "to confirm the Word from God (Jesus), a chief and a chaste one and a prophet from the righteous" And in Strah vi. 85, his name occurs with that of Zachariah, Jesus, and Ehas, as one of the "righteous ones" [JOHN THE HAPTIST]

YA'JŪJ WA MA'JŪJ(المع وماجوع وماجوع) [GOG AND MAGOG ]

YALAMLAM (يلملم) The migat or stage where the pilgrims from al-Yaman assume the pilgrim's garb at the pilgrimage [HAJJ]

YAMAMAH ( Lale) A province in the eastern portion of the Hijaz frequently mentioned in the history of Muhammad

western province of Arabia It is considered the most fortile part of the country, and is called the garden of Arabia

# YAMIN (cree) OATH

AL-YAQIN (البقين) "The certainty" (1) A term which implies belief,

sure knewledge, and which occurs in the Qur'an to express the hour of death Sûrah lxxiv 43-48 "They shall say, 'We were not of those who prayed, we did not feed the poor, but we did plunge into discussion with those who plunged, and we called the Judgment Day a he until the certainty did come upon us'"

Surah xv 99 "Serve the Lord until the certainty come upon thee"

Muslims say there are three degrees of spiritual knowledge

- ا علم اليقين), that which a man apprehends with his intellectual faculties
- 2. 'Anu 'l- Yaqın (عين اليقين), that which he sees with the eye
- 8 Haqqu'l-Yaqın (حق العقين), that which he fully embraces with the heart, the highest form of spiritual knowledge, especially of the Unity of God

YAQŢĪN (ياماين) Heb קיקיין. The gourd tree under which Jonah sheltered after he escaped from the belly of the fish Sürah xxxvii. 145, 146 "We east him on a barren shore and he was sick and we made to grow over him a gourd tree."

# YA'QUB (يعقوب) JACOB.]

(یا سین) YĀ SIN (یا سین) The two Arabic letters s and corresponding to the English y and s The title of the xxxvith Surah of the Qur'an which begins with these two letters, the mystic import of which is said to be unknown Al-Baişawi says porhaps they mean Ya Insan! (علامان), "O Man!" Husain suggests that they mean Ya Sasya! (ميد له), "O Sasya!" whilst the Jalalan think the meaning is known alone to God Muhammed said this chapter was the Qalbu 'l-Qur'an, "the heart of the Qur'an," and it is consequently held in high estima-

tion It is usually read to dying persons.
Ya Sin is a title given to Muhammad with the belief that he is referred to as "O Saigid," in the first verse of the Sarah referred to

YAŞRIB The (پېرب) ancient name of al-Madinah, mentioned once in the Qur'an, viz Surah xxxii 18 According to the traditionist, the Prophet changed the name from Yasrib to Madinatu 'n-Nabī, " the City of the Prophet," because Yagrib was a name of shame and reproach. (Majmu'u 'L Bihār, vol ii. p 499)

YA'SÜB ( Lit "A prince or chief" The King of the Bees A title given to 'Ali (Mayma's 'l-Bihar, vol. iii A name of one of Muhammad's 502) (Richardson's Dictionary)

# YATHRIB [YASRIB]

YATIM (يتيم) ORPHAN

YAUM (pr) A day of twenty-four hours, pl. anyam. In contradiction to luil wa nahar, " night and day "

The seven days of the week are known

Yaumu 'l-ohad, first day, Sunday Yaumu 'l-ignum, second day, Monday Yaumu 'l-galāgā', third day, Tuesday Yaumu 'l-arba'ā', fourth day, Wednesday. Yaumu 'l-jum'ah, day of Assembly, Friday Youns 's-sabt, Sabbath day, Saturday

YAUMU 'D-DIN (غوم الدين), " Day of Judgment"

Sarah i "The King of the Day of Judg-

Sürah luxun 17 "What shall make thee know what the Day of Judgment in?"

AL-YAUMU 'L-AKHIR (العوم الاعر) " The Last Day " A name given in the Qur'an to the Day of Judgment.

YAUMU 'L - 'ASHURA' (المحرم) The tenth day of the month of Muharram ['Assura']

"Day of Severing" The Day of Judgment Surah lexvil. 13, 14 "For the Day of Severing! and who shall teach thee what the Day of Severing is ""

YAUMU 'L-FTTR (برم اللعار) "The Day of breaking the fast " ['IDU 'L-FITR ]

YAUMU 'L-HARA' (stall cg)
"The day of the stony country" mentioned in the Traditions (Mishkātu'l-Masābih, book xxiv. ch ix) The day on which Yazid sent an army to al-Madinah and laid it in rums (See Ockley's Saracens, p 425)

YAUMU 'L-HASHR (يوم الحشر)
"Day of Assembly" The Day of Judgment

"Day of Reckming" The Day of Judgment Sürah al 28 "And Moses said, Verily, I will take refuge in my Loid and your Lord from every one who is big with pride, and believes not on the Day of Reckming"

YAUMU 'L-INQITA' (ولا النقاع) "The Day of Cessation" The day on which anything terminates In law, the last day on which anyone who has become possessed of property illegally may restore it, or make compensation to the owner

YAUMU 'L-JAM' (حبر البحر) "Day of Gathering" The Day of Judgment.
Surah lxiv 9 "On the day when He shall
gather you to the Day of Gathering"

YAUMU 'L-KHULUD (بوم الحارف)
"Day of Eternity" Sürah 1 84 "Enter into it in peace this is the Day of Eternity

"The Day of Exedus" The Day of Judgment Surah 1 41 'The day when they shall hear the shout in truth, that is, the Day of Coming Forth"

YAUMU 'L-QARR ( البوم الله ).
"The Day of Rest. The day after the sacrifice at the Haji, when the pilgrims rest

YAUMU 'L - QIYAMAH ( )-1 Lolati) "Day of Standing up" The Day of Resurrection" [RESURRECTION]

"The Day of Threstenings" The Day of Judgment Sürah 1 19 "And the trumpet shall be blown l—that is the threstened day."

"A Known Day," ie known to God. The Day of Judgment. Sürah lvi 50 "Gathered chall they surely be for the tryst of a known flav."

YAUMU 'N-NAHR (غرم النحر). "Day of Sacrifice" A term used for the Feast of Sacrifice ['IDU 'L-AEHA.]

YAUMU 'S-SABU' (کوم البیج).
The "Day of Sabu'," mentioned in the following tradition (Mishkätu'l-Masābih, book xxiv ch. 16) —

"Abu Hurairah says, 'Whilst a man was with his goats, beheld a wolf came in amongst them, and took a goat, and the man released it. And the wolf said to the man, "Who is to guard these goats on the day of Sabu, when there will be no shepherd but me "And the people said, "The wolf speaks" And the Prophet said, "I believe that the wolf did speak" Abu Bakr and 'Umar also said so'"

'Abdu 'l-Haqq says there is a difference of opinion as to what the Day of Sabu is, either it is a day of meurrection, or a festival amongst the ancient Arabs, when the

flocks were left to themselves.

YAUMU 'T - TAGHABUN (التهابن) "Day of Mutual Deceit."
The Day of Judgment Surah lxiv 9 "On that day when he shall gather you to the Day of Gathering, that is the Day of Mutual Deceit"

Al-Barzawi says "Both the righteous and the wicked will disappoint each other by reversing their positions, the wicked being punished, while the righteous are in bliss"

YAUMU "T-TALÂQ (يوم العلق).
"Day of Meeting" The Day of Judgment.
Sürah xl 15 He throws the Spuit by his bidding upon whom He will of His servants to give warming of the Day of Meeting"

YAUMU 'T-TANAD (Start) (MA) Day of Mutual Outery "A name given to the Day of Judgment in the Qur'an Surah at 34 "O my people! verily I fear for you the day of crying out to one another"

YA'ŪQ (352) An idol mentioned in the Qur'an, Sürah lazi. 28 Professor Palmer says it was in the figure of a horse. Al-Baizāwi says it is the name of a certain hero who lived between the days of Adam and Noah, and was afterwards worshipped in an idol of the name

YAWNING Arabic tasāwub (عثارت) From the Traditions it appears yawning is regarded as an evil; for Abū Hursirah relates that Muhammad said, "God loves sneezing and hates yawning As for yawning, it is of the devil Therefore, if any of you yawn, let him suppress it as much as possible If he cannot step it, let him put the back of his left hand upon his mouth, for, verily, when anyone yawns and opens his mouth, the devil laughs" (Miskkāt, book xxii ch vi)

YAZID (442) The son of Mu'a-wiyah The second Khalifah of the house of Umanyah (Ommiyah), who reigned from A.D 679 to A.D 683 (A.H. 60-64) He is celebrated in Muslim history as the opponent of al-Husain. (See Ockley's Hist Saracens p 893.)

YEAR. Arabic sanah (Lu), pl anun, sanawāt, 'ām (عام), pl a'wām, مُعناً , pl. ahwāt; Persian sāl

(الله), pl. salka.
The ancient Arabian year is supposed to have consisted of twelve lunar months, as now observed by the Muhammadans, but about the year A.D 412, the Arabians introduced a system of interculation, whereby one month was intercalated into every three years (See M de Perceval, vol 1 p 242)
This system of intercalation existed in the time of Muhammad, but it is related that, at the farewell pilgrimage, the Prophet recited the khutbah on the Day of Sacrifice, and said "A year is twelve months only, as at the time of the creation," and thus again introduced the lunar year (See Mishkut, book zi ch. zi.) The Muhammadan year, therefore, consists of twelve lunar months, without any intercalation to make it correspond with the course of the sun, and amounts very nearly to 354 days and 9 hours Hence the Muhammadan New Year's Day, Nau Roz, will happen every year about eleven days earlier than in the preceding year

There also existed amongst the Arabians a system of commutation whereby the Muharram, the last of the three continuous sacred months [MONTHS], became secular, and Safar sacred Some traditions say that the power also existed of commuting the isolated sacred month Rajab, for the one succeeding it, When this was done, it became Sha'bān. lawful te war in the sacred months of Muharram and Rajab, and Safar and Shaban acquired the sacredness of the months for which they had been substituted It is with reference to this custom that Muhammad says in the Qur'an (Sûrah iv 86, 37) -

"Verily, twelve months is the number of months with God, according to God's Book, ever since the day when He created the Heavens and the Earth, of these, four are sacred this is the right usage Thorefore, wrong not yourselves therein, and attack those who join gods with God, one and all, as they attack you one and all, and know that Ged 15 with those who fear Him To carry over a sacred month to another is only an increase of unbelief They who do not believe are led in error by it They allow it one year and forbid it another, that they may make good the number of months which God hath hallowed, and they allow that which God hath prohibited '

This system of commutation is said to have been introduced by Quasiv, who wished, by abridging the long three months' osssation of hostilities, to humour the warlike Arabs, as well as to obtain the power of making a sacred month secular when it might best suit his purpose, but Sir William Muir is inclined to think that this system of commuta.

tion was an ancient one, and merely restored by Quany (Mur's Makemet, vol i p covii.) Both in India and in Egypt, in the present

day, the Muhammadans use the lunar year for their religious observances and the ordinary affairs of life, but for the purposes of agriculture and other calculations, for which the lunar year is inconvenient, they employ

the Julian calendar

To find the number of solar years elapsed since any given Muhammadan date, subtract the given year of the Hijrah from the current year of the Hijrah, and from the remainder deduct three per cent., the remainder will be the number of solar years which have elapsed. Thus, suppose we see a manuscript written AH 681, and wish to know its real age in Christian or solar years, we subtract, in the first place, the number 681 from the current year of the Hijrah, say 1256, and there remains 575, from this last we deduct three per cent, or 17, and there remains 558, which at that period ie the real age of the manuscript in solar years,

If the object, however, be to find the precise Christian date corresponding to any given year of the Hijrah, apply the following rule -From the given number of Musalman years, deduct three per cent., and to the remainder add the number 621 54, the sum is the period of the Christian era at which the given current Mussiman year ends For example from AH. 942, deduct three per cent., or 28 26, and the remainder is 918 74 To this last add 62154, and the sum is 1535 28, which shows that A H 942 ended in the spring of A D 1586. This simple rule is founded on the fact that 100 lunar years are very nearly equal to 97 solar years, there being only eight days of excess in the former period, hence to the result found, as just stated, it will be requisite to add 8 days, as a correction for every century

The following is a more accurate rule Express the Muhammadan date in years and decimals of a year, multiply by 970225, to the product add 621 54, and the sum will be the process period of the Christian era. (Dr

Forbes)

If it is desired to find the year of the Hij rah which comes in in a given year of the Ohristian era , it is sufficient to subtract 621 from the year given, and to multiply the remainder by 10,307 (Murray)

YUHANNA (يوحنا) The Arabic Christian name for John the Baptist, and John the Apostle, the corresponding Muslim name being lahya [YAHYA.]

YÜNUS (يوس). [JONAH] YÜSHA' (يوهع) [JOSHUA] YUSUF (يوسف). [JOSEPH.]

Z.

(دبع) ZABH Heb The sebakh

Arabio lexicographers define the word to mean the act of cutting the throat In the language of the law, it denotes the act of slaying an animal agreeably to the prescribed forms, without which its flosh is not lawful for the food of man See Qur'an, Suralt 11 167, 168

"Eat of the good things wherewith we have provided you, and give thanks unto God, if we are His worshippers He has only forbidden for you that which is dead, and blood, and flesh of swine, and whatsoever has been consecrated to other than God; but he who is forced, neither revolting nor transgressing, it is no sin for him for verily God

16 forgiving and moreiful.

The injunctions in the Traditions are more explicit (Mishket, book xviii ch 1), for Abu Tufail relates that 'Ali was axample once saked, "Has the Prophet ever told you anything with regard to religion which he has not told others?" And 'Ali replied," Nothing, unless it be that which I have in the scab-bard of my sword" Then 'All brought out of his scabbard a piece of paper, and thereon was written 'May God curse those who slay without repeating the name of God, in the same manner as the polytheists did in the names of their idols, may God curse those who remove their neighbours' landmarks, may God curse those who curse their fathers may God curse those who harbour innovators in matters of religion.'

According to Sunni law, zabh is of two kinds (1) Ikhtiyari, of choice, and (2) Izti-

rāri, of necessity

The first is effected by cutting the throat above the breast and reciting the words Allahu abbar, " God is most great", and the second by reciting these words upon shooting

an arrow or discharging a gun

The latter act, however, is merely a substitute for the former, and accordingly is not of any account unless the former be impracticable, for the proper zabh is held to be by the shedding of blood, and the former method

is most effectual for this purpose

It is absolutely necessary that the person who slays the animal should be a Muslim or a kitābi (i e a Jew or a Christian), and that he should do it in the name of God alone, it signifies not whether the person be a man or a woman, or an infant, or an idiot, or an uncircumcised person

An animal siain by a Magnan is unlawful,

as also that slam by an idolater or a poly theist Zabh performed by an apostate from the Muslim faith (who is worthy of death) is also unlawful; but, according to Abil Hanifah, if a Jew or a Christian become an apostate from his own creed, his good is lawful, for the Mushm law still regards him, with respect to zahh, in the same light as formerly

If the slayer wilfully omit the invocation, "In the name of the most great God, flesh of the animal is unlawful, but if he omit the invocation through forgetfulness; it is lawful, although there is some difference of opinion on this subject amongst the Sunni doctors Ash-Shaff'i is of opinion that the animal is lawful in either case, but the Imani Mülik maintains that it is unlawful in both.

Abu Yusuf and all the Hanafi doctors have declared, that an animal slain under a wilful omission of the invocation is ntterly unlawful, and that the magistrate must forbid the

sale of meat so killed

It is a condition of gabh thhtyari that the invocation be pronounced over the animal at the time of slaying it, but in the case of zabh exterere (se when a person slays an animal in hunting), the condition is that the invocation be pronounced at the time of letting loose the hound or hawk, or of shooting the arrow or gun, or casting the spear

It is a condition of zabh that nothing but the invocation Bismi 'llahi Allahi akbar, "In the name of God, God the most great," should he said That is, no prayer or other matter

must be mentioned

The place for slaying is betwirt the throat and the head of the breast-bone (Arabic labbah), and the vessols it is requisite to cut are four, al-hulgum, " the wind-pipe," al-mart'. "the gullet" and al-warden, or al-wadajan, " the two jugular veins

Ash-Shafi'i holds that if a man slay an animal with a nail or horn or teeth, the flesh is unlawful, but this is not the opinion of other doctors. (See Durru 'l-Mukhtar and

Hidayak, in loco)

Az-ZABĀNĪYAH (الزمالية) Guards" The angels in charge of hell, of whom Malik is said to be the chief Surah xevi. 17, 18 "So let him call his council we will call the guards of hell (az-Zahaniyah) "

ZABIHAH (المناعة). Lit "Cut or divided lengthways" Heb 777 zebakh An animal slaughtered according to the law, a sacrifice [LAWFCL FOOD, SACRIFICES ]

ZABIR ( pet). A name for Mount Sinsi Al-Baizawi says at 18 the mountain on which the Lord conversed with Moses. BINAI, TUR.

"Occupation, ser-ZABT (هبط) 'In Muhammadan law it means attachment, distraint, or sequestration, taking lands under the management of Government officers

Also ZABUR (زبور), pl subur. From the Heb. zubur, pl of zibr zimrāh, "a psalm or chant" (Psa. ixxxi 2, xoviii. 5) The title given to the Psalms of David in the Qur'an, where it occurs only three times.

Stratu 'n-Nist' (iv ) 161 "And to David we gave Psalins (subtran)."

Süratu 'l-Mır'aj (xvn) 57 "And Psalms (zaburan) we gave to David"

Süratu 'l-Ambiya' (xxi) 105 "And now, since the exhortation (zikr) was given, have we written in the Psalms (fi'z-zaburi) that my servants the righteons shall inherit the earth."

Both Sale and Rodwell take this last to be a quotation from Psa xxxvii 29 (it appears to be the only direct quotation from either the Old or New Testament in the whole of the Qur'an), and they have both translated the Arabic giler "the law," meaning, of course, the Taurat Amongst Muslim commentators, there is considerable difference of opinion as to what is meant in this verse by zikr and zabūr

The commentator al-Baizāwī says there rre three views Said ibn Jubair and Mujaryrd explained the word zabūr to mean all inspired books and that by zikr was meant the Preserved Tablet (al-Lauhu l-Mahfuz) Ibn Abbas and az-Zahhāk said by zabūr was meant the Taurat, and by 21kr those books which came after And Sha'bi said the zuber was the Book of David, and the gikr that of Мовев

Al-Baghawi and al-Jalalan decide in favour of the first interpretation, Hussin decides in favour of the third, whilst al-Baixawi leaves it an open question.

Jalalu 'd-din as-Suyuti gives the word zabur as one of the fifty-five titles of the Qur'an

ZACHARIA8 Arabic Zakariya' (زکریاء) ZAKARIYA'

ZAFIR ( pos) Let. "Drawing back the breath because of distress, groan-Lat. "Drawing ing" In the Qur'an, for the groans of hell. Surah x: 108 "In the Fire, there shall they grean."

ZA'FIRÂNIYAH (معارانية). ٨ sect of Muslims, who say the Quran is a created thing, the orthodox school maintaining that the Word of God 18 uncreated (Kitābu 't-Tatrifat, in loco )

ZAHF ( A) Let "A swarming multitude." An army, a military force arrayed for battle

Quran, Snrah vin. 15 "O ye who believe i when ye meet the marshalled hosts of the unhelievers, turn not your backs to them" Hence, battle, combat

ZÄHID (anij). Lit "Abstinent; nument." An ascetic person. Zāhid-i-Let "Abstinent: continent." khushk, Persian, " a dissembler, a hypocrite"

ZÄHIR (, "Outward, exterior, manifest." A word much used in Muslim theology to express that which is manifest, as distinguished from begin, "interior," or khafi, " that which is hidden.

Az-ZÄHIR (العاهر). "The Evident"

One of the ninety-nine attributes of God. Qur'an, Surah lviu 8 "He is the First and the Last, the Evident and the Hidden "

'L-MAZHAB ZÄHIRU (المدهب An expression used by Hanafi Muslims for those theological questions which are decided in the four wellknown Sunni books al-Mahsūt, al-Jāmi'u 'l-Kabır, al-Janı'u's Saghir, as-Sairu 'l-Kabır

ZĀHIRU 'L-MUMKINĀT ( " (الممكمات An expression used by theologians for the proofs of God's existence, power, and attributes, as exhibited in nature

ZAID IBN AL-HĀRIŞ (ید بن) (الحسارث Muhammad's freedman and adopted son. Muhammad having seen and admired Zaids wife Zzinab, her husband divorced her The relations of the ancient Arabs to their adopted children were very strict, and Muhammad's marriage with the divorced wife of his adopted son occasioned much scandal amongst his contemporaries A revelation was consequently produced which revoked the inconvenient restrictions

Surah xxxiii 37 'And when Zaid had actiled the necessary matter of her divorce, we did wed her to thee, that it might not be a crime in the faithful to marry the wives of their adopted sons, when they have sottled the

necessary affair concerning them '

Zaid was slain at the battle of Mütah, as he carried the standard of Islam, AH 8

ZAIDIYAH (زيدية) A Shiah Those who followed Zaid the son of 'Ali ibn al-Husain instead of the other son Jafar as-Şādıq [suran]

ZAIGH (===:). Lut "Turned aside" (from the Truth) It occurs in the Quran, Surah in 5,6 "In whose hearts is perversity O Lord, percest not our hearts"

ZAINAB (بنب)). The daughter of Khuzaimah and the widow of Ubaid, Muhammad's cousin, who was slain at Badr She married Muhammad in the third year of the Hijrah. Zamab was renowned for her kindness to the poor, and was called Ummu 'l-Masakin, "the mother of the poor," from her care of destitute converts. She and Khadijah were the only wives of the Prophet who died before him

ZAINAB (—-ij). The daughter of Jahah and the divorced wife of Muhammad's adopted son Zaid Being the wife of an adopted son, she was unlawful to the Prophet, but a pretended revelation (see Quran, Surah xxxiii. 37) settled the difficulty, and Muhammad married her. [MU-[ DAMMAH

ZAINAB BINT MUHAMMAD (بنت بنت محمد) The daughter of Muhammad by Khadijah She married Abu 7-As The story of the conversion of Abu 1-As, through the devotion of his wife, is told by Muir (vol. 1v p 7) She died A H. 61

ZA'IR (راتر). A pilgrim to Muhammad's grave at al-Madīnah, as distin guished from a hājī, or pilgrim to Makkah According to Burton, Zā'irs are ordered to visit the tomb perfumed and in their best clothes. The person who conducts the za'ir to the sacred spot is called a muzaworr, who on the occasion of Captain Burtons visit re-

cited the following prayer -

"In the name of Allah and in the Faith of Allah's Prophet' O Lord, cause me to enter the entering of truth, and cause me to issue forth the issuing of Trath, and permit me to draw near to Thee and make me a King victorious!" (is over the world, the flesh, and the devil) Then follow blessings on the Prophet, and afterwards "() Allah open to me the doors of Thy mercy, and grant me entrance into it, and protect me from the stoned devil!" (Burton's El-Medinah and Meccah, vol u p 296)

ZAKARIYA' (رکرناء) Zacharias The father of John Baptist, the husband of Hannah's sister, and the uncle of the Virgin

Mary Mentioned four times in the Qur'an — surah in. 32 'So with goodly acceptance did her Lord accept her, with goodly growth did Hemake her grow, and Zakarıya' reared her So oft as Zakarıya' went in to Mary at the sanctuary, he found her supplied with food 'Oh Mary' said he, whence hast thou this?' She said, 'It is from God, verily God supplieth whom He will without reckoning. There did Zakariya call upon his Lord, O my Lord' said he, venchaafe me from Thyself good descendants, Thou vorily art the hearer of prayer' Then did the angels call to him, as he stood praying in the sanctuary 'God announced John (Yahya) to thee, who shall be a verifier of the Word from God, and a great one, chaste, and a prophet of the number of the just? He said, O my Lord! how shall I have a son now that old age has come upon me and my wife is barren? He said 'Thus will God do his is barren? He said 'Thus will God do his pleasure' He said, 'Lord! give me a token' He said, 'Thy token is, that not for three days shalt thou speak to man but by signs But remember thy Lord often, and praise Him at even and at morn."

Sürah vi 85 "And Zakarīyā', John, Jesus,

and Elias all were just persons"
Sürah ziz. 1-12 "A recotal of thy Lord's mercy to His servant Zakarīya', when he called upon his Lord with secret calling He said 'O Lord, verily my bones are weak and the hoar hairs glisten on my head, and never, Lord, have I prayed to Thee with ill success. But now I have fear for my kindred after me, and my wife is barren. Give me, then, a successor as Thy special gift and an heir of the family of Jacob and make him, Lord, well-pleasing to Thee 'O Zakariya, verily We anucunce to Thee a son,his name Yahyā (John) that name We have given to none before him He said 'O my Lord' how when my wife is bailen shall [ have a son, and when I have now reached old age, failing in my powers?' He said 'So shall it be Thy Lord nath said, Easy is this to Me, for I created thee aforetime when thou wast nothing' He said 'Vouchsafe me, O my Lord! a sign.' He said 'Thy sign shall be that for three nights, though sound in health, thon speakest not to man' And he came forth from the sanctuary to his peopls, and made signs to them as though he would say, 'Plaise God at morn and even."

Sürah xxi 89 "And Zakatiya, when he called upon his Lord saying, 'O my Lord leave me not childless but there is no better hear than Thyself So We heard him and gave him Yahyā (John), and We made his wife fit for child bearing"

ZAKAT (زکوة) In its primitive sonse the word zalat means purification. whence it is also used to express a portion of property bestowed in alms, as a sanctification of the remainder to the proprietor. It is an institution of Islam and founded upon an express command in the Qur'an (wide Surah ii 77), being one of the five foundations of

practical rollgion.

It is a religious duty incumbent upon any person who is free, sane, adult, and a Muslim, provided he be possessed in full property of such estate or effects as are termed in the language of the law nisab, and that he has been in possession of the same for the space of one complete year. The msab, or fixed amount of property upon which zakāt 18 due, varies with reference to the different kinds of proporty in possession, as will be seen in the present article

The one complete year in which the property is held in possession is termed haulu 'l hou! Zakat is not incumbent upou a man against whom there are debts equal to or exceeding the amount of his whole property, nor is it due upon the necessaries of life, such as dwelling-houses, or articles of clothing, or bousehold furniture, or cattle kept for immediate use, or slaves employed as actual servants or armour and woapons deaigned for present use, or upon books of science and theology used by scholars, or upon tools used by craftsmen.

(1) The zakāt of camels Zakāt is not due upon less than five camels, and upon five camels it is one goat or sheep, provided they subsist upon pasture throughout the year, because zakat is only due upon such camels as live on pasture, and not upon those which are fed in the home with forage One goat is due upon any number of camels from five to nine, two goats for any number of camels from ten to fourteen, three goats for any number from twenty to twenty-four. Upon any number of camels from twenty-five to thirty-five the

zakāt is a bint mekhāz, or a yearling female camel, from thirty-six to forty five, a bent laban, or a two-year-old female camel, from forty-six to sixty, a higgah, or a threeyear-old female camel, from sixty-one to seventy-five, a jaz'ah, or four-year-old female camel, from seventy-five to ninety, two camels female two-year-old colts, and from nunety-one to one hundred and twenty, two When camele' female three-year old colts the number of camels exceeds one hundred and twenty, the sakat is calculated by the

aforesaid rule.

(2) The sakat of bulls, cous, and buffalors No zakāt is due upon fewer than thirty cattle, and upon thirty cattle which feed on pasture for the greater part of the year, there is due at the end of the year a tablah, or a one-yearold calf; and upon forty is due a musim, or a calf of two years old, and where the number exceeds forty, the zakāt is to be calculated according to this rule For example, upon sixty, the zakāt is two yearling calves, upon seventy, one tabiah and one musim upon eighty, two musims, upon dinety, three tabliah, upon one hundred, two tabliahs and one musim, and thus upon every ten head of eattle a musim and a tabiah alternately Thus upon one hundred and ten kine, the zakat is two museus and one tabeah upon one hundred and twenty, four tabi ahs The usual method, however, of calculating the zakat upon large herds of cattle is by dividing them into thirties and forties, impos ing upon every thirty one tab ah, or upon crory forty one musim

(8) Zakāt upon sheep and goats. No zakat is due upon less than forty, which have fed the greater part of the year upon pacture, upon which is due one goat, until the number reaches one hundred and twenty for one hundred and twenty one to two hundred, it is two goats or sheep, and above this, one for every hundred The same rules apply to both sheep and goats, because in the Traditions the original word ghanam applies to both

species.

(4) Zakāt upon horses When horses and mares are kopt indiscriminately together, feeding for the greater part of the year on pasture, it is the option of the proprietor to give a zakāt of one dīnūr per head for the whole, or to appreciate the whole, and give five per cent upon the total value. No zakāt whatever is due upon droves of horses consisting entirely of males, or entirely of mares. There 18 no zakāt due upon horses or mules, unless they are articles of merchanduse, nor is it due upon war horses, or upon beasts of burden, or upon cattle kept for drawing ploughs and so forth.

(5) Zakāt upon silver It is not due upon silver of less value than two hundred dirhams, but if one be possessed of this sum for a whole year, the zakāt due upon it is five dirhams. No zakat is due upon an excess above the two hundred dirhams till such excess amount to forty, upon which the zakāt is one dirham, and for every succeeding forty, one dirham Those dirhams in which silver

predommates are to be accounted silver, and the laws respecting silver apply to them, although they should contain some alloy, and the same rule holds with regard to all articles falling under the denomination of plate, such as cupe and goblets

(6) Zakāt upon gold. No sakāt is due upon

gold under the value of twenty misquis, and the zakāt due upon twenty misgāle is half a misqual When the quantity of gold exceeds twenty misqala, on every four misqals above twenty are due two qurata, and so on in pro-

protion.

Zakāt is due upon gold and silver bullion, and upon all gold and silver ornaments and

ntensils.

(7) Zakāt upon articles of merchandise Articles of merchandise should be appraised and a zakāt of 21 per cent, paid upon the value, if it exceed two hundred dirhams in

(8) Zakāt upon mines, or buried treasures Mines of gold, silver, iron, lead, or copper, are subject to a rakat of one-fifth (khume), but if the mine is discovered within the precincts of a person's own home, nothing is due And if a person find a deposit of buried treasure, a fifth is due upon it. No zakāt is due upon

precious stones

(9) Zakāt upon the fruits of the earth Upon extracting produced from the ground there is a tenth ("ashr or "ashr), whether the soil be watered by the overflow of rivers or by periodical rains, excepting the articles of wood, bamboo, and grass, which are not subject to the tithe. Land watered by means of buckets, or machinery, or watering camels, is subject to a twentieth Honey and fruits collected in the wilderness are subject to tithe

The zakat is received by a collector duly appointed for the purpose, although it is lawful for the possessor to distribute his alms himself. If a porson come to the collector, and make a declaration on oath as to the amount of his property upon which sakat is due, his statement is to be credited.

There are seren descriptions of persons upon

whom rakat may be bestowed

(1) Factors, or persons possessed of property, the whole of which, however, does not amount to a msab

(2) Muskins, or persons who have no pro-

porty whatever

(8) The collector of zakat

(4) blaves (5) Debtors (6) Fi sebīl: 'Uāh, 1 e in the service of God, or religious warfare

(7) Travellers
The above laws with reference to zakāt
The above laws with reference to zakāt are those according to the Hansflynh sect, but the differences amongst the Imams of the Sunnis on this subject are but small. They may be seen upon reference to Hamilton's translation of the *Hidiyak*, vol. i. p 1.

العام الله) ZAKHĀ'IRU 'LLĀH (عام العام). Let "Repositories of God." A Baff term for a class of behavers whe, on account of their spiritual attainments, are the means of preventing troubles in a nation, in the same manner as stores (zakhā'ır) of grain keep away famines

ZÄKTR (503). One who remembers God by reciting His names and praises
The reciter of a gikr [ZIKR.]

ZALĀLAH (334) "Error" The word frequently occurs in the Qur'an, ag surah ii. 15 "These are they who have purchased error, at the price of the guidance"

ZAMB (---), pl. zumūb "A sin, a orime" A charge of such. The word occurs frequently in the Qur'an, a.g.—

occurs frequently in the Qur'an, a.g.—
Sürah xxvi 13 "They have a charge against me (s.e. Anron), and I fear lest they put me to death"

Sürah xl. 2: [From God] "the forgiver of

sen v

Sürah lxxxi 9 "For what crime she was put to death" [sin]

ZAMZAM (مرض). The sacred well within the precincts of the mosquo at Mak kah. It is supposed to be the identical spring from which Hagar and Ishmael drank in the wilderness (Genesis xvi 4), but which is stated in the Scriptures to have been between Kadesh and Bared.

The origin of the word zamzam is uncertain. According to Johnson's Arabic Dictionary, it means the low buzzing sound, made by the ancient fire worshippers, and may therefore allude to the muimining of the water of the well. Some Muslim commentators derive it from zamm' zamm' i.e. "fill fill?" Hagar's words to Ishinael when she saw the water. Salo translates it "Stay! Stay!" and adds that Hagar called out in the Fgyptian language to prevent

Ishmuel wandering

The building which encloses the well Zamzam stands close by the Maqam Hanbali, and was elected in A H 1072 (A D 1661) According to Burckhardt, it is of a square shape, and of massive construction, with an entrance to the north, opening into the room which contains the well. This room is beauticontains the well. fully ornamented with marbles of various colours, and adjoining to it, but having a separate door, is a small room, with a stone reservoir, which is always full of Zamzam water This the pilgrims get to drink by passing their hand, with a cup, through an iron-grated opening which serves as a window, into the reservoir, without entering the room. The mouth of the well is surrounded by a wall five feet in height, and about ten feet in diameter Upon this the people stand who draw up the water in leathern buckets, an iron railing being so placed as to prevent their falling in The water is then poured into earthen jars, called daureg, which Captain Barton describes as little amphores, each marked with the name of the denor and a peculiar cypher. These jars are placed in long rows on the ground, along the paved causewave which lead up to the Kabsh, and between which grass appears growing in several places, produced by the Zamzam

water oczang out of the pare

The Zamzam water is held in great esteem throughout the East It is used for drinking and ablution, but for no baser purposes, and the Makkans advise pilgrims always to break their fast with it Captain Burton says "It is apt to cause diarrhos and bells, and I never saw a stranger drink it without a wry face Sale is decidedly correct in his assertion the flavour is salt-bitter, much resembling an infusion of a teaspoonful of Epsom salts in a large tumbler of tepid water Moreover, it is exceedingly heavy to the taste, for this reason, Turks and other strangers prefer ram-water collected in cisterns, and sold for five furthings a guglet The water is transmitted to distant regions in glazed earthen jure covered with basket-work, and sealed by the Zem Zemis (Zamzamis, or dispensers of the holy water) Religious men broak their lenten fast with it. apply it to their eyes to brighten vision, and unbibe a few drops at the hour of death, when Satan stands by holding a bowl of purest water, the price of the departing soul The copious supply of the well is considered at Meccah mirarnious, in distant countries it facilitates the pronunciation of Arabic to the student, and everywhere the nauseous draught is highly meritorious in a religious point of view"

According to the same author, the name has become generic for a well situated within the walls of a mesque, and amongst these, naturally, the Zanzam of al-Madinah stands mearest in dignity to the Makkah well, with which it is said to be connected by a subterraneous passage. Others believe that it is filled by a vem of water springing directly under the Prophet's grave, whence it is generally called Bi'ru 'n-Nabī, or the Prophet's well. It stands at the south-east angle of an enclosure within the court of the mesque of al-Madinah, called the garden of Fāṭimah, under a wooden roof supported by pillars of

the same material

ZANANAH (&U) A Persian adjective derived from the word zan, "a woman' That which belongs to women It denotes the household of a Muhammadan, his wives and children, and the apartments in which they reside For a full account of an Indian zananah by Mrs Meer Ali, see HARIM

"A zananah massion" is a Christian mission established for the benefit of the wives and daughters of Muhammadans

ZANJABIL ("Ginger." An aromatic with which the cups of Paradise are flavoured See Qur'an, Sürah laxvi.

17 "And they shall drink therein a cup tempered with sanyabil"

ZANN (6), pl. gunun. "Opinion; suspicion" in Muhammadan law, a presumption that a charge is well-founded,

although the evidence is inconclusive As Zennu 'l-Ghalib, expresses a strong presumption of truth in a charge, although the evidence does not amount to conviction The "Not proven" of Scotch law The word gam, in the sense of "suspicion," cocurs in the Qur'an, Sürah xlix 12 "O Believers! avoid frequent suspicions, for some suspicions are a crime

ZAQQUM (رنوم) An infernal

tree described in the Qur'an.
Surah xxxvii 60-64 "Is this the better repast or the tree az-Zaqqum? Verily We have made it for a subject of discord to the wioked Lo, it is a tree which cometh up from the bottom of hell, its first is as it were the heads of Satans, and, lo the damned shall surely eat of it and fill their bellies with it "

Surah xhv 48, 44 "Verily the tice of az

Zaqqum shall be the sinner's food "

Surah lv: 51-59 "Then verily ye () je the erring, the imputers of falsehood shall surely out of the tree of Zaqqum, and fill your belies with it"

It is a name now given to , therny tree, whose fruit is sweet and styptic, and from the stone of which oil is extracted (Richard-

son s Dictional v )

(زرامية) ZARĀMIYAH A sect of Shi ah Muhammadans, who say that the next Imame after Ali were Muhammad ibn Hanflyah, 'Abdullah, 'Alı ıbn 'Abdıllah ıbn Abbas, and afterwards his progeny, as far as Mansii, until at last the Divine power entered into Abu Muslim, who they assert, was not really slain (Kashfu 'l-Istelāhāt, in

ZARĀRĪYAH (﴿رَارِيُّ) A sect of Muslims founded by one of the Companions, named Zarārah, who say the attributes of God are not eternal (Kitābu 't-Tu'nīfāt, in loco )

ZARB (خرب) Let. "Striking" In arithmetic, "Multiplication." The con-cluding foot of a line in poetry A term used Lit. "Striking" by Şūfī mystics for the ceremony of zeki

(الداريات) AZ-ZARIYAT Scatterers." The title of the List Surah of the Qur'an which begins with the words "By the Scatterers who scatter" By which is understood the winds of heaven.

Az-ZARR (العار) "The Distresser" One of the ninety-nine attributes of God In the Qur an the word is applied to Satan.

Surah lyfii 11 "Only of Satan is this olandestine talk, that he may bring the faithful to grief, but, unless by God's permission, not aught shall he harm them (lassa be-zarrihim)! in God, then, let the faithful

God, therefore, is called the "Distresser," in so far as evil befalls man only by His permission.

ZARRAH (53). "An atom."

The word occurs in the Qur'an in the following verse -

Surah xeix. 6. "On that day shall men come up in separate bands to behold then works, and whoseever shall have wrought an atom's weight of good shall behold it, and whosoever shall have wrought an atom's weight of evil shall behold it

ZAT (عان), pl zawāt. From zā, "a possessor," of which zāt is the feminine From zä, In the Diotionaly al-Mughrab it is defined as the essence of a thing, meaning that by being which a thing is what it is, or that in being which a thing consists, or the ultimate and radical constituent of a thing. It is used for the nature or essence of God, Allah being called the Isnu 'z-Zāt, or "Essential name of God." Zātu 'llāh, the "Es sence of God,' is a scholastio theological expression. In Muslim law, zāt signifies the body connected with the soul, in opposition to bads, which means the "material body "

ZAWÜ 'L-ARḤĀM (الرود الرحام). [UTERINE RELATIONS]

رنبور العروض) ZAWÜ 'L-FURÜZ' (نبور العروض). The Sharers of inhoritance whose shares are specified in the Qur'an itself [INHERIT ANCE ]

ZEALOTS [GHULAT]

Lit "Likening to ZIHAR ( 🙌) the back" A form of imprecation which involves the separation of husband and wife until expiration is made. According to the Hidayah zihar signifies the likening of a woman to a kinswoman within the prohibited degrees, which interpretation is found in the comparison being applied to any of the parts or members of the body improper to be seen. The usual formula is Ants 'alaiya ka zahri ummî, 'Thou art unto me as my mother's back "

Before the establishment of Muhammadanism, zihār stood as a divorce, but Muham mad changed it to a temporary prohibition, for which expistion must be performed, vis. either freeing a slave, or two months' fast, or feeding sixty persons. Qur'an, Süratu 'i-Mujädilah (lvili ), 1-5 -

"God hath heard the words of her who pleaded with thee against her husband, and made her plaint to God, and God hath heard your mutual intercourse for God Heareth

Beholdeth

"As to those of you who put away their wives by saying, " Be thou to me as my mother's back"—their mothers they are not, they only are their mothers who gave them birth! they certainly say a blameworthy thing and an untruth

"But truly, God is Forgiving, Indulgent. "And those who thus put away their wives, and afterwards would recall their words, must free a captive before they can come together again. To this are ye warned come together again. To this are ye warned to conform and God is aware of what ye do.

"And he who findeth not a captive to set free, shall fast two months in succession before they two come togother And he who shall not be able to do so, shall feed sixty poor mon. This, that he may believe in God and His Apostle These are the statutes of God and for the unbelievers is an afflictive chastise ment ! "

The above injunction was occasioned by Khaulah, the daughter of Sa'labah, having pleaded her case with the Prophet because she had been divorced by her husband Aus ibn as-Samit, by the formula above-mentioned, and which was understood by the Arabs to imply perpetual separation. Muhammad had in the first metance, decreed the divorce in accordance with ancient Arabic law but rolaxed his order in consequence of the woman s carneet pleadings

ZIKR (کر) Lut "Remembering" Heh 737 zākha: The religious ceremony, or act of devotion which is practised by the various religious orders of Faques or Darweshes. Almost every religious Muhamma dan is a member of some order of Fagirs and, consequently, (he performance of zikr is very common in all Muhammadan countries, but it does not appear that any one method of performing the religious service of zikr is peculiar to any order

Zikrs, are of two kinds zikr jule, that which is recited sloud, and ziki khafi, that which is performed either with a low voice

or mentally

The Nagahbandivah order of Faque usually perform the latter, whilst the Chishtiyah and Qadıriyah orders celebrate the former There are various ways of going through the exercise, but the main features of each are similar in character The following is a zikr jali, as given in the book Quulu 'l-Jamil, by Maulawi Shah Waliyu 'llah, of Delhe -

The worshipper sits in the usual sitting posture and shouts the word Allah (God), drawing his voice from his left side and then

from his throat

Sitting as at prayers he repeats the word Allah still louder than before, first from his right knee, and then from his left side

Folding his legs under him he repeats the word Allah first from his right knee and then

from his left side, still louder!

Still remaining in the same position, he shouts the word Allah, first from the left knee, then from the right knee then from the jeft side, and lastly in front, still louder !

Sitting as at prayer, with his face towards Makkah, he closes his eyes, says "In"-drawing the sound as from his navel up to his left shoulder, then he says slaha, drawing out the sound as from his brain, and lastly " : !la 'llahu," repeated from his left

Each of these stages is called a zarb They are, of course, recited many hundreds of times over, and the changes we have desoribed account for the variations of sound and motion of the body described by Eastern travellers who have witnessed the perform ance of a galer

The following is a zikr khaf i, or that which 12 performed in either a low voice or men-

Closing his eyes and lips, he says, "with

the tongue of the heart,

Allahu Samrun, "God the Hearer" Allahu Busirun, "God the Seer" Allahu 'Alımun, "God the Knower"

The first being drawn, as it were, from the navel to the breast, the second, from the breast to the brain, the third, from the brain up the heavens, and then again re-peated stage by stage backwards and forwards

He says in a low voice, "Allah," from the right knee and then from the left side

With each exhalation of his breath, he says, "lā ılāhā," and with each inhalation, "illā'llāhu."

This third zarb is a most exhausting act of devotion, performed, as it is, hundreds or even thousands of times, and is, therefore, considered the most meritorious

It is related that Maulawi Habibu 'llab, living in the village of Gabasanri, in the Gadun country, on the Peshawur frontier, became such an adept in the performance of this zarb, that he recited the first part of the zikr la ilaha with the exhalation of his breath after the mid-day prayer and the second part, illā 'llāhu, with the inhalation of his breath before the next time of prayer, thus sustaining his breath for the period of about three bours!

Another act of devotion which usually sccompanies the zikr, is that of Muraqabah, or meditation

The worshipper first performs gibr of the following

Allaho haziri, "God who is present with me

Allaho nazim "God who sees me" Allaho shahidi, "God who witnesses me ' Allaho ma'i, "God who is with me."

Having recited this zikr, either aloud or mentally, the worshipper proceeds to meditate upon some verse or verses of the Qur'an Those recommended for the Qadriyah Fagirs by Maulavi Shah Waliya 'llah are the follow ing, which we give as indicating the line of thought which is considered most devotional and spiritual by Muslim mystics -

1 Suratu I-Hadid (lvil ), 8 -The Mani-"He (God) is first. He is last fest and the Hidden, and who knoweth all tlungs,

Z Sürstn I-Hadid (lvn), 4 —
"He (Ged) is with you wheresoever ye be" 3 Sārēlu Qēf (1), 16 —

We (God) are closer to hum (mau) that his neck-vein."

# Süratu 7-Baqarah (11.) 109 -

"Whichever way ye turn, there is the face of God."

5. Suratu 'n-Nisa' (iv ), 125 -"God encompasseth all things 6 Süratu 'r-Rahman (Iv.), 96, 27 —

"All on earth shall pass away, but the face of thy God shall abide resplendent with

majesty and glory"

Some teachers tell their disciples that the heart has two doors, that which is flushly, and that which is spiritual, and that the zikr jake has been established for the opening of the former, and giler khaf i for the latter, in order that they may both he enlightened

To the uninitiated such a coremony appears but a meaningless rate, but to the Suff it is one calculated to convey great beneut to his inner man, as will appear from the following instructions which are given by a member of the Order respecting the zikr, which he says is a union of the heart and the tongue in calling upon God's name ' In the first place, the Shaikh, or teacher, must with his heart recite, 'There is no God but Allah, and Muhammad is the Prophet of Allah, whilst the Murid keeps his attention fixed hy placing his heart opposite that of the Shaikh, he must close his eyes, keep his mouth firmly shut, and his tongue pressed against the roof of his mouth, his teeth tight against each other, and hold his breath, then, with great force, accompany the Shaikh in the sikr, which he must recite with his heart and not with his tongue He must retain his breath patiently, so that within one respiration he shall say the 21kr three times. and by this means allow his heart to be impressed with the meditative sikr

"The heart," the same writer continues, "in this manner is kept constantly occupied with the idea of the Most High God, it will be filled with awe, love, and respect for Him, and, if the practiser arrives at the power of continuing to effect this when in the company of a crowd, the gikr is perfect. If he cannot do this it is clear that he must con tinue his efforts. The heart is a subtle part of the human frame, and 14 apt to wander away after worldly concerns so that the easier mode of arriving at the proceeding is to compress the breath, and keep the mouth firmly closed with the tongue forced against the lips The heart is shaped like the cone of a fir-tree, your meditations should be forced upon it, whilst you mentally recite the zier. Let the La" be upward, the "Ilaha" to the right, and the whole phrase "La ilaha illa 'llaha" (There is no God but Allah) be formed upon the fir-cone, and through it pass to all the members of the whole frame, and they feel its warmth By this means the world and all its attractions disappear from your vision, and you are mabled to behold the excellence of the Most High. Nothing must be allowed to distract your attention from the zikr, and ultimately you retain, by its medium, a proper conception of the Tauhid, or Unity of God

"The cone-shaped heart rests in the left breast and contains the whole truth of mare Indeed, it signifies the 'whole truth', it comprisea the whole of man's existence within itself, and is a compendium of man, mankind great and small are but an extension of it

and it is to humanity what the seed is to the whole tree which it contains within itself . In fine, the essence of the whole of God's book and of all His secrets is the heart of man. Whoever finde a way to the heart obtains his desire; to find a way to the heart is needed by a heartful service, and the heart accepts of the services of the heart. It is only through the fatigues of water and ashes that the Murid reaches the conversation of the heart and the soul, he will be then so drawn towards God that afterwards, without any difficulty, he may without trouble, in case of need, turn his face from all others towards Him He will then knowsthe real meaning of the Tark (the abandonment of the world), the Hagget (the truth), the Hurryst (the freedom), and the Zikr (the recital of God's names and praises)

As a ourious instance of the superstitious character of this devotional exercise, the Chishtiyah order believe that if a man sita cross-legged and seizes the vein called Lus mas, which is under the leg, with his toes, that it will give peace to his heart, whon accompanied by a gikr of the " nat i wa isbat." which is a term used for the Kalimah,

namely

Lā slūha sllā 'llāhu, " These is no desty but God "

The most common form of galr is a recital of the mnety-nine names of God [NAMES OF GOD] for Muhammad promised those of his followers who recited them a aure entrance to Paradise (Mishkat, book exi.) and to faciirtate the recital of these names, the zaker (or

reciter) uses a tashih (or resary) [TASHH]
In addition to the forms of gakr already mentioned there are three others, which are even of more common use, and are known as Tasbih, Tuhmid, and Talbir They are used as exclamations of joy and surprise, as well as for the devotional exercise of gikr

Tasbih is the expression Subhana 'llah' 'Holmess be to God'"

Tuhmid, Alhamdu lı-'llah' "Praise be tu God'"

Takbir, Allahu ukbar' "God ia great'" When the Tashih and Tahmid are recited together it is said thus, Subhana Uahi bihamdish, se "Holmess be to God with His praise" It is related in the Hadis that Muhammad said, "Whoever recites this sentence a hundred times, morning and evening, will have all his sine forgiven.

Muhammad said "Repeat the Tashik a hundred times, and a thousand virtues shall be recorded by God for you, ten virtuous

deeds for each repetition

In forming our estimation of Muhammad and Muhammadanism, we must take into consideration the important place the devotional exercise of gekr occupies in the system. not forgetting that it has had the authoritetive sanction of " the Prophet" himself

The following is a graphic description of one of these devotional performances, by Dr Eugene Schuyler, in his work on Turkistan '-"At about ten o'clock one Thursday even-

ing, in company with several friends, we went

to the mosque, and were at once admitted Some thirty men, young and old, were on their knees in front of the qublah, reciting prayers with loud cries and violent move ents of the body, and around them was a circle, two or three deep, of men standing, who were going through the same motions We took up a position in one corner and watched the proceedings. For the most part the performers or worshippers had taken off their ontside gowns and their turbans, for the night was warm and the exercise was violent They were reciting the words 'My defence is in God! May Allah be magnified! My light, Muhammad—God bless him! There is no God but God!" These words were chanted to various semi-musical notes in a low voice, and were accompanied by a violent move ment of the head over the left shoulder towards the heart, then back, then to the right shoulder, and then down, as if directing all the movements towards the heart These texts were repeated for hundreds and hundreds of times, and this zikr nanally lasted for, an hom or two At first the movements were slow, but continually increased in rapidity, until the performers were unable to endure it any longer If anyone failed in his duty, or was slower, or made less movement than was required, the persons who regulated the enthusiasm went up to him and struck him over the head, or pushed him back out of the circle and called another into it sionally persons got so worn out with their cries, and so wet with perspiration, that it became necessary for them to retire for a few minutes rest, and then places were unmediately taken by others When their voices became entirely hoarse with one cry another was begun, and finally the cry was struck up, 'He lives! He lives ' God lives!' at first slowly, with an inclination of the body to the ground then the rhythm grew faster and in cadence, the hody became more vertical, until at last they all stood up the measure still increased in rapidity, and, each one placing his hand on the shoulder of his neighbour, and then forming several concentric rings, they moved in a mass from side to side of the mosque, lesping about and always crying 'He lives' God lives!' Hitherto, there had been something wild and unearthly in it, but now to persons of weak nerves it became positively painful, and two of my friends were so much impressed as to be obliged to leave the mosque Although I was sufficiently cold-blooded to see the ridiculous rather than horrible side of this, I could not help receiving an impression that the devotoes were a paok of madmen, whose motions were ntterly independent of any volution of their own

The intonations of the voice were very remarkable, and were often accompanied by most singular gestures, the hands or a book being often held to the side of the mouth in order to throw the volce as far as possible Often those recitations are merely collections of meaningless words, which always seem to preduce the same effect on the hearers, and are constantly interrupted by cries of Hi, ho.

och, och, ba, ba, and grouns and sobs, and the hearers weep, beat their breasts with their fists, or fall upon the ground."

The dancing and howling darweshes at Constantinople and Cairo have become public sights, and are familiar to those Europeans

who have visited these cities

We are indebted to Mr Brown's account of The Dervishes (Trubner and Co, Ludgate Hill) for the following graphic description of one of these public recitals of zikr [FAOTE.]

The ceremony commences by the recital by the Shaikh of the seven first attributes of the Divinity, called by them the seven mysterions words "He uext chants various passages of the Koran, and at each pause the Dervishes, placed in a circle round the hall, respond in chorus by the word 'Allah' (God) or 'Hoo!' (Huwa or Hū, He). In some of the societies they sit on their heels, the elbows close to those of each other, and all making simultaneously light movements of the head and body In others, the movemont consists in balancing themselves slowly from the right to the left, and from the left to the right, or inclining the body methodically forward and aft There are other societies in which these motions commence seated, in measured cadences, with a staid countenance, the eves closed or fixed upon the ground, and are continued on foot singular exercises are consucrated under the name of Murakebeh (exaltation of the Divine glory) [muraqabith, 'meditation'], and also under that of the Tevheed (celebration of the Divine unity) [Tauhid], from which comes the name Tevheed khaneh given to the whole of the balls devoted to these religious

"In some of these institutions such as the Kådırces, the Rufa'ees, the Khalwettees, the Bairamees, the Gulshences, and the 'Ushakees. the exercises are made, each holding the other by the hand, putting forward always the right foot, and increasing at every step the strength of the movement of the body. This strength of the movement of the body is called the Devr (Daur), which may be translated the 'dance or 'rotation.' The duration of these dances is arbitrary,—each one is free to leave when he pleases Every one, however, makes it a point to remain as long as possible. The strongest and most robust of the number, and the most enthu-siastic, strive to persevere longer than the others, they uncover their heads, take off their turbans, form a second ourcle within the other, entwine their arms within those of their prethren, less their shoulders against each other gradually raise the voice, and without ceasing reseat 'Yà Allah'' (O God), or 'Yà Hoo'' (O Ie), increasing each time the movement of the body, and not stopping until their entire strength is exhausted

"Those of the o ier of the Rufa'ees excel in these exercises. They are, moreover, the only ones who use fire in their devotions. Their practices embrace nearly all those of the other orders, they are ordinarily divided into five different scenes, which last more than three hours, and which are preceded,

accompanied, and followed by certain cere-monies peculiar to this order The first commences with praises which all the Dervishes offer to their sheakhs, seated before the altar Four of the more ancient come forward the first, and approach their superior, embrace each other as if to give the kiss of peace and next place themselves two to his right, and two to his left. The remainder of the Dervishes, in a body, press forward in a procession, all having their arms crossed, and their heads inclined Each one, at first, salutes by a profound how the tablet on which the name of his founder is inscribed Afterwards, putting his two hands over his face and his beard, he kneels before the Sheikh, kisses his hand respectfully, and then they all go on with a grave step to take their places on the sheep-skins, which are spread in a half-circle around the interior of the hall So soon as a crele is formed, the Dervishes together chant the Takbeer (Takbir, the exclamation Allaku akbar, 'Ged is exalted') and the Fatiha (Fatikah, the first chapter of the Qur'an) Immediately afterwards the shalkh pronounces the words 'La ilaha ill' Allah' (There is no deity but Ged), and repeats them incessantly, to which the Dervishes repeat 'Allah!' balancing themselves from side to side, and putting their hands over their faces, on their breasts, and their abdomen, and on their knees

"The second scene is opened by the Hamdee Mchammadee, a hymn in honour of the Prophet, chanted by one of the elders placed on the right of the sheath. During this chant the Dervishes continue to repeat the word 'Allah' moving, however, then bedies forward and aft A quarter of an hour later they all rise up, approach each other, and press their elbows against each other, balancing from right to left, and afterwards in a



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reverse motion,—the right foot always firm, and the left in a periodical movement, the reverse of that of the body, all observing great precision of measure and cadence. In the midst of this exercise, they cry out the words. 'Ya Allah'' followed by that of 'Ya Hool' Some of the performers sigh, others sob, some shed tears, others porspire great drops, and all have their eyes closed, their faces pale, and the eyes languishing

"A pause of some minutes is followed by a third scene. It is perfor ied in the middle of an Hahee, chanted by the two elders on the right of the sheikh. The Hahees are spiritual cantiques, composed almost exclusively in Persian by sheil's deceased in the odour of sanctity. The Dervishes then hasten their movements, and, to prevent any relaxation, one of the first among them puts him self in their centre, and ex ites them by his example. If in the assembly there be any strange Dervishes, which often huppens,

they give them through politoness, this place of bonour, and all fill it successively, the one after the other shaking themselves as aforosaid. The only exception made is in favour of the Mevlevees, these never perform any other dance than that peculiar to them own order, which consists in turning round on each heel in succession

"After a new pause commences the fourth arene. Now all the Dervishes take off their turbans form a circle, bear their arms and shoulders against each other, and thus make the circuit of the hall at a measured pace, striking their feet at intervals against the floor, and all springing up at once. This dance continues during the Ilahees, chanted alternately by the two elders to the left of the sheigh. In the midst of this chant the cries of 'Ya Allah!' are increased doubly, as also those of 'Ya Hoo! with frightful howlings, shrieked by the Dervishes together in the dance. At the moment that they would

seem to stop from sheer exhaustren, the sheikh makes a point of exerting them to new efforts by walking through their midst, making also himself most violent movements. He is next replaced by the two elders, who double the quickness of the step and the agristion of the body, they even straighten themselves up from time to time, and excite the envy or emulation of the others in their astonishing efforts to continue the dance, until their strangth is entirely exhausted.

"The fourth scene leads to the last, which is the most frightful of all, the wholly prostrated condition of the actors becoming converted into a species of ecstasy which they call Halet (Halah) It is in the midst of this abandonment of self or rather of religious delnium, that they make use of red hot prons Several cutlasses and other instruments of sharp pointed iron are suspended in the miches of the hall, and upon a part of the wall to the right of the sheikh \ear the close of the fourth scene, two Dorvishes take down eight or mue of these instruments, heat them red-bot and present them to the sheikh. He, after reciting some prayers over them and invoking the founder of the Order Alimed or Rufa'ee, breather over them, and raising them slightly to the mouth, gives then to the Dervishes, who ask for thom with the greatest Then it is that 'hese fanatics, eagerness transported by frenzy, seize upon these irons, gloat upon them tenderly, lick them, bute them, hold them between then teeth and end by cooling them in their mouthal Those who are unable to produce any seize upon the outlesses hanging on the wall with fury, and stick them into their sides arms, and

legs
"Thanks to the furv of then frenzy, and to
the amazing boldness which they deem a
morit in the eyes of the Divinity, all stocally
bear up against the pain which they experence with apparent gaiety. If, however,
some of them fall under their sufferings they
throw themselves into the arms of their con
fières, but without a complaint or the least
sign of pain. Some minutes after this the
sheikh walks round the hall visits each on
of the performers in turn, breathes upon their
wounds, rubs them with saliva, recites
prayers over them, and promises them speedy
cures. It is said that twenty four hours afterwards nothing is to be seen of their wounds.

"It is the common opinion among the Ruff'ees that the origin of these bloody practices can be traced back to the founder of the Order. They protond that one day, during the transport of his frenzy, Ahmed Ruff'ee put his legs in a burning basin of coals, and was immediately oured by the breath and saliva and the prayers of 'Abdul Kidir Ghilânes, they believe that their founder received this same prerogative from neaven, and that at his death he transmitted it to all the sheakhs his successors. It is for this reason that they give to these sharp instruments, and to these red-hot froms, and other objects employed by them in their mysterious frenzy, the name of Gul, which signifies 'rose,

wishing to indicate thereby that the use made of them is as agreeable to the soul of the elect Dervishes as the odour of this flower

may be to the voluntuary

These extraordinary exercises seem to have something prodigious in them, which imposes on common people, but they have not the same effect on the minds of men of good sense and reason The latter believe less in the sanctity of these pretended thaumaturges than in the virtue of certain secrets which they adroitly use to keep up the illusion and the credulity of the spectators, even among the Dervishes themselves It is thus, perhaps that some assembles of these fanatics have given, in this age of light, and in the ridiculous spectacle of those pious and barbarous buffoonerres known by the name of convulsions At all times, and amongst every people of the earth, weakness and oredulity entinusiasm and charlatanry, have but too frequently profaned the most holy faith, and objects the most worthy of our veneration.

"After the Rufa'ces, the Sa'dees have also the reputation of performing miracles, pretty much of the same sort as the preceding One reads in the institutes of this Order, that Sad cd Deen Jebanee, its founder, when cut ting wood in the vicinity of Damasous, found three snakes of an enormous length, and that after having recited some prayers and blown upon them, he caught them alive, and used them as a rope with which to bind his To this occurrence they ascribe the pretended virtue of the sheikhs and the Dervishes of this society, to find out snakes, to handle them, to bite them, and even to eat them, without any harm to themselves Their crercises consist, like those of the Rufa'ces and other Orders, at first in sesting themselves, and afterwards in rising upright, but in often changing the attitude, and in re doubling their agitation even until they become overcome with fatigue, when they fall upon the floor motionless and without knowledge Then the sheigh, aided by his vicars, employs no other means to draw them out of this state of unconsciousness than to rub their arms and legs, and to breathe into their ears the wor is 'La ilaha ill' Allah '

"The Mevievees are distinguished by the singularity of their dance, which has nothing 311 common with that of the other societies. They call it Sem a (Sama') in place of Devr (Dour), and the halls consecrated to it are called Sem'a khaneha Their construction is The apartment represents a also different kind of pavilion, sufficiently light, and sus-tained by eight columns of wood. These Dervishes have also prayers and practices peculiar to themselves Among them the public exercises are not ordinarily made by more than nine, eleven, or thirteen individuals. They commence by forming a circle, seated on sheep-skin spread upon the floor at equal distances from each other, they remain nearly a half-hour in this position, the arms folded, the 'eyes closed, the head inclined, and ab-

sorbed in profound meditation

"The sheikh, placed on the edge of his seat on a small carpet, breaks silence by a hymn in honour of the Divinity, afterwards he mystes the assembly to chant with him the first chapter of the Koran 'Let us the first chapter of the Koran ohant the Fatsha, he says, in 'glorifying the holy name of God, in honour of the blessed religion of the prophets, but above all, of Mohammed Mustapha, the greatest the most august, the most magnificent of all the celestial envoys, and in memory of the first four Caliphs, of the sainted Fatimah, of the chaste Khadeeja, of the Imams Hassn and Husam, of all the martyrs of the memorable day, of the ten evangelical disciples, the virtuous sponsors of our sainted Prophet, of all his zealous and faithful disciples, of all the Imams, Multahids (sacred interpreters), of all the doctors, of all the holy men and woman Let us chant also in of Mussulmanism honour of Hazreti Mevlana, the founder of our Order, of Hazreti Sultan ul 'Ulema (his father), of Sayid Burhan ed Deen (his teacher), of Sheikh Shems ed Din (his consecrator), of Valideh Sultan (his mother) of Mohammed 'Allay ed Deen Efendi (his son and vicar), of all the Chelebees (his successors), of all the sheakhs, of all the Dervishes, and all the protectors of our Order, to whom the Supreme Being deigns to give peace and merov Let us pray for the constant prosperity of our holy society for the preservation of the very learned and venerable Chelebes Efends (the General of the Order), our master and lord, for the preservation of the reigning Sultan, the very majestic and clement Emperor of the Mussulman faith, for the presperity of the Grand Vizier and of the Sheikh ul Islam, and that of all the Mohammedan militia, of all the pilgrims of the holy city of Mekkeh Let us pray for the repose of the souls of all the institutors, of all the sheikhs, and of all the Dervishes of all other Orders, for all good people, for all those who have been distinguished by their good works, their foundations, and their acts of beneficence Let us pray also for all the Mussul mans of one and the other sex of the east and the west, for the maintenance of all prosperity, for preventing all adversity for the accomplishment of all salutary vows, and for the success of all praiseworthy enterprises finally, let us ask God to deign to preserve in us the gift of His grace, and the fire of holy

"After the Fatiha, which the assembly chant in a body, the Sheikh recites the Fatiha and the Salawat, to which the dance of the Dervishes succeeds Leaving their places all at once, they stand in a file to the left of the superior, and, approaching near him with slow steps, the arms folded, and the head bent to the floor, the first of the Dervishes, arrived nearly opposite the Sheikh, salutes, with a profound inclination, the tablet which is on his seat, on which is the name of Hazreti Mevlana, the founder of the Order Advancing next by two springs forward to the right side of the superior, he truns toward him, salutes him with reverence,

and commences the dance, which consists in turning on the left heel, in advancing slowly, and almost meensibly making the turn of th hall, the eyes closed, and the arms open 18 followed by the second Dervish, he by the third, and so on with all the others, who and by filling up the whole of the hall, each repeating the same exercises separately, and all at a certain distance from each other

"This dance lasts sometimes for a couple of hours, it is only interrupted by two short pauses, during which the Sheikh recites different prayers Towards the close of the exercises, he takes a part in them himself, by placing himself in the midst of the Dervishes, then isturning to his seat, he recites some Persian verses expressive of good wishes for the prosperity of the religion, and the State The General of the Order is again named, also the reigning Sultan, in the following terms . The Emperor of the Mussalmans and the most august of momarchs of the house of 'Othman, bultan, son of a sultan, grandson of a sultan, Sultan -Sultan - Khan,' &c

" Here the poem mentions all the princes of blood, the Grand Vizier, the Muftee, all the Pashas of the empire, the Ulemas, all the Sharkha, benefactors of the Order, and of all the Mussulman peers, invoking the benediction of heaven on the success of their arms against the enemies of the empire. 'Finally, let us pray for all the Dervishee present and absent for all the friends of our holy society, and generally for all the faithful, dead and living, in the east and in the west

"The ceremony terminates by chanting the

Fatiha, or first chapter of the Koran" (John P Brown, The Derrushes, or Oriental

Spiritualism p 218 segg)
These coremones of gild would at first aight sppear to have little in common with original Muhammadamem, but there appears to be little doubt that the practice of reciting the word Allah and other similar expressions, com merced in the days of Muhammad himself, and this even the Wahhabis admit, who at the same time condemn the extravagances of the Howling and Dancing Darveshes of Turkistan, Turkey, and Egypt.

A chapter is devoted to the Prophet's injunctions on the subject in all large books of traditions, called Babu 's-Zihr, from which the following sayings of Muhammad have

been selected '-

Whenever people sit and remember God, they are surrounded by angels which cover them with God's favour, and peace descends upon them, and God remembers them in that

assembly which is near him.

Verily there are angels who move to and fro on the roads and seek for the rememberers of God, and when they find an ac-sembly remembering God, they say to one another," Come ve to that which ye were seeking" Then the angels cover them with their wings as far as the lowest heaven, called the region of the world. The Prophet said :- When the angels go to the court of God, God asks them, while knowing better then they, " What

do my servants say and do?" Then the angels say, "They are reciting the Tasbih, the Takbir, the Tahmid, and the Tamjid for Thee" And God says, "Have they seen Me?" The angels say, "No, by God, they have not seen Thee" Then God says, "What would their condition be if they had seen Me?" The angels say, "If they had seen Thee, they would be more energetic in worshipping Thee and in reciting the Tamjid, and they would be more excessive in repeating the Tasbib." God eavs, "Then what do they want?" The angels say, "Paradise?" Then God says, "Have they seen Paradise?" The angele say, "We swear by God they have not" Then God says, "What would their state have been had they seen Paradise?" The angels say, 'If they had seen Paradise, they would be very ambitious for it and would be excessive wishers of it, and very great desirers of it. God says, "What thing is it they seek protection from?" The angels say, "From hell fire." God says, "Here they say he for the fire." "Have they seen the fire?" The angels say, "No, by God, if they had seen the tire-God says, "How would they have been had they seen the fire?" The angels say, "If they had seen the fire, they would be great run-ners from it, and would be great fearers of it" Then God says, . I take ye as witnesses that verily I have pardoned them" One of the angels said, "There is a person amongst them who is not a rememberer of Thec and is only come on account of his own needs"

There is a polish for everything that takes rust, and the polish for the heart is the re-membrance of God, and there is no act that redoems from God's punishments so much as the remembrance of Him The Companions said, "Is not fighting with the unfidels also have this?" He said, "No, although he fights until his sword be broken."

"Shall I not inform you of an action which is better for you than fighting with infidels and cutting off their heads, and their cutting off yours?" The Companions said, "Yes, inform us" The Prophet said, "These actions are remembering God"

'Abdullah ibn Aus said -An 'Arabi came to the Prophet and asked, "Which is the best of men?" The Prophet said, "Blessed is the person whose life is long and whose actions are good." The 'Arabi said, "O Prophet! which is the best of actions, and the most rewarded?" He said, "The best of actions is this, that you separate from the world, and die whilst your tongue is moist in repeating the name of God."

A man said, " O Prophet of God, really the rules of Islam are many, tell me a thing by which I may lay hold of rewards" The Propliet said, "Let your tongue be always most

in the remembrance of God "

" Verily there are minety nine names of God, whoseever counts them up shall enter into Paradise." And in another tradition it is

added, "God is Witr and like Witr"
When Zo 'n-Nen (Jonah) the prophet
prayed his Lord, when he was in the fish'

belly, he said, "There is no Deity but Thee I extel Thy holiness Verily I am of the un-just ones" And a Musselman who suppli-Aud a Musselman who supplicates God with this petition will have his prayer granted

The best expressions are these four Subhana Allahı al-Hamdu Lıllahı, La ılaha illā 'llāhu, and Allāhu akbar, and it does not matter with which of them you begin

Verily I like repeating these four expres-sions O Holy God! Praise be to God! There is no derty but God! and God is Great! better than anything upon which the

No one can bring a better deed on the Day of Resurrection (unless he shall have said the like or added to it) than he who has recited, "O Holv God! Praise be to Thee!" one hundred times every morning and grineve

There are two expressions light upon the tongue and heavy in the scale of good works, and they are, "O Holy God! Praise be to Thee!" and "O Holy God! the Mighty

One ! '

That person who shall say, "There is no derty but Ged, who has no partner, to whom is dominion and praise and power," one hundred times, shall receive rewards equal to the oman spating of ten slaves, and one hundred good actions shall be written for him, and one hundred of his sins shall be blotted out, and those words shall be a protection to him from the devil and his wickedness in that day in which he shall have repeated them, until the mucht Not can anyone perform a better deed for the Day of Resurrection than this, unless he har done even more

Moses said, "O my Lord, teach me how I am to call upon Thee" And God said, "O Moses, recite 'There is no deity but God!'" Then Moses said, "O my Lord every one of Thy people say thie" And God said, "O Moses, if the seven heavens and their inhabitants and the soven earths were put into one scale, and this expression, 'There is no deity but God,' into another, these words would exceed in weight "

Reciting "O Holy God" is half the scale of good works, and reciting "God be praised," fills the scale. The recital of "There is no delty but one," removes the curtain between

the worshipper and his God

He who recites with an unsulted heart "There is no deity but God," shall have the doors of heaven open for him until he reaches the throne of God, as long as he abstains from great sins

The ejaculation, "There is no power and strength but in God," is medicine for ninetynme pains, the least of which is melancholy
"There are two qualities which, being prae-

used by anyone, shall cause him to enter Paradise, they are small and easy, and it is easy for anyone to practise them. One of them is this saying 'God is holy' ten times after every prayer, 'Praused be God' ten times, and 'God is great' ten times " And verily I saw the Prophet counting these words on his hand, and he would say, "Then

these words are one hundred and fifty with the tongue in the day and night, but they are one thousand and five hundred in the scale of actions, reckoning ten for one And the second is this when he goes to his bed-chamber, let him say, 'God is hely,' and 'God be praised,' and 'Ged is great,' then that is one hundred on the tongue and a thousand in the scales Then which of you is it that commits two thousand five handred vices in the day and night, so that these words may cover them '" The Companions said, " If when we repeat these words we have so many rewards, why should we not say them?" The Prophet said, "The Devil comes to one of you when at prayers and says to him, 'Remember so-and-so, till you have finished your prayers, and the Devil comes to you in your bed-chamber, and is always making you sleep '

AZ-ZILLU 'I-AUWAL (الثلاث الأول)
"The first shade" A Shift term for al-'.lqlu
"L-Auwal [SUE1]

ZILLU 'LLAH (all ) "The Shade of God" A Suff term for the Insans "Kāmil, or the 'perfect man" [Suff]

Az-ZILZAL (الرابرال) "The Earthquake." The title of the xcixth Sheah of the Qur'an, beginning with the words 'When the earth shall quake with its quaking "

ZIMMAH (Los), pl zunam, from the root zamm, "to blame" A compact, covenant, or contract, a league or treaty, any engagement or obligation because the breaking thereof necessitates blame, and a right or due, for the neglect of which one is to be blamed The word is also synenymous with amon, in the sense of security of life and property, protection or safeguard, and promise of such hence while 'z-zimmah, or, with suppression of the noun uhlu, simply az-zimmah, the people with whom a compact or covenant has been made, and particularly the Kitabis, or the people of the book as Jews and Christians, and the Majusi or Sabeans, who pay the polltax called jazyah [JAZYAH] An individual of this class—namely, a free non-Muslim subject of a Muslim Government, who pays a poll- or capitation-tax, for which the Mus-lims are responsible for his security, personal freedom, and religious teleration—is called grammi (see the following article)

In the Qur'an the word zimmah occurs once, in the sense of clientship, or good faith as oppposed to ties of blood Sürah ix 7-10—

"How can they who add gods to God be in league with God and with His Apostle, save those with whom ye made a league at the sacred temple? So long as they are true to you, be ye true to them verily, God leveth those who fear Him

"How can they? muce if they prevail against you, they will not regard, in their dealing with you, either ties of bleed or good faith. With their mouths they content you,

but their hearts are averse, and most of them

are perverse doors

'They sell the signs of God for a mean price, and turn others aside from his way. of a truth, evil is it that they do!

"They respect not with a believer either ties of blood or good furth and these are the transgressors"

In modern language, the word semmes has frequently the meaning of conscience (Compare Lane's Arabic Dictionary, in loco)

ZIMMI (كانى), a member of the Ahlu 'z-Zimmah, a non-Muslim subject of a Muslim Government, belonging to the Jewish, Christian, or Sabean creed, who, for the payment of a poli- or capitation-tax, enjoys security of his person and property in a Muhammadan country

One of the most urgent duties enjoined by Muhammad upon the Muslim or true believer, was the Jihad fi Sabih Tlahi, or exertion in the road of God, it warfare for the apread of Islam, amongst the infidels within and without Arabia [SHAD], thus the whole world came to be regarded as divided into two great portions, the Dāru 'l-Harb and Daru I Islam [DARL 1-HARB, BARU L-ISLAM] the territories of War and the territories of Peace These two divisions, one of which represented the land of infidelity and darkness, the other that of light and faith, were supposed to be in a continual state of open or latent belligerous, until the Dura I Islam al ould have absorbed the Daru I-Harb and fuith conquered unbehel Infidelity, however, admits of degrees. Its worst shape is idolatry, that is, the worship of idols instead of or besides the one true God, and this, again, 14 a crime most shommable on the part of Arabs, "suice the Prophet was sent amongst them, and manufested himself in the midst of them and the Qur'an was delivered down in their language" Of an equally atrocious character is the infidelity of sposiates, "because they have become sufidely, after having been led into the way of faith, and made acquainted with its excellence" in the case of neither, therefore, is a compromise admissible they must accept or re-embrace the faith, or pay with their lives the full penalty of their crime

With regard to the idolaters of a non-Arabic or 'Ajam country, which latter expression in the times of early Islam particularly applied to the Persian Empire, ash-Shāfi'i maintains that destruction is incurred by them also, but the other learned doctors agree that it is lawful to reduce them to slavery thus allowing them, as it were, a respite during which it may please God to direct them into the right path, but making, at the same time, their persons and substance subservient to the cause of Islam.

The least objectionable form of infidelity in the even of Muhammad and his followers, is that of the Kitābis or people of the Book (ahis 'k-kitāb'), i.e. the Jews, as possessors of the Old Testament, or Taurāt, and the Christians, to whom, moreover, the Injil (Gespel)

was revealed. As they are not guilty of an absolute denial, but only of a partial perversion of the truth, only part of the punishment for disbelief is their due, and it is imposed upon them in the shape of a tribute, called poll- or capitation- tax [JALYAH], by means of which they secure protection for their property, personal freedom, and religious toleration from the Yushim Government. The same privilege is extended to the Majusi or Sabeans, whose particular form of weiship was more lemently judged by Muhammad and the Traditionists than that of the idelators of Persia

This is the state of things if a country inhabited by such infidels be conquered by a Muslim arm; theoretically, the inhabitants, together with their wives and children, are considered as plunder and property of the State, and it would be lawful to reduce them to slayery In practice, however, the milder course prevails, and by paying the stipulated capitation-tax, the subdued people become. in the quality of Zimmis, free subjects of the conquering power, whose condition is but little interior to that of their Muslim fellowaubiects

The relations of an alien or Harbi-that is, one who belongs to the people of the Darn 'lharb-to a Muslim community which he visits, in time of peace, for the sake of traffic or any other legitimate purpose are regulated by that high conception of the duties of hospitality, which was mnate with the ancient Arab, and which prompted him to defend and honour even a mortal enemy, as soon as he might have crossed as a chance quest the

threshold of his tent

On ontering the territory, an alien can claim a guest s protection from the first met Muslim, he it even the lowest peasant, and having obtained this protection, he is entitled to remain in the country unmolested for the term of a whole year Tue authorities, however, must within the year give him notice that, if he should remain nutil its completion, oapitation-tax will be imposed upon him, and in such notice the permission for his stay may be limited to some months only, if for some reason or other it should appear advisable or necessary to do so If the alien continue in the country beyond the full or limited time presonded, he becomes spec facto hable to the capitation-tax, and if, after thus becoming a Zimmi, he he desirous of returning to his own country, he may be prevented, as now heing bound to the Mushim Government by a contract of fealty. In similar manner as alien becomes a Zimmi upon purchasing tribute land and paying the impost on it, and is then hable to captitation-tax for the ensuing An alien woman turns Zimmiyah by year manying a Zummi, because thereby she undertakes to reside in the Muhammadan (See Hamilton's Hidayah, vol ii p 196.)

Zimmis do not subject thomselves to the laws of Islam, other with respect to things which are merely of a religious nature, such as fasting and prayer, or with respect to those

temporal acts which, though contrary to the Muhammadan religion, may be legal by their own, such as the sale of wine or swine's The construction of places of worship in the Muslim territory is unlawful for them, unless within their own houses, but if churches and synagogues originally belonging to Christians and Jows be desiroyed or fall to decay, they are at liberty to rebuild and repair them. This is the rule with regard to cities, because, as the tokens of Islam, such as public prayor, festivals, &c , appear there, Zimmis should not be permitted to exhibit the tokens of midelity in the face of them, in villages and hamlets, on the other hand, where the tokens of Islam do not appear, there is no occasion to prevent the construc tion of Christian and Jewish places of wor-(See Hamilton's Hidayah, vol n p 219)

Save some slight restrictions with regard to dress and equipage, Zimmis are held in all transactions of daily life pretty much on a footing of equality with Muslims Like children, women and slaves, a Zimmi has no legal share in the booty but only a discretionary allowance out of it, if he has taken part in the fight. If he has acted as a guide, and his services as such have been attended with any eminent advantage, he may, however, receive even a larger share than a Muham madan combatant (Hamilton's Hidayah

vol n,p 178)

Every marriage that is lawful between two Muslims, is lawful between two Zimmis Marriages that are not lawful between two Muslims are of several kinds Of these there is the marriage without witnesses. When a Zimmi marries a Zimmiyah without witnesses, and such marriages are sanctioned by their religion, the marriage is lawful So that, if they should afterwards embrace the Muslim faith, the marriage would still be established And in like manner, if they should not embrace that faith, but should both claim from the judge the application of the rules of Islam, or one of them should make such a claim, the judge is not to separate them There is also the marriage of a woman during hor 'tddah on account of another man ['IDDAR] When a Zimmi marries a woman in her 'iddah for another man, that man being a Muslim, the marriage is invalid, and may he objected to before their adoption of the Muhammadan religion, even though their own religion should recognise the legality of marriage in the state of "iddah, but if the 'addah were rendered incumbent on the woman on account of an infidel, and marriages in a state of 'adduk are accounted lawful in the religion of the parties, it cannot be objected to while they remain in a state of infidelity, according to general agreement If under those cucumstances they afterwards adopt the Muslim faith, the marriage remains fixed and established, according to Abia Hanifah, whose decision is considered valid in spite of the different opinions of Abû Yusuf and Muhammad, and the judge is not to separate them, though both of them er

only one of them should adopt the faith, or both or only one of them should bring the matter before the judge In the Mabsüt it is stated that the difference between the masters was only when the reference to the judge, or the adoption of the faith, takes place during the subsistence of the 'sddah', but where it does not take place till after the "addah has expired, the parties are not to be separated according to all their epinions (Baillie's Digest of Mochumundan Law, Hans

feen, p 178)
If a Zimmi marry a Zimmivali making the dewer consist of wine or pork, and one or both should afterwards embrace the faith before the wife has obtained seisin, according to Abu Hamfah, the woman is entitled to receive the actual article, if it has been "identically specified,' but if not, the estimated value of the wine or her proper dower in heu of the pork, as the case may be Abu Yusuf maintains that she is to have her proper dower, and Muhammad the estimated value in all cases If a Christian Zimmi marry a Christian Zimmivah, without epecifying any dower, or on a specified dower consisting of carron (flesh of an animal not lawfully slain), such as may be deemed lawful by members of their profession and have sexual intercourse with her, or divorce her without consummation, or die without concummation, according to Abu Hanifah, she is not entitled to any dower, aithough both parties may have embraced the faith in the interim, but according to Abu Yusuf and Muhammad, she will take her proper dower if the husband concummate the marriage, or die without consummation, and will be entitled to a present if she be divorced without consummation. (A Rumsey, Mochumundan Law of Inheritance, p 378)

When one of an infidel married couple embraces the Muhammadan faith, Islam is to be presented to the other, and if the other adopt it, good and well if not, they are to be sepa rated If the party is cilent and says nothing, the judge is to present Islam to him time after time, till the completion of three, by way of cantion And there is no difference between a discerning youth and one who is adult, so that a separation is to be made equally on the refusal of the former as of the latter, according to Abu Hanifah and the Imam Muhammad But if one of the parties be young and without sufficient discernment, it is necessary to want till he has understanding, and when he has understanding, Islam is then to be presented to him, and if he adopt it, well, if not, a separation is to be made without waiting for his arriving at pa berty And if he be mad, Islam is to be pre sented to his parents and if they, or one of them, should embrace it, good and well, if not, a separation is to be made between the married parties If the husband should embraco the faith and the wife refuse, the sepsration is not accounted repudiation, but if the wife should embrace the faith and the husband decline, the separation in consequence is considered a repudiation, since the cause of

When a sope separation proceeds from him ration takes place between them by reason of refusal, and it is after consummation, she is entitled to the whole dower; and if it is before consummation and through his refusal, she is entitled to half the dower; but if through her own refusal, she has no dower at all If, however, the husband of a Kitabiyah adopt the faith, their marriage remains unaffected in accordance with the general principle, that the marriage between a Muslim and a Kitabiyah is originally lawful. (Bailley, Hantfeen Code, p 180)

When a Zimmi has repudiated his Zimmiyah wife three times, and then behaves to her as he had done before the repudiation, without marrying her sgain, or saying the words of the contract over her, or when his wife has obtained a And or release [KHUL'], and he then acts to her as before without renewing the contact—they are to be separated, even though they should not bring the matter to the judge. But if he repudiates her three times, and then renews the contract of marrisge with her without her being married to

another, they are not to be separated (Ib.)
The child follows the religion of the better of its parents Hence, if one of them be a Muslim. the child is of the Muslim religion. The mother could not be so ab initio, but only in consequence of conversion to the Muhammadan faith, for a Mushm woman cannot lawfully be the wife of any other than a man of her own religion So also, if one of them should sub-sequently embrace Islam, having an infant child, the infant would become Muslim by virtue of the parent's conversion, that is, when there is no difference of dar, by both of the parents being either within the Daru'l-Islam or the Daru 'l-Herb, or by the child being in the former at the time that its parent embraces the Muslim faith in the foreign country, for he then becomes constructively one of the Muslim people, but when the child is in the foreign country, and the parent within the Muslim territory, and he adopt the faith there, the child does not follow him, and is not a Muslim A Majusi is worse than a Kıtabi and if one of the parents be a Majūsī and the other Kıtâbī, the child is a Kitabi, and may be lawfully married by a fuslim, to whom also things slaughtered by the child would be lawful

Generally, an infidel cannot sakerst from a believer, nor, on the other hand, can a behever inherit from an infidel, but infidel subjects of a Muslim state can inherit from one another. And it is immeterial, for such a purpose, whether they be of the same religion or not, all unbelievers being, in this respect, considered as of one class. A Muslim may, however, make a bequest to a Zimmi and a Zimmi to a Muslim, as well as to another infidel, whether of the same or of a different religion, not being a hostile alies. The testamentary power of a Zimmi is subject to the same limitations as that of a Muslim, so that bequests to a person entitled by inheritance are invalid, and bequests to any other person are invalid so far as they exceed

one-third of the testator's property This for the reason that, on entering into the comsect of Zimmah, he has agreed to conform to the laws of Islam in all temporal concerns (See A Rumsey, Mochummidan Law of In Seritance, p. 222)

The will of a Zimmi for secular purposes

is valid, according to all opinions than secular purposes are of four different kinds First, there are purposes which are wood, or a means of approach to Almighty God, both with Zimmis and Muslims, and bequests for these purposes are valid, whether they be to a set of particular persons or not Thue, wuen a Kitabi has directed by his will, that slaves be purchased and emancipated on his account, whether with or without a speci fication of individuais, or that a third of his property be bestowed in charity on beggars and the mdigent, or expended in lighting a lamp in the Bastu 'l-Muqaddas or Holy Temple of Jerusalem, or in making war against the infidel Tartars the begnest is valid

Second, there are purposes which are sinful both with the Zimmis and the Muslims, and bequests for these purposes are valid, if they are to a set of particular persons, and the bequest is a grift without regard to the purposes but if the persons are not particularised the bequest is void. If, therefore, a Zimmi should bequeath, for instance, a third of his property for the support of dissolute women, singers, and the like, the bequest is valid, if such persons are particularised and it is a grift to them, but if they are not parti-

cularised, it is vo d.

Third, there are purposes which are qu bah with the Muslims, but sinful with the Zimmis. In this, as in the previous case, the bequest is a gift and valid if in favour of a set of particular persons, but it is void, if the persons are not particularised. Hence, if the third of a man's property is to be expended in sending a set of Muslims on pilgrimage, or building a masjid, and the persons are parti cularised, the bequest or gift is valid and considered to be coupled with a counsel to accomplish the stated purpose, leaving them at liberty to perform the pilgrimage or crect

the most te, or not, as they please Fourth and last, there are purposes which are emful with a Muslim, but gurbah or meritorious with a Zimmi, and bequests for these are valid, according to Abn Haulfah, whether the porsons be particularised or not, but void, according to Abu Yusuf and the Imam Muhammad, when they are not specified for instance, a Kitābi bequeath a third of his property for the erection of a church or synagogue, or bequeath his mansion to be converted into a place of worship of his religion, the bequest, so ording to the two disciples, is void, as sinful in the eyes of a Mushim, unless it is for a particular class of persons, when it is a gift to them, but, according to Abu Hanifah, it is valid under all circum-This, however, subject to the condition stated above, that the erection of such buildings takes place in villages and not in | place of the departed teaches the hving,

towns, the bequest in the latter case being inoperative (See Bailley, Hangesa Code, p. 678)

If a Jew or a Christian, being in sound health, huld a church or a synagogue, and then die, such building is an inheritance, according to all the doctors, and therefore descends to the heirs in the same manner as any other of the founder's property From the point of view taken by the two disciples this is evident enough. But with regard to Abu Hanifah's doctrine, the question may be raised What is the difference between the building of a church or synagogue in the time of health, and the bequeathing it by will, that Abu Hanifah should hold it inheritable in the former instance, and not in the latter This "objection" is met in the Hidayah with the "reply" "that it is not the mere erecting (of the church, &c) which extinguishes the builder's property, but the exclusive dedication of the building to the ser vice of God, as in the case of mosques erected by Mussulmans, and as an infidel place of worship is not dedicated to God indisputably, if therefore still remains the property of the founder, and is consequently inheritable (in common with his other effects), whereas a bequest, on the contrary, is used for the very purpose of destroying a right of property (Hidayah, Grady's Translation p 696)

## ZINA' (+Uj) [ADULTEBY]

(زندین) ZINDIQ A term now nsed to express a person in a hopeless state of infidelity Some say the word is derived from the Persian Zan din, t c a woman's religion. Others assert that it is a term of relation to the word Zand or Zend, which means "explanation," ie the explanation of the book of Zardusht or Zorouster (See Lane's Arabic Dictionary, in loco)

#### ZIPPORAH SAFURA'

ZIYĀRAH (اربارة), from the root zaur, "to visit," visitation, particularly of the tomb of the Prophet, and of the grave of any martyr or saint of the Muhammadan faith. In India and Central Asia the word, always pronounced ziyarat, is, by way of abbreviation, used for esyarat-gah, se. for the place of such visitation, or the shrine connected with it

Although it is held by Wahhabis and other Muslum purstans that the Prophet forbade the visitation of graves for the purposes of devotion, the custom has become so common, that it may be considered part of the Mnhammadan religion. And, indeed, it is difficult to believe that a . eligious teacher of Muhammad's cast of mind should have in principle opposed a practice which is an natural to the However much he may have human heart objected to the clamorous wailings and lamentations over the dead, in which the pagan Arabs of the ignorance, especially the women, indulged, he was not likely to be insensible to the solemn lesson which the resting7.4

30 E. -

or to stifle in his followers the plous remem-brance of beloved friends and kindred who have gone before We see, therefore, no resson to doubt the genmeness of the following traditions, which we translate from a manuscript of the Munkan, belonging to the Library of the India Office (Arabic MSS., No. 2143, New Catalogue, 154), and which the compiler of that work has taken from such authorities as Muslim, Ibn Majah, at-Turmiai, &c

Burnidah related, the Apostle of God said "(Formerly) I forbade you to visit the graves, but you may visit them now "(Muslim) but you may visit them now Abu Hurairah related the Prophet visited the grave of his mother, and he wept and caused those who were around him to weep also. Then he said "I begged leave from my Lord to ask forgiveness for her, but it was not granted me, then I begged leave to visit her grave, and it was granted ine, visit therefore the graves, for they remind you of

death " (Mushm.)

Buraidah related The Apostle of God used to instruct them, when they issued forth to the burnal-places, to pronounce the words "Peace be upon von, O ye people of these abodes from amongst the Believers and the Resigned, and we, if God please, are surely overtaking you to ask salvation from God for us and you." (Muslim) Ibn 'Abbas related The Prophet passed by

some graves in al-Mudinah, and he turned his face towards them and said "Peace be upon you O ye people of the graves, may God forgive us and you, ye are the van of us

and we (following) in your steps"

'Aylshah related that when the turn of her night had come on the Prophet's part, he used to step out towards the end of the night into al-Baqi' (the burial ground of al-Madinah) and to say "Peace be with the abode of a beheving people, and the time that has been promised you as your appointed term may come to you on the morrow (speedily), and we, if please God, are overtaking you O God, grant forgiveness to the people of Baqiu 'l-Garqad." She asked "What shall I say, Q Apostle of God, to wit, on vusiting the graves?" He replied "Say, Peace be upon the people of these abodes from amongst the Believers and the Resigned, and God have compassion on those of as that go before and those that follow, and we, if please God, are overtaking you." (Muslim)

Muhammad ibn Nu'am related, the Prophet said "He who visits the grave of his father and mother, or of either of them, on every Friday, his sms are forgiven, and he is written down as one prous" (Barhaqi)

Ibn Mas'ud related, the Apostle of God said " I had forbidden you to visit the graves, but now ye may visit them, for they detach from this world and remind of the world to come.

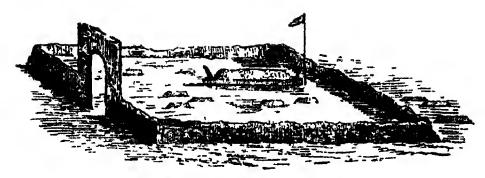
(Don Majah.)
Abu Hurairah related "The Apostle of God sursed women visiting the graves." To this the compiler of the Mishkät adds. At Tirmisi calls this tradition a well-supported and genuine one, and says, " Some of the learned are of epinion that this happened before the

Prophet permitted the visitation of th but that when he did so, both man an were included in the permission; again allege, that he only disapp women visiting the graves, because but little given to patience and fear "

In the face of these texts we canno that the practice of visiting the grav a marked feature in the religious li Muhammadans, and that the teml founder of Islam and the burial-pla chief confessors have become the c great devotional reverence. Pilgrime kah (except the Wahhabis) always p al Madinah to visit the Prophet's al to claim an interest in his interess in all Muhammadan countries there rate or "shrmes," which are visited votees in order to obtain the interces the departed saint Such a ziyara grave of Khwajah 'Abda 'liah Ans flourished about the time of our Ki A.D 1200, and who established such tation for sanctity that even to this tomb, at Gezarghaugh near Herat, h by pilgrims from all, parts of the 1 This tomb is an exceedingly fine Oriental sculpture Upon its marble : mecribed, in the finest sulus writing from the Qur'an But the chief histo rest in the shrine of this saint is four fact that Dost Muhammad Khan, t Afghan Ameer of Cabul (A D 1868), r that his bonos should be interred at of Khwajah 'Abdu 'llah, in order dark deeds of blood may obtain for through the potent intercession of thi saint Such is one of the many insi the great importance which Easter have attached to the sanctity of ground in which have been buried the of some great teacher or ascetic.

In towns and in great sentres of pop the tombe which are visited as zigusually substantial structures, but in they are often the most simple graves. by a few flags, and surrounded by a to keep the sacred spot free from de Oftentimes the Eastern traveller wi ziyārai on the road-side of some desi way. Probably it is the resting-place pilgrim who, returning from Makkah disease or was slain by highway ro either case, according to the doct Islam, suffering a martyr s death. [3 Such a mydrat will be taken charg some poor darwesh or fagir, who wil shed near the secred spot, and sug weary traveller with a cup of cold w he stops and raises his hands in sup at the shrine of the martyred saint.

The cures performed at sigurate a vified Some will be celebrated as t where rheumatism can be cured, of suitable for small-pox patients, whil have even gained a reputation as I healing for those who are bitten by m The grave of Khushhal Khan Kha werrier poet of the Afghins, in the P



A GIYARAT IN CENTRAL ASIA (A F Hole)

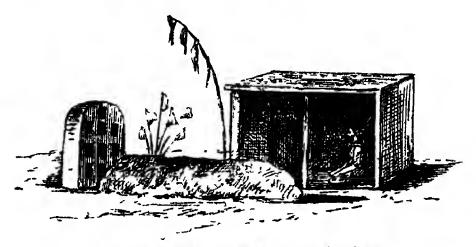
valley, is visited by thousands of childless women.

The ziyārais are always visited with the feet uncovered, and when the grave is covered with stones or pebbles, these are used to rub upon the afflicted limbs Some more substantial monuments are supplied with brushes, which are used for the double purpose of cleaning up the court-yard and for rubbing upon the diseased body of the devotes

These ziwarats are always lighted up with small lamps on Thursday evening, which is the beginning of the Eastern Friday But Sunday is held to be a propitious day for visiting shrines

Adjoining many sugarats of eminence, there i

will be mosques supported by large endowments, in which will be found a large number of students Such is the renowned sigurat of Kaka Sahib in the Khatak hills on the Afghān frontier Many ziyarats are very largely endowed by princes and nobles, who have believed that they have obtained assistsuce from the intercessions of the departed saint There is, however, no proof that Muhammad ever snoouraged the behef that the prayers of departed saints were of any avail in the presence of the Almighty Indeed, it is a distinctive teaching of Islam that even the Prophet himself cannot intercede for his own people until the Day of Judgment TERCESTION ]



A ROAD-SIDE ZIYARAT IN CENTRAL ASIA. (E S. Jukes)

ZODIAC, The signs of Arabic intagatu 'l-buruj' (عبرية) Arabic mintagatu "The girdle or some of towers." Greek Mentioned three times in the πύργοι. Quran

Strah ixxxv 1 the heaven with its Towers!" Strah xxv 62

"Blessed be He who hath placed in the Heaven the sign of the Zodiac! who hath placed in it the Lemp of the Sem, and the light-giving Moon!"

Sürah xv 16

"We have set the signs of the redisc in the Heavens, and adorned and decked them forth for the beholders.

"And We guard them from every stoned

"Save such as steal a hearing and him

doth a visible flame pursue."

In explanation of the last verses, commen tators tell us that the devils listen at the gate of heaven for scraps of the knowledge of futurity, and when detected by the ungels, are pelted with shooting stars (see Sürah in 81 "the pelted devil", also Sürah xxxvii. 8 " hurled at from every side"

So in the Talmud, in Chaguya xvi 1, the shadeem, or "demons," are said to learn the secrets of the future by listening behind the pargod or "veil."

The names of the signs are

- 1. Hamal, Ravo 2 Saur, Bull 8 Jauza', Twins
- 4. Sartan, Crah
- 5. Asad, Lion
- 6 Sumbalah, lit an "ear of corn," Virgin
- 7 Mizan, Scales
- 8. 'Agrab, Scorpion
- 9 Ques, Archer
- 10 Jadi Ha-goat 11 Dalw, Watering-pot

12 Hut, Fish.

ZOROASTRIANISM The ancient religion of Persia is only referred to once in the Qur'an, Surah xxu 17, as the religion of the Majus (المجوس), the Mugians Most Muhammadan writer especially amongst the Shi ahs, believe them to have formerly possessed a revelation from God which they have since lost [AL-MAJUS.]

ZUBAIR IBN AL-'AUWAM (١٣١) المرام) Cousin german to Mu-hammad, and one of the dret who embraced his religion He is one of the ten, called al-'Asharah al-Mubashsharah, to whom the Prophet gave certain assurances of Paradise He was slain by 'Amr ibn Jurmuz on the day of the battle of the Camel (waq'utu 'l-Janal),

(نحی) ZUHĀ (1) That part of the day about half-way between sunrise and

(2) A period of voluntary prayer [PEAYER]

(8) Az-Zuka, the title of the xonnid Surali of the Qur'an, which begins with the words, " By the noon-day brightness" ( suhu),

ZUHD (زهد). Abstinence, a religious life Exercising oneself in the service of God, especially being abstinent in respect of eating, subduing the passions

" Gilding " (الزعرف) Gilding " The name of the xLILITA Surah of the Quran, in the 84th verse of which the word occurs "And but that men would then have been one nation, we would have made for those who misbelieve in the Merciful, one roof of silver for their houses and steps up thereto which they might mount and to their houses doors, and bedsteads on which they might recline, and gilding"

ZULAIKHA', more correctly ZA-LIKHA (رليحاه) The wife of Potiphar (Quifir) Al-Baizāwi says she was also called Ra'il An account of her tempting Joseph is found in the xiith buish of the Qūr'ān, 23-25 -

"And she in whose house he was, conceived a passion for him, and she shut the doors and said, 'Como hither' He said, 'God keep me' Verily my lord bath given me a good home verily the mjunous shall not

prosper '

"But she longed for him, and he had longed for her had he not seen a token from his Lord (the apparition of his father, who said, 'Hereafter shall the names of thy brethren, engraven on precious stones, shine on the breast of the High Priest. Shall thine be blotted out?') Thus we averted evil and debloment from him, verily he was one of our sincere servants

"And they both made for the door, and she rent his shirt from behind, and at the door they met her lord 'What,' said she, 'shall be the recompense of him who intended evil to my family, but a prison or a solo punish

ment?'

'He said, 'She solicited me to evil' And a witness in hor own family (an infant in the cradle) witnessed 'If his shirt be rent in front, then hath she spoken truth, and he is a liar

" But if his shirt be rent from behing, then she hath hed and he is a man of truth

"And when his lord saw his shirt torn from behind, he said, 'This verily is one of your devices I verily your devices are great !

" 'Joseph! 'urn away from this, and thou O wase, ask pardon for thy crime verily thou hast anned

"And in the city the women said, 'The wife of the Prince hath schoited her servant he nath fired her with love verily we perderve her to be in a manifest error

"And when she hoard of their cabal, she sent to them and get ready a banquet for them, and gave each one of them a knife and said, loseph, come forth to them' And when they saw him they extelled him, and cut their hands (metead of their food, through surprise at his beauty), sud said, 'God keep us! This is no man! This is none other than a noble angel!"

"She said, 'This, then, is he about whom ye blamed me. And I wished him indeed to yield to my desires, but he stood firm. But if he obey not my command, he shall surely be cast into prison, and become one of the contemptible.

"He said, 'Omy Lord ! I profer the prison

to compliance with her bidding but unless Thou turn away their shares from me, I shall play the youth with them, and become one of the unwise

So his Lord heard him and turned aside heir snares from him, verily He is the Hearer, the Knower

"Then resolved they, even after they had seen the signs of his tanocence, to imprison him for a time"

The explanations put into parentheses are notes of Mr Rodwell's, in whose translation the passage is given, and who quotes the corresponding Talmudio legends

This story of Yusuf wa Zulaikhā' has been celebrated in a well-known Persian posm by 'Abdu 'r-Rahman Jamī, and hence Joseph has become the Adonis of the East

ZŪ 'L-FIQAR ZU 'L-FIQAR () Lat "The Lord of the Vertebras of the Back" The name of the celebrated sword which Muhammad gave to his son-in-law 'Ali.

ZÜ 'L-HIJJAH (البو السجة) Let "The Lord of the Pilgrimage" The twelfth month of the Muhammadan year, so called because it is the month appointed for the Makkan pilgrimage.

ZŪ 'L-JALĀL (دو الجلال) "Lord of Majesty" One of the minety nine attri-" Lord butes of God See Quran, Surah lv. 78 "Blessed be the name of thy Lord possessed of majesty and glory,

لنو الكفل) Lit "Lord (دو الكفل) Lit of a portion" A worthy mentioned in the Qur'an, Surah xx: 85 "And Ishmael, and Idris, and Zu I-Kifl, all of these were patient, and we made them enter into our mercy, verily they were among the righteous" Al-Barrawi says he was so called because he had a portion with God the Most High, and gua ranteed his people, or because he had double the work of the prophets of his time, and their reward According to some writers, he was either Elias, or Joshua, or Zachariah

The root kaft, naving also the meaning of "care," "support," other interpretors identify him with the Obadiah of 1 Kings xviii 4, who supported one hundred prophets in the cave, or Ezekiel, who is called hafil by the Arabs See Niebuhr, Travels, vol 11 p 265

Lit "Putting a اللم (علم) ZULM thing not in its proper place " (Ar-Raghib, in loce ) Wrong-doing, acting tyranically Mu hammad ibn at-Taiyib, the author of Annotutions on the Camus, says zulm is of three kinds (1) between man and God, (2) between man and man, (3) between man and himself In the Qur'an-

Sarah iii 50 "God loves not the tyrants

(az-zalimina) " Surah iti. 104 "God desires not lyranny

(zulman) unto the worlds" Surah xxx1 12: "Associating (with God) is a nighty wrong (zulmun 'azumun)"
Sürah ii 54 " It was themselves they were

wrongung (kānū anfusa-hum yazlımuna)

ZULMAH (LLL), pl gulamüt "Darkness" A term used in theology for (1) Ignorance, (2) Belief in a plurality of gods, (3) Transgressions, (4) Afflictione
Qur'an, Sürah xxiv 40 "Or like darkness

(ka-zulumatin) on a deep sea, there covers it a wave above which is a wave, above which is a bloud, darkness one above another, when one puts out his hand he can scarcely see it, for he to whom God has given no light, he has no light "

كل 'L-QA'DAH (دو القعدة ) Lat The 'Master of Truce." The eleventh month of the Muhammadan year, so called because it was the month in which the ancient Arabs abstained from warfare [NONTHS.]

ZŪ 'L-QARNAIN (دو الغريس) Lst. "Hu of the two horns" A celebrated personage mentioned in the 18th chapter of the Qu'ran, who is generally considered to be Alexander the Great, although Muslim writers hold him to have been contemp...ary with Abraham

Al Qastalanī, the commentator on al-Bikharî, says 'Zu l-qarnain was a king named Sakandar, whose wazu, or chancellor, was Khizr [KHIZR], and was contemporary with Abraham, the Friend of God, with whom he visited the Ka'bah at Makkah There is some difference of opinion as to his being a prophet, but all leained men are agreed that he was a man of faith and piety

Al-Baizawî says "He was Sakandar ar-

Rumi, King of Persia and Greeco"
Al-Kamulain say "He was Sakandar ar-Rumi, but was contemporary with Abraham, and not the Sakandar who lived about three hundred years before Christ, who was an infidel."

Muhammad, in his Qur'an, whilst professing to give an inspired account of Zu'l-qarnain, supplies us with but a confused descrip-

tion, as follows .

"They will ask thee of Zu'l-garnam, Say I will recite to you an account of him Verily We (God) established his power upon the earth, and We gave him a means to ac-complish every end, so he followed his way, until when he reached the setting of the sun. he found it to set in a miry found, and hard by he found a people We (God) said, O Zū'l-qarnam! whether thou chastise or whether thou treat them generously'- As for him who is impious' he said, 'we will chas-tive him,' then shall he be taken back to his Lord, and He will chastise him with a grievous chastisement But as to him who shall have a generous recompense, and We will lay on them our easy behests. Then followed he a route, until when he reached the rising of the sun, he found it to rise on a people to whom We had given no shelter from it Thus it was And We had a full knowledge of the forces that were with him Then followed he a route until he came be tween the two mountains, beneath which ho found a people who scarce understood a language They said, 'O Züll-qarnam ! Verily Gog and Magog (1 e the barbarous people of Eastern Asia) waste this land, shall we then pay thee tribute, so thou build a rampart between us and them? He said, 'Better

than your tribute is the might wherewith my Lord hath strengthened me, but help me strenously, and I will set a barrier between you and them. Bring me blocks of iron?—until when if filled the space between the mounain sides, 'Blow,' said he, 'upon it'—until when he had set it on fire he said.' Bring ne molten brass that I may pour upon it and Geg and Magog were not able to scale t, neither were they able to dig through it This,' said he, 'is a mercy from my Lord 'Qur'an, Sûrab xviii 82-96')

There are different opinions as to the reacon of the surname, "twe-horned" Some hink it was given him because he was King of the East and of the West, or because he lad made expeditions to both those extreme exits of the earth, or else because he had we horns on his diadem, or two curls of hair, like horns, on his forehead Perhaps there some allusion to the he-goat of Daniel, albough he is represented with but one horn

Dan vin. 5

Az-ZUMAR ("Troops" "Troops" he title of the EXEXETH Sürah of the Qur'ān, the 75rd verse of which the word occurs But those who fear God shall be driven to 'aradise in troops"

ZUNNAR (زنار) In Persia, the elt worn by Christians and Jews In India, to Brahmanical thread A term used amongst to Sūfis for sincerity in the path of reliion (Kashfu'l-Istilāhat, in loco)

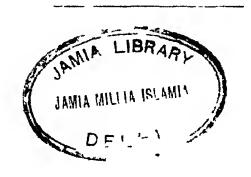
ZŪ'N-NŪN (كواللون). Let. " Man of the fish." A title given to the Prephet Jonah, in Qur'an, Sürah zzi. 87. [JOHAH]

ZURAH (cl.) Let "That which is very distant." A term used by al-Baigawi the commentator for the Bette 'l-Ma'mar, or the model of the Ka'bah, which is said to be in the fourth heaven, and is referred to in the Qur'an, Sûrah hi 4 "By the visited home (i.e. Baitu 'l-Ma'mar)." (See al-Baizawi, in loco.)

ZŪ 'R-RAHIM (فو الرحم), pl. sawii 'l-arhām, or wiū 'l arhām Lul. "A possessor of the womb" A uterme relation. The plural form قائد 'l-arham occurs twice in the Qur'an.

Sürah vih 76, "And they who have believed and have since fled their country, and fought at your side, thase also are of you. Those who are united by ties of blood (ülü 'lai kām), are the nearest of kin to each other according to the Book of God Verily God knoweth all things."

Sürah xxxm o "Nearer of km to the faithful is the Prophet, than they are to their own selves. His wives are their mothers According to the Book of God, they who are related by blood (ulu 'l-arham) are nearer the one to the other than other believers, and than those who have fied their country for the cause of God but whatever kindness ye show to your kindred, shall be noted down in the Book.



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| Istishāb, 222, n                                                                                                | and the second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second s |
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| الحانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف المانف ا | السلم As-Salām, 141, 11, 561, 1                                 |
| Al-Khāliq, 141, n                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | 563, 1                                                          |
| Al-Khabir, 141, 11                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            | As-Sunanu 's-sughra, السنى المغرى                               |
| Al-Khizr, 227, 1, 272, 11,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    | 431, 1                                                          |
| 364, 11,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      | As-Sunanu 'l-kubrā, السن الكبرى                                 |
| الحلفاء الراهدون -Ll-Khulafa'u 'r-rashı                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       | 431, 1                                                          |
| dun, 264, 1, 274, 1                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           | As-Sunnatu 'z-Zā'ıdah, قالالله الراكلة                          |
| 11-Khannas, 269, 11                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           | 622, n.                                                         |
| الدولة الاموية , ld-Daulatu 'l-Umawiyah                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       | السنة الموكدة -As-Sunnatu 'l-mu'akka                            |
| 448, 1                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        | dah, 622, 11                                                    |
| الدولة الفاطمية ,Ld-Daulatu 'l-Fātımiyah                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      | السواد الاعظم , As-Sawadu 'l-a'zam                              |
| 125, n                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        | 566, 1                                                          |
| الداريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات العاريات ال | As-Saiyarah, 459, 11.                                           |
| الرائع 17-Rāfi', 141, 11 , 531, 11                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            | Ash-Shāfi iyah, 567, 11 مانعية                                  |
| الرب (tr-Rabb, 531, 1                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         | Ash-Shām, 571, u                                                |
| الرحس , 141, u , 347, n , الرحس                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               | Ash-Shar', 285, 11                                              |
| 532, п                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        | الشريعة Ash-Shari'ah, 285, 11                                   |
| الرحيم , r-Rahim, 141, n , 347, n ,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           | الشعراء Ash-Shu'ara', 581, 11.                                  |
| 532, 1                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        | Ash-Shı'rā, 596, 1                                              |
| الرد r-Radd, 581, 11                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          | الشكور Ash-Shakur, 141, 11 , 571, 11                            |
| الرزاق Rezzāq, 141, n , 535, n                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | الشمس Ash-Shams, 459, 11 , 571, 11                              |
| الرس (Rass, 535, 11                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           | Ash-Shahid, 141, 11 , 571, 1 الشهيد                             |
| الرسل r-Rusul, 596, 1                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         | Ash-Shahidu 'l-kāmil, الشهيد الكاسل                             |
| الرهبد 1-Rashid, 142, 1., 535, 1                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              | 327, ii                                                         |
| الرماء ( Rızā', 319, 1                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |                                                                 |
| الرعد r-Ra'd, 531, 11                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         | الغورى Ash-Shūrā, 582, 1<br>As-Sāffāt, 554, 11                  |
| الرفيب r-Raqīb, 141, 11 , 535, 1                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              | Aş-Şālıḥāt, 149, 1                                              |
| الراقيم .r-Raqīm, 535, 1                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      | Aş-Şabür, 142, 1                                                |
| r-Ruknu 'l-Yamānī, الركن اليماني                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              | As-Sihāhu 's-sittah,                                            |
| 548, 1                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        | 582, 11                                                         |
| الروح الاعظم ; r-Ruhu 'l-a'zam, 133, u                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        | Aş-Şakhrah, 227, 11, 333, 1,                                    |
| 547, 1                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |                                                                 |
| الروح الألهي r-Rubu'l-ılahi, 547, 1                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           | 480, 1; 541, 1, 557, 1 seqq                                     |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               | المراط Aq-Sırāt, 544, 1 المراط As-Saff, 554, 11                 |
| الرق الاسين ، r-Būḥu 'l-amin, 133, i<br>484, u , 547, 1 , 605, 1                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              |                                                                 |
| الروح الانساني 1-Rūḥu 'l-insānī, 547, 1                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       | As-Safā, 554, 11                                                |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               | Aş-Şalāt, 561, 1                                                |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               | Ap-Samad, 142, 1., 564, 1.                                      |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               | Az-Zārr, 142, 1; 702, 1                                         |
| 547, 1.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       | At-Tārıq, 628, 1                                                |
| الروع السفلي                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | At-Taghut, 191, 11.                                             |
| r-Ruhu 't-tab'ī, 547, 1. الروح الطبعى                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         | At-Ta'ıf, 381, 11., 625, 11.                                    |

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| At-Tibbu 'r-ruhani, الطب الروحامي                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              | Al-Qurra'u 's-sab'ah, danul alati                                |
| 684, n.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        | 478, u                                                           |
| Az-Zāhir, 142, 1., 698, 11.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    | Al-Quran, 656, 1.                                                |
| الطل الاول Az-Zıllu 'l-auwal, 710, 1                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           | Al-Quranu 'l-'azīm, العران العظيم                                |
| الله الغالب العالب العالم Az-Zannu 'i-ghālib, 702, العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب العالب  | 530, n                                                           |
| العاديات Al-'Adiyat, 485, 1 ساريات                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | Al-Qana, 479, 1                                                  |
| Al-'Azar, 292, 11                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              | Al-Qaswa, 390, 1., 479, 11                                       |
| A1-"Ailm, 141, 11                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              | Al-Qalam, 478, 11                                                |
| العالد السفلي 1 . Al-'Alamu 's-suffi, 531 العالد السفلي 1                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      | Al-Qamar, 459, 11 , 478, 11.                                     |
| Ai-'Alamu 'l-'ulwi, 531, 1 (cole) allell                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       | Al-Qahhar, 141, 11, 478, 1                                       |
| العدل المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار المدار الم | Al-Qahhar, 141, u, 478, 1 Al-Qawi, 141, u, 479, u.               |
| Al-Traq, 215, 11                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               | Al-Qawī, 141, 11 , 479, 11. القرين<br>Al-Qıyāmah, 482, ، القيامة |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |                                                                  |
| العربي العربي العربي العربي العربي العربي العربي العربي العربي العربي العربي العربي العربي العربي العربي العربي                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | Al-Qaiyum, 142, 1, 478 11 (25)                                   |
| 4144                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           |                                                                  |
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|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | Al-Kıtāb, 280, 11, 484, 1                                        |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | Al-Kıtābu 'l-hukmī, الكتاب الحكمي                                |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | 280, n                                                           |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | Al-Kitābu 'l-mubīn, الكتاب المبين                                |
| المقلُ الأول "Al-'Aqlu'l-auwal, 547, 1., المقلُ الأول                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          | 280, n.                                                          |
| 710, 1.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        | Al-Kıtabu 'l-muqaddas, الكتاب المقدس                             |
| Al-'Uqulu'l-'ashrah, العقول العشرة                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | 566, 11                                                          |
| 655, 11                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        | الكتب Al-Kutub, 596, 1                                           |
| Al-'Ilmu 'l-allāhī, 684, 1                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     | Al-Kutubu 's-sittah, الكتب الستة                                 |
| العلم الشيعي 11 -111111 1-180111 1203 العلم الشيعي                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | 555, 1 , 582, 11                                                 |
| العلى الر,141 ما الم-الم                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       | Al-Karim, 141, 11, 261, 11.                                      |
| العنامر الاربعة Al-'Anäşır al-arba'ah,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         | الكعبة Al-Ka'bah, 256, 1                                         |
| 108, 1                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         | الكنر المعلى Al-Kanzu 'l-makhfi, الكنر المعلى                    |
| Al-'Ankabūt, 605, 1                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            | 261, n                                                           |
| Al-'Ahd al-jadid, 433, ، العهد ألجديد                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          | Al-Kahf, 260, 11 (اکهف                                           |
| Al-'Ahdu 'l-'atiq, 439, 11. العهد العنيق                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       | Al-Kausar, 262, 1                                                |
| Al-'Idu 'ب-ṣaghir, 192, u , العيد المغير                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       | Al-Kufah, 281, 11.                                               |
| 194, u                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         | Al-Kimiya', 277, 11                                              |
| Al-'Îdu 'l-kabîr, 192, 11 العيد الكبير                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         | Al-Kımıya'u 'l-Akbar, الكيمياء الأكبر                            |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | 278, 1                                                           |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | Al-Lāt, 191, 11 , 285, 1 , 540, 1. اللت                          |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | Al-Latif, 141, 11, 285, 1                                        |
| Al-Ghaffar, 141, 11                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            | Alläh, 141, 1, 596, 1                                            |
| Al Ghafur, 141, n                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              | Allāhu akbar, 14, 1 بنائة اكبر                                   |
| Al-CTHAM, 100, 11 , 192, 1                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     | Al Fouch il mobiliza 990 km it - itt                             |
| Al-Gharb al-mutlaq, الغيب المطلق                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               | اللوح المُحفوط ,Al-Lauhu 'l-mahfūz, 280                          |
| 138, 1                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         | n., 285, n , 474, n ,                                            |
| Al-Fatthah, 125, 1, 485, 1.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    | 698, 1.                                                          |
| Al-Fattah, 127, 1 , 141, 11 class                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              | Al-Laılatu 'l-mubārakah, الليلة المباركة                         |
| Al-Fath, 125, 1                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | 282, n , 534, n , 662, 1                                         |
| Al-Firdaus, 449, 1                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | الماعون Al-Mā'ūn, 347, 1                                         |
| العرقان Al-Furgan, 132, 11                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     | Al-Mālık, 312, 1                                                 |
| Al-Fil. 128. 1                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 | Al-Ma'idah, 307, 11                                              |
| Al-Qabız, 477, 1 , 141, 11                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     | المانع 142, 1, 313, 1                                            |
| Al-Qadır, 142, 1., 478, 1.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     | Al-Mubdi, 141, 11 , 367, 1.                                      |
| Al-Qari'ah, 479, 1                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | Al-Muta'akhırun, 460, 1 (المتاخرون                               |
| Al-Qubbatam, 889, 11                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           | المتعالى                                                         |
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| Al-Qudratu 'l-halwa', القدرة العلواء                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           | Al-Mutakabbir, 141, n., 424, n                                   |
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| Sa'thah, 555 v at Sami' 170 v                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | Sal. 696. 1.                            | Selsabil, 563, 1                     |
| Sa'thah, 555 v at Sami' 170 v                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |                                         | Silsilah, 594, i                     |
| Sa'thah, 555 v at Sami' 170 v                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |                                         | Sultan, 278 n. 629 n                 |
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| Sa'thah, 555 v at Sami' 170 v                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |                                         | Solof 561                            |
| Sa'thah, 555 v at Sami' 170 v                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | Ramani da                               | Selem 99 m KG1                       |
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